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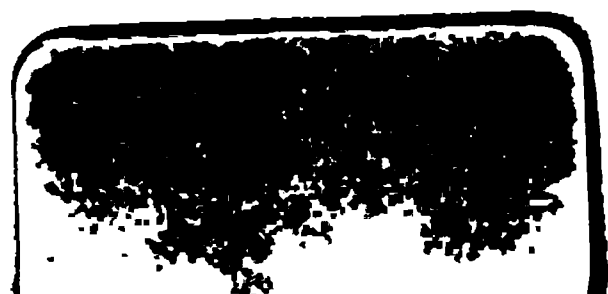
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THE
COLONIAL CHURCH
CHRONICLE,

AND

Missionary Journal.

1862.



"Christianity is to be considered as a trust deposited with us in behalf of others, in *behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP BUTLER.

LONDON:

RIVINGTONS, WATERLOO PLACE;

J. H. & JAS. PARKER, OXFORD; DEIGHTON, BELL & CO., CAMBRIDGE

GOSSIP, HALIFAX; CAREY, QUEBEC; CAMPBELL, GRAHAMSTOWN.

1863.

LONDON :
PRINTED BY R. CLAY, SON, AND TAYLOR, BREAD STREET HILL.

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THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

JANUARY, 1862.

HISTORICAL NOTICE OF THE OLD SWEDISH MISSION
IN NORTH AMERICA.

THERE is one chapter of the annals of the Church in North America with which English readers have hitherto been little acquainted—the history of the Swedish Mission to Delaware Bay, founded in 1638. This seems, however, worthy of notice, not only as an instance of missionary effort made by adherents of the Reformation, but as showing that the events of the sixteenth century did not destroy the relations previously subsisting between the English and Swedish Churches. Yet Mr. Anderson's notice¹ is brief and dry, and even Bishop Wilberforce, in his valuable volume, after saying² that "the district of Pennsylvania had been settled . . . by the Dutch, assisted by some Swedish emigrants," adds, with regrettable inaccuracy, "Here therefore were established the religious rites and usages of the Dutch *and Swedish Presbyterian* worship."

It was in the reign of that knightly king, Gustavus Adolphus, that an attempt was first made to plant a colony of Swedes in America. Usselinx, a Hollander, proposed to Gustavus the idea of a trading company, urging, in addition to material inducements, "that the Christian religion would by that means be planted among the heathen."³ The king warmly took up

¹ "Hist. of Ch. of England in Colonies," 1848, II. xvi. He elsewhere mentions that the name of "Bilberge [?], Bishop of Stregnetz in Sweden," occurs in the earliest reports of the *Society for the Propagation of the Gospel* among its foreign subscribers. (III. xx.)

² "Hist. of American Church," 1844, p. 42.

³ Bancroft, "History of United States," vol. ii. ch. xv.; and Clay, "Annals of the Swedes on the Delaware."

the scheme, and granted a charter in 1626, inviting "colonists from all the nations of Europe," prohibiting slavery, and expressing a hope that the enterprise would prove the advantage of "all oppressed Christendom."

But Protestant Christendom seemed in danger, not of oppression, but of ruin; and the invasion of Germany compelled the king to postpone his American design. Still, he did not abandon it; and a few days before his death at Lützen, he recommended it to the Germans as "the jewel of his kingdom." After the accession of his infant daughter Christina, the wise chancellor, Oxenstiern, resumed the notion of a colony, though that of a trading company was laid aside.

At length, in 1638, the first emigrants from Sweden landed in Delaware Bay, under the Dutchman Menewe, who had forsaken the service of his countrymen at New York, then New Amsterdam. The Dutch laid claim to both sides of the Delaware river, but as they had only settled on the east bank, the west—up to Trenton Falls—was purchased from the Indians by the Swedes, and taken possession of in the name of their sovereign. Their numbers were swelled by fresh arrivals from Scandinavia; and their territory, somewhat increased, received the name of New Sweden. It now constitutes part of the states of Delaware and Pennsylvania; but before Penn became a proprietary of the latter, the Swedes had planted Wicaco, since a suburb of Philadelphia.

Religion was not neglected in the infant colony. The governors were instructed by the Crown to promote "sincere piety towards Almighty God—to maintain the public worship conformably to the doctrines and rites of the National Church—to support a proper ecclesiastical discipline;" and with regard to the Indians, they were charged to "accomplish, as far as was practicable, their conversion to Christianity, and their adoption of the manners and customs of civilized life." The names of several presbyters¹ are recorded, who came from Sweden to the colony in its very beginning, some of whom died there, while others returned home.

John Campanius, who was sent out as chaplain in 1642, deserves special notice. He has left an account² of a conference between the governor and ten Indian chiefs in 1654, from which appears the mutual good feeling then existing. One of the chiefs observed that "the Swedes and Indians had been as one body and one heart, and that henceforward they should be as one head, at the same time making a motion as if he were

¹ T. Biörck, *Diss. de Plant. Eccl. Suec. in Am.* p. 8.

² Clay, p. 29, *seqq.*

tying a strong knot; and then he made this comparison, that as the calabash was round without any crack, so they should be a compact body without any fissure."

Campanius represents the Indians as having been frequent visitors at his grandfather's house. In the conversations he there had with them,

"He generally succeeded in making them understand that there was one Lord God, that He was self-existent, One and in Three Persons; how the same God had made the world from nothing, and created man, from whom all other men had sprung; how Adam afterwards, by his disobedience, had sinned, and involved in the penalty of that sin all his descendants; how God sent upon earth His only Son," &c.

The Indians took such interest in these instructions, that Campanius was encouraged to translate Luther's Catechism into their language; and if he did not convert any of them to the Christian faith, they at least acquired so much knowledge of it as to admire its excellence.

These facts suggest the remark, that the Swedes may claim the honour of having been the first Missionaries among the Indians, at least in Pennsylvania; and that perhaps the very first work translated into the Indian language in America, was Luther's Catechism, by Campanius.¹

Campanius returned to Sweden in 1648, where, at the age of eighty-two, he died rector of a considerable parish. It was the custom of the Government, from the very beginning of the colony, thus to send out clergymen for a term of years, and provide them on their recal with some benefice in the gift of the Crown. The mode is similar in which the Russians are now carrying on their Mission at Pekin;² and were the English societies to adopt some such arrangement, they would surely find it work well, as has been forcibly pointed out by the Bishop of Gloucester.³

In 1655, a political event befel the colony, which affected also ecclesiastical affairs. The governor of the adjacent Dutch possessions, Stuyvesant, presuming that Sweden, involved in European wars, would not be able to avenge the injury, invaded the settlement and reduced it to submission. It was not long,

¹ *Colonial Church Chronicle*, October, 1861, p. 365.

² As far as priority of effort is concerned, the Scandinavian Church might advance the best founded claim to be the Mother-Church of America, inasmuch as the Icelandic sagas record that, in the twelfth century, Bishop Eric sailed from Greenland to *Vinland*, i. e. New England, to convert the heathen, and was never more heard of.—(*Dublin Review*, No. liii. p. 45.)

³ In his sermon at the last Festival of the *Society for the Propagation of the Gospel*, in Westminster Abbey.

however, before the face of things again changed, and the Dutch were themselves dispossessed by the English in 1664.

The English colonization of Pennsylvania took place in 1682. It is well known that Charles II. granted this territory to William Penn, in compensation for a debt owed by the Government to his father, the Admiral Penn. The Quaker proprietary entered into friendly relations with the Swedes whom he found settled on his new domain. He gave them books for their three churches at Christina, Tinicum, and Wicaco.

A Mr. Lock was for many years the only remaining clergyman whom the Swedes possessed who had been duly ordained at home. Communications with Sweden seeming to be wholly broken off, a German, Fabritius, probably a mere Continental Protestant pastor, was called, in 1677, to serve the church at Wicaco. Letters were then addressed to Sweden for regular priests, but never reached their destination. Discouraged at this, the settlers made application, in 1691, to the Lutheran consistory at Amsterdam, to "ordain" and send over some Swedish student who might be in that city, or to make representation of their spiritual necessity to the mother Church in Sweden. Why was not application made rather to England? The reason suggested is "the greater probability, as they thought, of getting a Swedish minister through this channel than the latter." However, no teacher came at all. Lock had died in 1688, and Fabritius four or five years after; so that they were now entirely destitute. In this extremity, they appointed two lay readers, who, besides the prayers and psalms, read homilies.

"We here arrive," says Clay, "at a most interesting part of our narrative. The reader has observed with what zeal the attention of the first settlers was directed to the introduction and continuance of the means of grace; and that, after succeeding in this for more than fifty years, they found all their efforts to have the vacant congregations supplied with other clergymen, ending in utter disappointment. . . . The crisis had arrived—all was dark before them; but God, who finds His opportunity in man's extremity, was preparing the way for the supply of their spiritual wants."

Printz, a Swede himself, on returning from a visit to his Transatlantic countrymen, mentioned their ecclesiastical destitution to Thelin, an influential inhabitant of Gothenburgh. The latter, being a pious man, was at once interested, laid their case before the king, Charles XI., and addressed to them an encouraging letter. The receipt of this filled the settlers with joy; and, with the ready consent of the English governor, they sent back a reply, stating their want of at least two clergymen, whose maintenance they engaged to provide. Thelin communi-

cated the reply to the king, who, urged by Swedberg, the future famous Bishop of Scara, placed the matter in the hands of Olave Swebilius, then Archbishop of Upsal. The result was that three clergymen, Rudman, Biörck, and Auren, were sent out to America. When they waited on the king, before setting sail, he gave them his hand, and said, "Go now, in the name of the Lord, to the place whither I send you. God be with you, and prosper your undertaking. If any opposition or injury befall you, return, and I will remember you."

The Missionaries had first to repair to London, to obtain the permission of the British Government. The hesitation with which this was granted caused some delay, but at last they safely reached New Sweden on St. John's Day, 1697. They at once restored Divine Service in the three old wooden churches, which were very soon replaced by new buildings of stone, called respectively, Trinity, St. James's, and Gloria Dei. Their diligent exertions among the settlers did not, however, prevent their making some effort for the conversion of the Indians. "Who knows," said Biörck, "what God has yet in store for them, if our lives should be spared, when we shall have acquired their idiom? We shall spare no labour to attain that object."

The congregations and their pastors went forward in mutual harmony for some time without any important change. The King of Sweden having promised Rudman and his colleagues leave to return home after a few years, another priest, Sandel, was sent out by Archbishop Benzelius, to replace Rudman, in 1701. The intention of the latter to return to Europe was set aside, however, by his receiving an invitation to settle among the Dutch inhabitants of New York and Albany, who had for many years been without any preacher, and seemed at this time to be on the point of a permanent reconciliation with Episcopacy and Liturgy.

"How long Rudman officiated at New York is not known," says Mr. Clay. "He found, however, that the climate did not agree with him; and his health becoming impaired, he took measures to procure for them a Dutch clergyman to supply his place. A student of divinity, named Falkner, arrived, who was ordained, in Wicaco church, by Rudman, Biörck, and Sandel. This ordination by presbyters, instead of by a bishop, was the best that the circumstances in which they were placed enabled them to obtain. A sister Church wanted a pastor, and they had to decide between letting them go unsupplied, or giving them one with defective orders; or perhaps they thought such orders would do for the Dutch."¹

Mark the tone of this apology; and yet its writer himself officiated as priest without episcopal ordination! But what the

¹ Clay, p. 86.

same writer adds is especially remarkable, as describing the first of a series of transactions which give an interest to the little Swedish Mission quite out of proportion to its size :—

“ After leaving New York, Rudman officiated for some time at the *English* church at Oxford ; and afterwards, upon the Rev. Mr. Evans leaving for England, he took charge of Christ Church, Philadelphia. He continued to officiate there until his death, in 1708.”

The other Swedish clergymen also, with Lidenius, who came out in 1712, ministered indifferently among their own congregations and the contiguous English Churchmen¹ in Philadelphia, Oxford, and other places. The *Society for the Propagation of the Gospel* was not unmindful of these voluntary exertions. Of this several proofs might be adduced. The following may serve as a specimen :—

“ To Messrs. Hesselius and Lidenius, two Swedish Missionaries in Pennsylvania, 10*l.* each has been given, upon a representation of the other clergy, that they have officiated, and continue to do so, in the vacant churches ; and 10*l.* per annum is ordered to each of them (Swedish parsons), upon their sending over certificates of their performing Divine Service, and preaching in the English language, in the several vacant churches, twenty times a year.”²

This same Society had thanked King Charles XI. for his forwardness in attending to the religious necessities of the Swedish settlers, and in 1712 had enrolled Swedberg among its members, to whom, as already has been said, was due the engaging of the king's interest in the matter, and under whose episcopal supervision the Mission had been placed, on his elevation to the see of Scara in 1702. Swedberg³ acknowledged his election as a member of the *Society for the Propagation of the Gospel* in a letter, which contains the following passage :—

“ Nec desistum hortari Svecos meos, ut et pacificam et fraternam cum Ecclesiæ Anglicanæ addictis omnino vitam pie agant. Et non sine animi insigni voluptate Ecclesiam jam utramque vestram et nostram amice conspirare comperio. Inde nostram ibi Ecclesiam majori fiducia in clientelam vestram, viri optimi, etiam atque etiam commendo. Similiter tenellæ Ecclesiæ Svecanæ, quæ nuper Londini vestratis in proprium coaluit corpus,⁴ salutem impense vobis com-

¹ Blörck, p. 19. Humphrey's "Historical Account of the *Society for the Propagation of the Gospel*," p. 1861.

² The letter of Humphreys, Secretary of the *Society for the Propagation of the Gospel*, is dated May 8, 1721. (Clay, p. 103.) The *Society for the Propagation of the Gospel* also allowed 80*l.* to each Swedish priest on his voyage home.

³ "America Illum." p. 181.

⁴ This church, with the ground on which it stands, in Princes-square, Ratcliff-highway, has since been regularly transferred, by the Sovereign in Council, from the Diocese of London to that of Upsal.

mendo. Quam in omnibus meis literis hortor ut ita se gerat, ne gratia et patrocinio vestro sese indignam reddat. Hortatui meo morem gerere gesturamque spero."

(To be continued.)

THE BISHOPRIC OF HONOLULU.

It is impossible not to regret that the consecration of the Bishop of Honolulu was not allowed to proceed in the manner at first agreed to in Convocation. But it is seldom vouchsafed to us to accomplish even our purest and most disinterested designs otherwise than by gradual stages, or without some concurrent discipline of the temper. Truth still lies at the bottom of a well, and wants as much digging first, and hauling afterwards, as it ever did; and assuredly in the present case we have not been digging and hauling for nothing. For the provocations to regret are certainly overborne by the solid benefit which we believe we have obtained in the erection of the see of Honolulu at all, and the consecration of so promising a man as Bishop Staley to be the first to fill it. Churchmen may justly take note of the first instance, since England has been one people, in which English bishops on English soil have laid hands upon a brother's head, whose direct and prescribed work it is to go forth as a bishop to regions beyond the limits of the empire, there to build up the Church from the foundation. And if the satisfaction with which we contemplate this unwonted beginning of a great work is somewhat marred by irrepressible thoughts of long arrears and multiplied omissions never to be effectually repaired, still it would be morbidness to refuse to be glad that the tide of ecclesiastical affairs has just again swept a higher water-mark than it had ever reached before. We do gratefully accept the sign, and tender to the devoted man who has undertaken, with God's help, to work out the experiment, our heartfelt prayers for an abundant blessing on his labours. Everything, from the present disposition of the Hawaiian king downwards, seems to bid fair for success. May the first bishop of the Hawaiian Church have patience and wisdom granted him to enable him to take full advantage of a good start, and to build well and solidly from the first.

With reference to past obstructions, we would only say what may possibly have some bearing on the future. The apology that we understand to have been offered for the hindrance is the infinitesimally small degree of probability that, notwithstanding the formal opinion of the law officers of the Crown to the contrary, the want of the licence of the Foreign Office would have been at least a theoretical flaw in the legal integrity

of the proceedings. The same sort of argument was urged some years since, in the same obstructive spirit, against colonial synods, and it was to solve the last remnant of that doubt that Mr. Gladstone, in 1852, introduced into the House of Commons a Bill, as purely permissive in its terms as it was possible to frame, which it was hoped would effect just the very little that was supposed to be wanted, without doing the very smallest atom more. What was the result? The House rejected it on the ground that the remedy, negative as it was, was more than equal to the occasion, and that the most simply permissive measure that could be devised would be liable to be construed as giving a *quasi-imperial* sanction to Church synods. The "Missionary Bishops Bill," brought into Parliament by the present Archbishop of Canterbury in 1853—also an essentially permissive measure—after passing the Lords was at once rejected by the Commons, if we remember rightly, without even the compliment of a debate, on similar grounds. Now the Honolulu precedent has complicated what a short time since was a simple and straightforward matter. The knot is henceforth tighter. But even yet it may be cut, without danger of *præmunire*, if only the Bishops could make up their minds that it was due to their office and to the Church at large to cut it. At any rate this should be clear, that unless the House of Commons has been regenerated since 1853, and unless Bishop Staley is to be the last as well as the first Missionary Bishop commissioned from this country, the bishops of the English Church will presently have to choose between the very limited liability already stated on the one hand, and on the other the permanent retention of the Foreign Secretary in his new office of supreme arbiter of the highest department of our mission work. And pending the next decision, we would respectfully but earnestly suggest to the fathers of the English Church the very peculiar and even unique theory of the episcopal office implied by the licence under which Bishop Staley has been consecrated—amounting to nothing less than this, that the only form in which English Christianity may not propagate itself in foreign lands without the express sanction of the civil power is the episcopal; or, in other words, that the order of bishops, unlike the orders of priests and deacons, is not part and parcel of the Gospel scheme, but a kind of ornamental and adventitious growth upon the Church's framework, of which the ultimate and most appropriate dispenser is a Secretary of State. Where Episcopacy invokes, or acquires, or is even supposed to acquire, civil status, the case is wholly different. The original question is not one properly affecting the union of Church and State; although

we do think—assuming the separation of Church and State to be an evil—that the notorious Liberation Society is far less to be dreaded than an Episcopal policy such as that of which we complain, and which has undone privately what was currently understood a few months ago to be the deliberate and final decision of Convocation. The real question now at issue is the true definition of Episcopacy. And, with all respect, for our brethren over the border, Presbyterian definitions of it we will not accept.

Correspondence, Documents, &c.

**LICENCE FOR THE CONSECRATION OF THE
BISHOP OF HONOLULU.**

THE following is a copy of the licence authorizing the consecration of Bishop Staley :—

“ VICTORIA, by the Grace of God, Queen of the United Kingdom of Great Britain and Ireland, Defender of the Faith, &c.

To the Most Reverend Father in God, John Bird, by Divine Providence Lord Archbishop of Canterbury, Primate of All England, and Metropolitan, greeting—

Whereas you, the said John Bird, Archbishop of Canterbury, have humbly applied unto us for our Licence by warrant under our Royal Signet and Sign Manual, authorizing and empowering you to consecrate the Rev. Thomas Nettleship Staley, Clerk, Master of Arts, a British subject, to be Bishop of the United Church of England and Ireland in the Hawaiian or Sandwich Islands, and all other the dominions of the King of Hawaii, you having certified to us that you had fully ascertained the sufficiency of the said Reverend Thomas Nettleship Staley in good learning, the soundness of his faith, and the purity of his manners ;

Now, it is our Royal will and pleasure, and we do by this our Licence under our Royal Signet and Sign Manual, authorize and empower you, the said Archbishop, to consecrate the said Thomas Nettleship Staley to be Bishop of the United Church of England and Ireland in Hawaii.

Given at our Court of St. James's, the 11th day of December, 1861, in the 25th year of our reign.—By her Majesty's command.

RUSSELL.”

VOYAGE OF ARCHDEACON WRIGHT.

Victoria, October 7, 1861.

MY DEAR SIR,—The great interest taken by your readers in the Diocese of Columbia and its devoted Bishop, assures me that a few remarks about my voyage, and first impressions on arriving at Vancouver's Island, will be acceptable to them.

The passage was long, but prosperous, for, notwithstanding a fort-

night's delay at Panama, and twelve days at San Francisco, the health of our large party was on the whole excellent, and we met with kind friends wherever we went. The Americans were especially attentive. On board the West India mail packet we had daily service, and on Sundays the crew and passengers formed a congregation of a striking character. Captain Wells, commander of the *Tasmanian*, is the pattern of a Christian sailor, and his example has great influence upon his crew. The responses were made heartily, and at the Holy Communion we gathered a little flock, whose motto was "Fear not." We reached St. Thomas on the 1st of July. During our stay of a few hours, I visited the Chaplain, Mr. Roach, who kindly accompanied me to the church and school. The former is an admirable building for the climate, and has a large and influential congregation. The coloured people seem to idolize Mr. Roach, who possesses the respect of all on the Island.

On the evening of Saturday, the 6th of July, we anchored off Aspinwall (Colon), and on the following morning Colonel Totten, the world-renowned engineer of the Panama Railway, assembled the Americans in the mess-room of the Company for Divine Service. Many present evidently knew little of what was going on, so unaccustomed are they to a liturgy; indeed, public worship of any kind has, until very lately, been confined to occasions when a clergyman happened to arrive on the Saturday and stay the Sunday.

It is much to be regretted that there is not a chaplain at Panama or Aspinwall. Many told me that they would subscribe largely to induce an earnest minister of God to settle among them. I must not forget to record another act of kindness on the part of the railway officials to the Columbia Mission. All my baggage was conveyed across the Isthmus gratis, and on the arrival of the train at Panama, Mr. Nelson, the superintendent, placed every thing I had in charge of one of the clerks, in order that I might have as little trouble as possible. During the journey of four hours across the Isthmus, the mind is overwhelmed with astonishment. The vast tropical vegetation, especially the great parasite plants, and the triumph of man's energy and engineering skill, create mingled feelings of wonder and delight. It is said that every sleeper of the railway cost a man's life. This may be an exaggeration, but if the story contains a grain of truth, it tells a sad tale.

A detention at Panama, on account of an accident to the New York steamer, afforded me another opportunity for public worship. The American Club-room was carefully prepared, and a large congregation seemed to enjoy the service. After a delay of twelve days, rendered less trying by the many considerate attentions of the United States Mail Company's officials and others, our party embarked on board the *Sonora*, commanded by a Canadian, Captain Baly. There every thing was new to us—the arrangements and regulations quite American; the passengers, some 500 in number, of all nations, and all creeds, and not a few, I grieve to say, of no creed. I was rejoiced to find that a majority of the cabin passengers were

members of the Episcopal Church of America. The morning and evening services were always well attended. The crowded fore-castle also supplied me with a strange and interesting congregation, who were evidently much moved when I called their attention to dear relatives and high privileges left behind in Europe and elsewhere. Some of the Americans were very far from religious men; indeed, they openly declared themselves regardless of Christ, while others were much in earnest, and all courteous to us, the *strangers*.

At San Francisco a further delay awaited us, but I was largely repaid, for I had the privilege of meeting Lady Franklin, who very generously gave me a seat in her carriage for a six days' excursion to the Big Trees. This afforded me an opportunity of seeing some hundred miles of California, as we went by way of Stockton, and returned by Sacramento, the capital of the state. Notwithstanding all the dust of the so-called roads, and all the boastings of enthusiastic Americans, I readily pronounce California a state teeming with riches, agricultural and mineral, and possessed of a delightful climate. My Sunday was passed at the Big Trees. The hotel had many visitors, and I arranged that Divine Service should be held on the stump of one of those giants of the forest, for the protection of which a circular building has been raised. I measured the stump accurately, and found it thirty-three feet in diameter. A congregation of a hundred can worship upon it very comfortably. Mr. Greely, in his work on California, states that in 1859 he considered that nine-tenths of the population of California never entered a place of worship. I believe great improvement has taken place in the larger towns during the last two years. I am sorry to say that many of the visitors at the Big Trees were quite regardless of the Lord's Day, for when I proposed service at 11 A.M. the common answer was, "Better make it later in the day, as one party is going fishing, and another to the basaltic rocks; but if you will make it about 5 P.M., I dare say many will be glad to come and hear you." I of course had morning as well as evening service. About fifteen attended on each occasion, and as usual were subdued by the majesty and holiness of the prayers. I was pleased to find that an intelligent man, seriously sick with consumption, was greatly comforted. I knew his affliction, having previously had some pleasant conversation with him, and made a point in my sermon of telling him of the sweet and soothing influences of the Gospel. The peaceful tale of mercy in Christ Jesus evidently cheered the poor sufferer's heart. I need hardly add that I drew from the character of our place of worship a lesson as to the greatness and goodness of the Creator.

From all that I heard during my charming tour, there must be yet a terrible want of reverence throughout society in California. I shall never forget the unbounded generosity I experienced from Americans along the shores of the Pacific, but that only makes me regret the more that a people so remarkable for intelligence, enterprise, and kindness, should be so taken up with worldly things that they often almost entirely forget the one thing needful. I know it may be said,

and with justice, that it would be unfair to expect that a population of daring, restless spirits, gathered in from all parts of the earth, should present the same regard for religion and its happy influences as an old and settled people. "An unsettled, homeless population rarely or never build churches, or habitually frequent them." My remarks are not in condemnation, but rather to tell honestly the state of things, in hopes that every means will be adopted to amend it. The Episcopal Church is, I rejoice to say, ably watched over by Bishops Kip and Scott, and is steadily advancing in public favour. Her determination to attend solely to spiritual matters, and so avoid the delicate question which is now rending America in twain, has greatly raised her in the estimation of the more sober-thinking of the community. I may use this opportunity to inform any clergy who may visit California, that every comfort will be afforded them by Messrs. Foster and Coleman, at the International Hotel.

A week's steaming from San Francisco carried our party up the Columbia and Wilhamet rivers to Portland, one of the largest and most promising towns of Oregon. As we were to stay the day, that cargo might be discharged and shipped, I made an excursion to Oregon City, in order that I might see Bishop Scott. I was fortunate enough to meet him on board the river steamer. He kindly walked with me to the Falls, and, during our stroll, told me much of Church matters throughout the Pacific states. No chief pastor can receive greater respect than that awarded by men of all parties to Bishop Scott. He is doing much good, and would do more, had he the means at his command. There is a well-arranged church at Portland, and a neat chapel in Oregon City.

On Saturday, at 5 P.M., the steamer was again in motion. By daylight we reached Astoria, a miserable place, better known than esteemed; and, early on Monday, entered the Straits of Fuca. The scenery now became brilliant, and more and more charming as we approached the harbour of Esquimault, with its fleet of noble vessels. We were delighted once again to stand on British soil, and enjoy the freedom of British rule; and the more so, that we were soon to meet again a Bishop who has most successfully carried to a young and rising colony an energy and devotion which at home had been attended by so many and marked blessings. As we entered the mouth of the harbour, very narrow and very deep, and I beheld the spacious land-locked retreat, I could not but say, "Here evidently are the future head-quarters of the Pacific fleet." As the steamers cannot at present enter the harbour of Victoria, all passengers have to cross a neck of land, some three miles wide, to reach Victoria. When near the half-way house, two horsemen greeted us with a heartiness not to be described; the one was the Bishop, who looked the picture of health and high spirits; the other, his valued chaplain, Mr. Dundas. I at once alighted from the carriage; and my joy grew more and more full, as I more and more realized that God had brought me and my family to my future home, and permitted me to become a worker in this blessed portion of His vineyard.

Victoria is beautifully situated, and I was agreeably surprised by the extent of the town. Several of the streets are well macadamized. Brick buildings are fast taking the place of wooden ; and country-seats are dotted about on spots, which in England would, with their views, command fabulous prices. I rejoice to say that I found the state of the Church far more advanced than I expected. The oldest church is Christ Church, of which Mr. Cridge is rector. It has a large congregation ; the responses and singing are heard from all the pews ; and there are more communicants, considering the number of worshippers, than in any of the churches I have attended at home. At the other side of the town stands St. John's Church, a capacious iron building, brought out by the Bishop. The interior is very striking, and affords accommodation to a congregation about the same in number as that of Christ Church. The choir is of a high character, and the service is altogether beautiful. To show the influence of the Church in Victoria, I may observe that these two churches are self-supporting ; the offertory alone at Christ Church having produced during the last year 240*l*. If we consider that the Bishop has not been on the island two years, and that at the time of his consecration there was but one clergyman in British Columbia, we may well thank God for his mercies to this Diocese, and take courage for the time to come. The marked blessings attending the Bishop's unceasing labours encourage Churchmen at home to support him in his great and promising work.

The Collegiate Schools are both in the parish of Christ Church. That for boys is well attended, considering the size of Victoria. I found a shrewd set of lads actively at work, and was told by the Vice-Principal, Mr. Glover (a Fellow of Emmanuel College, Cambridge, who has nobly given his services for five years to the Mission), that the intelligence of the pupils is of a high order. In the girls' school there are between thirty and forty scholars, who attend regularly, and find the Bishop's early provision for education a great boon.

Shortly after my arrival, I visited the Indian Mission, situated on the Indian Reserve, about a mile from Victoria. It is presided over by Mr. Garrett, who has, considering the difficulties in his way, been very successful. He speaks freely the Chinook, a curious jargon, known very extensively among Indians of various tribes, and has evidently gained the good-will of his charge. The reading, writing, sewing, and knitting would not be surpassed in any village school in England. Of the spiritual progress of the children it is very difficult to speak. Some are certainly impressed by the Gospel so far that their lives are somewhat influenced by its rules. These are few in number, but quite as many as we could reasonably expect. I grieve to say that the vices of Christians are the destruction of these poor heathens. With the grown-up Indians who live in the neighbourhood of Victoria, drunkenness and worse than drunkenness are the rule, sobriety and purity the exception. Against all this array of temptation presented to his poor charge by the white man, Mr. Garrett has to contend ; but he has never been cast down, and God has so blessed

as Mr. Lewis had all along been deeply interested in the work, and had earnestly laboured at it. Many of Mr. Lewis's suggestions had, however, been adopted in Mr. Bower's second text, and his notes were placed upon the delegates' table, and consulted as occasion required.

The conference commenced on the morning of Monday, the 29th April, and was brought to a close on the evening of Saturday, the 8th June, a period of exactly six weeks, during the whole of which period, Sundays excepted, the delegates worked nine hours a day.

We have reason to be thankful to Divine Providence for the health and strength with which we were favoured, not one of our number having been laid aside from work for an hour during the whole time.

We have also much reason to be thankful for the unbroken harmony with which our labours were conducted from first to last, and for the unanimity of opinion which prevailed amongst us with respect to all points of importance. Every verse, and sometimes every word, presented some subject for discussion, but all such subjects were discussed and settled not as questions of theology, but as questions of Greek criticism and Tamil idiom.

It was sometimes felt to be an inconvenience that our number was an even one, and that we felt ourselves precluded from giving any one of our number a double vote; but this apparent inconvenience proved to be a positive advantage, inasmuch as it imposed upon us the necessity of patiently and thoroughly discussing every point on which a difference arose, until it appeared that there was a preponderance of opinion on one side or the other.

We have carefully weighed every rendering found in previous Tamil versions, Fabricius's, Rhenius's, the Tentative version, and the Pondicherry Roman Catholic version, and have frequently consulted the renderings adopted in the New Telugu and the Sanscrit; and whilst we are anxious to render the honour which is their due to all who have preceded us in this work, and who have supplied us either with the foundation on which we have built, or with materials for the building, or at least with valuable hints respecting details, yet we cannot but feel that it is a special and peculiar excellence of the version on which we have now been engaged, that it is not the result of the solitary labours of any one man, however eminent, but has passed through many hands, has been criticised by many minds, and has finally been submitted verse by verse to the searching ordeal of *viva voce* discussion. We trust, therefore, that this version will be found to be on the one hand more faithful to the sense of the original than any previous one, and on the other hand more idiomatic and perspicuous.

In conclusion, we would express our earnest hope that this important work may be carried on and completed without interruption.

We take it for granted that the interest taken in it by the Bible Society will not relax, and that it will continue to show itself anxious rather for the excellence and durability of the work than for rapidity of execution; and for ourselves, who have been appointed to carry

on the work, as reviser and delegates, it is our prayer that in a country in which life and health are so peculiarly insecure, it may please God to spare us to go on with that portion of the work which yet remains, and to permit us in due time to meet together again to go through the Epistles and the Apocalypse in conference, as carefully and harmoniously as we have now gone through the Gospels and the Acts of the Apostles.

We are, dear Sir, your faithful Servants,

W. TRACY, R. CALDWELL,
EDW. SARGENT, C.M.S. H. BOWER."

THE ENGLISH CHURCH AT NICE IN 1855 AND 1861.

We have been favoured with the following letter from Mr. Harry Chester, at Nice, to the Secretary of one of our great Church societies in London :

"Villa Castelli, Nice, France, 10th Dec. 1861.

You will be glad to hear some news of Church matters at Nice. 'Look here upon this picture, and on this.'

I was at Nice in the winter of 1855-6, when it was resolved to rebuild the English chapel ; and the health of some of my children has brought me hither again, after the lapse of half-a-dozen years, when the rebuilding is nearly completed.

I wish you could have seen the old chapel. It was erected, in 1821, under letters patent from the King of Sardinia. They were obtained with the greatest difficulty, and included some curiously hard conditions. They stipulated that the ground should be inclosed on all sides by lofty walls and thick rows of the pyramidal cypress ; and that the building should be low and small (*piccolo*), and present no outward appearance of a church. When I first saw it, in 1855, it certainly fulfilled most honourably the latter condition ; for a building less like a church, externally and internally, the wit of man never devised. It was also low enough in all conscience ; but not so small as it had been, for it had been repeatedly added to and patched. The room was inconvenient, and not nearly large enough for the annually increasing congregations ; and the dingy walls and melancholy cypresses, which concealed it and the surrounding burial ground from the public gaze, made the whole place look as dismal, damp, and desolate as could possibly be conceived. The monuments were dirty and out of repair ; the ground was a wilderness of tombs and weeds ; and, in a word, the English Church property at Nice was discreditable to our Church and nation. So much for 1855.

In January, 1856, at a public meeting convened by the Consul, we resolved unanimously to pull down the old bepatched and worn-out building, and to erect on the same site a new church on an enlarged and improved plan. The Sardinian Government, become constitutional, had then no desire to confine us to the degrading conditions of 1821 ; but, on the contrary, was willing that we should erect a building

which should be an ornament to the town of Nice, and a credit to our Church and nation, and we felt that, under these circumstances, we ought to accept the offered opportunity, and to build such a church as would be worthy of our national faith. We determined, accordingly, to build in the Gothic style after English examples, without any intermixture of foreign Gothic; and to present in all respects a model of an English church, without any of those peculiarities of ultra High Church, or ultra Low Church, which might reasonably give offence to the sober-minded.

A plan for a church, consisting of nave, north and south aisles, a chancel, and a tower and spire, was obtained: but, unfortunately, neither the funds that we could reasonably expect to raise, nor the limits of the ground (which we vainly tried to enlarge), would admit of our execution of that plan. It was found necessary to omit both the tower and the chancel; but, though there is no external chancel, a very suitable chancel is to be constructed within the building.

When I returned to Nice in October last, you may suppose that I was not a little anxious to ascertain what sort of a structure had been raised; and great was my satisfaction when, on the site of the rotten old building of 1821, that miserable monument of defunct Sardinian bigotry, I beheld the very handsome Gothic church, which, with lofty clerestory, high pitched roof, terminal turrets and pinnacles, and floriated finial crosses, now towers above the dingy walls and cypresses, and the roofs of the adjoining houses, and proclaims to the whole neighbourhood, that there is the English church.

I said that, in January, 1856, it was resolved to undertake the rebuilding of the church. The public meeting appointed a committee to carry the resolution into effect. I was a member of the committee, but became a sleeping member when, at Easter, I left Nice for England. While I express admiration of the building which the committee have erected, what shall I say of the zeal, temper, perseverance and energy with which they triumphed over difficulties that would have beaten down any ordinary men. You know that I have had some experience of committees in England; and, having read all the records of this Nice committee, I can assure you that they are quite like a romance, the Story of the Pursuit of a Church under Difficulties. What with trustees for the property of the church, trustees for its management, under the provisions of the Consular Act, H.B.M. Consul at Nice, H.B.M. Ambassador at Turin, H.B.M. Principal Secretary of State for Foreign Affairs, and the Italian and French Governments, my poor colleagues had a curious life of it. They were kept in correspondence, and prevented from laying the first stone of the new church for four years. They had to erect a most substantial building of solid masonry for a provisional church. When they had actually provided the latter building, they were told that it must stand for two years to dry (in this dry climate) before it would be safe to use it.

At last, on the 2d January, 1860, within a few days of four years from their appointment, they were allowed to lay the first stone of the

new structure ; and the ceremony was performed in the presence of the Syndic of Nice and a large body of English and foreigners.

The church is now finished externally, and is much admired by all who have seen it. It is a thoroughly English building in the late pointed style. The stone is of a good colour. The carving is generally well executed. The groining of the roofs is much admired ; that, and the completion of the interior generally, are proceeding as fast as our pecuniary means will allow. The font is of course to be of stone. We hope also to have the pulpit, reading-desk, and reredos of the same material. The eastern bay of the nave is to be separated from the body of the church, by light open screen work, for a chancel. There will be no pews, but open benches of the same pattern throughout the church. There is a very small western gallery for the organ and singers. I could have desired a different arrangement ; but this was considered to be the best possible under the peculiar circumstances of a congregation at Nice. The whole of the windows, which are numerous and large, are to be filled with coloured glass (geometrical patterns) from Lyons. This is a very heavy expense ; but some special contrivance to kill the glare of the Nicene suns, and the cold draughts from the Nicene winds, was necessary ; and it was obvious that coloured glass would be most in harmony with our Gothic style. The coloured glass is to be backed throughout by ground glass, and to be guarded by iron mesh. These expedients will keep out the draughts absolutely, and the glare sufficiently, but will not unduly darken the church.

Without pretending that the design and execution of our building are perfect, I cannot but think that they are highly satisfactory, and very creditable to our Church and nation. We have certainly erected the handsomest building in Nice, and the best church that our Communion can show on the Continent of Europe. The French and Italians are greatly struck with surprise and admiration ; and, as Nice is now the queen of southern watering-places, it seems to me to be of no slight consequence to have the Church of England so well (materially) represented here.

The total cost will be about 5,500*l.* ; and of this large sum we now want but 900*l.*

It is not for our honour as a nation or as a Church, that this design, which was publicly announced in January, 1856, should remain much longer incomplete before the eyes of our foreign neighbours. We are most anxious to complete our work. The Bishop of Gibraltar, who was here in October, very warmly commended it ; and urged us to get it ready for his consecration with the least possible delay.

The want of increased church accommodation at Nice annually becomes more urgent ; and in two years at latest, when the railway, now open from Paris to Toulon, is opened to Nice, there must be a large increase in the number of English visitors. I ought to add that the burial ground, in which the church stands, has been strikingly improved since I was here last. The trees have been thinned, suitable flowers and shrubs have been introduced, the tombs have been

repaired and cleaned, proper walks have been made ; and, in a word, what was a desolate and disgraceful wilderness in 1855, is now a well cared for and decorous cemetery, a suitable resting-place for the mortal remains of Christians.

Nor is this all. At Carabaçel, a suburb of Nice, much frequented by the English, a Chapel of Ease has lately been built. This also is a Gothic structure in stone, well designed and substantially built, and so planned as to be in all directions capable of enlargement. I regret to say that in this case the funds have been provided by loan ; and, as soon as the mother Church, to which this letter principally relates, has been finished and paid for, it is hoped that a subscription may be commenced not merely to pay off the loan on the Chapel of Ease, but to provide for its enlargement.

To make my statement complete, I must add, that the mother Church and the Chapel of Ease are served by the chaplain and his two curates—that, both in the church and in the chapel, there are the two ordinary Services with Sermons every Sunday ; and that the Holy Communion is celebrated, in one or the other, at an early or midday Service, every Sunday. There is also in the church on Wednesdays a Litany and a Sermon.

Having given you this history, I come now, as the writers of Fables say, though mine is no Fable, to the

‘MORAL.’

We are much in want of pecuniary help. It must not be supposed that Nice is too rich to depend upon ‘friends at a distance.’ There are few or no English residents here. We are all birds of passage ; here for a few weeks or months, and gone again. Our local claims are generally at home ; and, after bringing our families, at a heavy expense, to this expensive place, we are not generally suffering from a plethora of wealth. We are doing our best. Do you know anyone who will send us help ?

Messrs. Ransome, Bouverie and Co., of Pall Mall, East, are our bankers in London.—*Verbum sap.*

I shall be very happy to receive subscriptions ; and, if any one would like to make a special gift towards the stone pulpit, reredos, or any other particular object, I shall have great pleasure in seeing that his wishes are properly carried out.

Yours sincerely,

HARRY CHESTER.”

THE WEEKLY OFFERTORY.

SIR,—In your last number you call attention to some observations by the Rev. H. J. Vernon on the present falling off of the funds of the *Society for the Propagation of the Gospel* ; in which allusion is also made both to the difficulty of obtaining preachers on behalf of the Society, and to the great expense of the present system of travelling “deputations.” After a few other observations, your notice concludes with the following significant sentence : “ There is, therefore, nothing for it ;

nothing to be done, but that, if possible, the clergy should in some way do more for it themselves." What that way should be is not stated; as, therefore, it is apparently open to discussion, you will, perhaps, permit a suggestion that this way might be found, not only for this Society, but for all other Societies and objects, in the revival of the weekly offertory—a means which must commend itself to every one who will dispassionately consider it in all its bearings, whether the practice be regarded as primitive and apostolic, or systematic and easy, and singularly free from any expense. I am quite aware that in some quarters the mere suggestion will at once raise a host of objections: it will never answer—people will never endure it—it does not accord with modern views. The ready answer to these objections is, Try the plan—it may succeed; at any rate, try it. It answered in former days—it is enjoined by the authority of an Apostle; why, then should it fail now, if duly and honestly put before the people, and used by the clergy? If there are any who have doubts and scruples, I would ask their attention to a little book published by Parker, of Oxford and London, in 1858, entitled "The Right Way, the Best Way," by the Rev. G. H. Smyttan; in which not only are the arguments for this simple and primitive practice clearly arranged and expressed, but what is more to our present purpose, the positive success of its revival in a very retired and small country village is most triumphantly exhibited, and with an amount of success sufficient to make any clergyman, one would think, desirous of the experiment: Let our clergy try, really try, heart and soul, whether they cannot generally revive this goodly practice; and let them use it, as Mr. Smyttan has shown us the way, in providing for the various objects of the Churchman's charity and beneficence. Doubtless, the vanity of men would be mortified; possibly, we should not have the exciting discourse, the thrilling tales dressed up for the occasion, the casually over-crowded church, or the "sensation" gathering (to adopt a phrase from our American cousins) to hear some popular preacher; but, on the other hand, our charity would be periodically and systematically called upon, instead of at intervals and under excitement; its flow, if not at stated times, yet generally, might reasonably prove greater than at present; rich and poor, the whole body of the Christian community, would have the opportunity of giving brought home to them, as it were, to their very doors, while each and all would feel that what they gave would go wholly, and without deduction, to the objects intended; for if this machinery, ready, as it is, at hand, were put in motion, there would be no deductions entailed by collection, nor money profligately squandered in travelling "deputations."

A COUNTRY LAYMAN.

THE FOREIGN MISSIONS OF THE AMERICAN CHURCH.

THE twenty-sixth annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," was held at Philadelphia, in October. The Bishop of Delaware (Dr. A.

Lee), as Chairman of the Special Committee to whom was referred the Annual Report of the Foreign Committee, presented and read the following Report :—

“The Special Committee to whom was referred the entire Report of the Foreign Committee, have endeavoured to give to it all the attention which their very limited time and other pressing duties permit. This attention is far short of what the magnitude and interest of the subjects embraced in the Report justly claim.

The Board of Missions holds its annual session under circumstances of a grave and affecting character, and the work intrusted to our care has sensibly felt, in its various departments, the effect of social convulsions. It is in no calm and peaceful world that we essay to preach the unsearchable riches of Christ, but amid strife and uproar, confusion and distress. We assemble not for mutual congratulation upon the triumphant progress of our work, but earnestly and anxiously take counsel together under trials, hindrances, and discouragements.

Our foreign operations have been embarrassed by lack of needful funds for their prosecution. A land distracted by civil strife, and from a large portion of which customary contributions have been withheld, has not furnished the means upon which your Executive Committee confidently relied for carrying on their Missions on what was supposed to be a prudent and reasonable scale. We have also been hindered in our work by wars and insurrections in the East, by the inroads of disease and death among our faithful labourers, and by apostasy and instability of converts who had been looked upon as promising fruits of our Missions. These difficulties and disappointments have been sorely felt. But are we to be surprised at their occurrence? Are not trial and hardship to be looked for in the cause in which we are engaged? Is the evangelizing of a dark and wicked world to be carried forward, however humble the scale, without opposition and hindrance? Is the empire of the Prince of darkness to be overthrown without a struggle? No. In our last year's experience we recognise inevitable incidents of Christian Missions. In every age such have been the trials of the faith and patience of the Church of God. They call us to renewed exertion, to more fervent prayer, to simpler trust. If God grant us not only to labour but to suffer for His name's sake, we ought to accept it as an honour and a token for good. Instead of fainting under the burdens of this critical season, we have to gird ourselves with fresh energy for our great enterprize. The Gospel is, more plainly than ever, the need of an unquiet, stormy world. And in pressing with vigour and self-sacrifice our assaults upon heathendom, we may look most confidently for the blessing of God in our own home-field. If faithful, as a Church, to our great Head, we may be sure that He will not forsake us in our time of need. If our resources had been heretofore tasked to the uttermost, we might be now excused in restricting our operations and narrowing our field of labour. But if, instead of this, we have fallen greatly short of what we might and should have done, far be it from us now to draw back or falter. While untold treasures, and thousands of precious lives,

are willingly offered at the shrine of patriotism, let not the Church of the living God, purchased with His own blood, grudge the cost of her holy warfare against the kingdom of sin, Satan, and death.

Except to the eye of faith, it must be allowed that this Report, so far as it refers to our affairs in China, presents little for congratulation. Amid war and tumults, and every disadvantage arising from some of their worst effects, our Mission has been contending with the depravity of the human heart, rendered tenfold more strong in its resistance to truth and moral light by hereditary heathenism. We need not wonder, therefore, that as grace often seems to achieve few triumphs in our own congregations at home, so there, our Missionaries are obliged to tell the tale of their discouragements, as well as of their labours, and their perseverance. The defection of the native deacon, Tong, of whom such hopes had been entertained, gives us a new idea of the difficulties with which they must contend; but as the fall of Demas, and of others, marked the history of the Apostolic Church, we see in this case nothing that might not have been expected in the progress of our own work. It affords reason for sorrow and for renewed exertion, but none for despair; and while our Missionaries still continue to teach and to preach Jesus Christ, we feel that they have a right to 'glory in tribulations also,' and to let none of these things move them.

The Report upon Japan very happily introduces the language of Mr. Liggins, who, writing from experience, shows that the work we are now able to do there, though it be apparently small, is yet a work that must be done as a beginning, and one which, by God's help, will, in future, bring forth abundant fruit. A difficult language is to be mastered, and elementary books are to be prepared, and the Holy Scriptures are yet to be translated into the Japanese. It should gratify us, that while these works are going forward, some souls are also brought under the influence of the Gospel, and furnished with religious instruction through the medium of books and tracts.

The Greek Mission—the first established by this Church in a foreign land—has lately been invested with a new interest, by the searching investigation which has been applied to the principles on which it was organised, and the manner and influence of its operation. It must be a great gratification to the many and fast friends of this Mission, that the venerable missionary and his associates, and the work which they have conducted, have passed this ordeal unscathed, and in a way to secure augmented confidence.

Your Committee cannot repress the hope that the free circulation of the Holy Scriptures, and the unobstructed instruction of the youth in the doctrines and precepts of revelation, have already done something to loosen the hold of the superstitious notions and practices which have been fastened upon the public mind by the traditions of the Greek Church. The inspired Psalmist has written: 'Thy word giveth light.' The demonstration of the power of Christian truth does not anywhere presently appear. It is like leaven hidden for a long time, or like seed planted in the earth, which groweth night

and day, the sower knoweth not how, until at length the blade springs up, 'then the ear, after that the full corn in the ear.'

The testimony of men of all shades of opinion, in and out of our own Church, forces upon your Committee, the conviction, that the Mission in Greece is and has been eminently useful; and they cannot refrain from expressing the hope, that while it shall remain in the occupancy of its long-tried and venerable head, the small appropriation now necessary for its support may be, year by year, renewed.

It is a matter of surprise that the spirit of Missions, which so long ago as the year 1830, burst the bounds of our own land, and moved the Church of our devotion to go forth with heart of sympathy, and messages of truth and love to one of the primitive but decayed Churches of the old world, should not, before now, have found a sphere for its exertion among the darkened myriads, Christian and heathen, of our own continent.

The Mission of our Church to South America, recently established, is replete with interest. Civilians have long indulged the conceit—now unhappily dispelled for a season—that our form of free government would one day extend itself to the populous regions of that other limb of this great continent. If this is ever to be, or any political organisation of a beneficent character to gain establishment there, our Christianity must be sent before it. A representative government can be founded and sustained only on the basis of social virtue, and we know no morality save that which the Word of God enjoins, that can give life and stability to virtue. The Rev. Mr. Holden, the pioneer in this work, seems to have made a good and auspicious beginning. The locality of the Mission is sure to win for it the lively interest and liberal support of members of our communion, so soon as intelligence shall come to us of its successful operation. We commend it earnestly to the prayers and favour of the Church.

The Mission to the Sandwich Islands, in regard to which some initiatory measures were taken a year ago, has not, it seems, yet gone into practical operation. The Church of England has designated, it is understood, a godly and well-learned man, who is soon to be consecrated as a Bishop, for those dominions. Your Committee are informed, that on his way to the scene of his labours, this Bishop is expected to visit our country, in the hope of taking with him one or more of our clergy to share with him and his English associates in the honour and privilege of establishing our Protestant Episcopal Church in those Islands, which are the key to all the groups in the Northern Pacific. Some members of our Church are deeply interested in this enterprise, and several prominent clergymen, it is understood, have offered their personal services. Under these circumstances, it would seem that when the time shall come for action, men and means will not be wanting for enabling our Church to join our mother-Church of England in her first attempt to give the pure faith of the Gospel, under forms of polity and worship, which we have together, to a people not of British extraction.

The Committee beg leave to submit the following resolutions :—

Resolved, That the diminution of our income during the past year, and the difficulties under which our Foreign Missions have been prosecuted, are an urgent call to increased zeal, devotedness, and liberality in our efforts for the extension of the Gospel of Christ.

Resolved, That we recognise afresh the peculiar claims of the African Mission upon the American Church, and thank God for the measure of success which He has thus far vouchsafed to it.

Resolved, That we deeply sympathise with our beloved brethren, the Missionary Bishops in Africa and China, and their faithful fellow-workers, in the peculiar trials of their self-denying labours amid so much that is calculated to wound their hearts and try their courage and faith, and assure them of our affectionate remembrance and undiminished interest in their work.

Resolved, That the Foreign Committee be instructed to cancel the guarantee for four thousand pounds kindly tendered last year by friends of Missions, and that they be authorized to borrow fifteen thousand dollars to prevent serious injury to the Missions in Africa and China—the first unappropriated receipts of money to be pledged for the repayment of the loan.

For the Committee,

ALFRED LEE, *Chairman.*"

THE BISHOP OF NEWFOUNDLAND'S VOYAGE OF VISITATION, 1861.

THE Church-ship sailed from St. John's, with the Lord Bishop and his companions on board, on Thursday, the 27th of June, at nine o'clock, A.M. and, being favoured with clear weather and a fair wind, reached Battle Harbour, on the Labrador, the following Saturday, at 2.30, P.M.—a little more than two days. The clear weather was of peculiar importance on account of the unusually large number of icebergs.

The Bishop was accompanied by the Rev. Mr. Pearson, Incumbent of St. Mary's Church, in St. John's, as his Chaplain; Mr. Chamberlain, a student, a young gentleman of the Theological College; and a young gentleman from Bermuda.

The Church-ship was boarded on entering Battle Harbour by the Rev. Mr. Hutchinson, and his companion and catechist, Mr. C. Edward. Taking Mr. Hutchinson on board, the Bishop visited and officiated at the following harbours in his extensive mission, viz.: Battle Harbour, St. Francis Harbour, Square Islands, Dead Islands, Venison Tickle, Seal Islands, Ship Harbour, Fox Harbour, and Cape Charles. At Battle Harbour and St. Francis Harbour, in each of which there is now a consecrated church, and at Seal Islands, where a large store has been purchased, and is being fitted up for a church, Divine Service was performed on shore, but in all the other harbours on board the Church-ship. In each and every case, but particularly in the churches on shore, the congregations were crowded; many persons indeed were unable to obtain admittance. It is not easy to over-

rate the benefit and blessing of the provision now made for the spiritual necessities of the inhabitants and numerous persons employed on these desolate shores, by the constant residence of a clergyman among them. The change and improvement in the settled inhabitants are in several cases very perceptible. At Fox Harbour there is a small settlement (four or five families), composed chiefly of Esquimaux Indians, and it would be difficult to find a more cleanly, orderly, and industrious people. All have been baptized, many of them confirmed, and several are communicants in the church at Battle Harbour. These are some of the fruits of the Battle Harbour Mission, and no unworthy recompense for the labours and privations of the faithful shepherd, who has now been toiling eight years among them.

On the 20th of July the Bishop landed Mr. Hutchinson at Henley Harbour, the southernmost settlement of the mission, eighty miles from the Seal Islands, at the other extremity; and on the same day proceeded to Red Bay, the first or northernmost settlement in the Mission of Belle Isle Strait, now under the charge of the Rev. Mr. Botwood. This Mission extends from Red Bay to Blanc Sablon, about forty miles on the north or Labrador side of the Strait; and from Point Riche to Poverty Cove, upwards of fifty miles on the Newfoundland shore, and contains many small settlements on either side.

At Red Bay the Bishop had the good fortune to meet with the man-of-war steamship, the *Hydra*; and gladly availed himself of the captain's kind proposal to celebrate morning service (*Sunday, July 21st*), with the Holy Communion, on board his vessel: thereby affording an opportunity of attendance to a much larger number from the shore and from numerous traders in the harbour, than could have been accommodated in the Church-ship. The Rev. Mr. Pearson said the prayers, and the Bishop preached. The Holy Communion was administered in the captain's cabin. The Evening Prayer was said with sermon, &c. as usual, on board the Church-ship, and was attended by Capt. Hamilton and some of his officers, and a few of the inhabitants of the place; but the day was unfortunately very wet and stormy. A very neat church has just been built in this settlement, but yet awaits the internal finishing and fitting-up to accommodate a congregation.

On *Monday, July 22d*, the Church-ship was taken in tow by the *Hydra*, bound to Forteau (about thirty miles), the residence of the Missionary. Here also is a remarkably comely and convenient church, built and consecrated during the occupancy of the Rev. Mr. Giffard, the first Missionary on the Labrador.

The following day the Church-ship had the honour of receiving on board the venerable Bishop of Quebec, and his son, the Rev. A. Mountain, just on the confines of the Dioceses of Quebec and Newfoundland. His lordship, with Mr. Mountain, had been engaged for some weeks in visiting the scattered members of his flock on this shore, passing from settlement to settlement in such boats or vessels as could be procured in each place, and depending upon the planters and agents for fare

and lodging. The change, therefore, to the Church-ship would not be otherwise than agreeable to them, and their presence on board for three days afforded great gratification to the Bishop of Newfoundland and his companions. Prayers were said every day, morning and evening, in the church at Forteau; and on St. James's day, both the two Bishops and all the clergy (Messrs. Mountain, Pearson, and Botwood) took part in the Service; the Bishop of Quebec kindly preaching on the occasion, and assisting his brother of Newfoundland in the administration of the Holy Communion. The Canticles were chanted to Helmore's tones, as in St. John's Cathedral. What a change from the condition and state of the place when the Bishop of Newfoundland first visited it in the year 1848! Then, not only had no bishop ever visited, but no clergyman had ever travelled along the shore; no public worship or means of grace were then known or thought of, and of course no churches or houses of prayer. Now, two clergymen are, and for several years have been, constantly resident, visiting from settlement to settlement and from house to house, publishing the Gospel and administering the sacraments and means of grace; three churches are built and consecrated, and two others nearly finished; and on the present occasion, on this once desolate and forsaken shore, in a church, which would be an ornament to any parish, two Bishops, two Priests, and a Deacon, were celebrating the full Service, with psalms and hymns, and the other appropriate circumstances of our Church's public worship. Surely, may not these things be regarded as some realization of the prophetic song,—'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.'—Isaiah xxxv. 1.

On the following Sunday (*July 28th*), after Morning Service with Holy Communion in the church at Forteau, the Bishop of Newfoundland, with Mr. Botwood, proceeded, partly in a boat and partly overland (each distance about four miles), to Lanse a Loup, where the Bishop of Quebec and Mr. Mountain had joined the steamer, kept waiting for the completion of some repairs at the Forteau Lighthouse, to return to Canada. Here the Evening Service was conducted in a store, kindly provided and prepared for the occasion by Mr. Crockwell. The Rev. Mr. Mountain said the prayers, and Mr. Botwood baptized two children. The Bishop of Newfoundland preached the sermon, taking a text from the Second Lesson of the Evening Service (the Epistle to Philemon), very apposite to the venerable Bishop of Quebec's detention, who the day before had completed his 72d year:—"Though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ" (verses 8, 9). After the Service the Bishops bade each other farewell and God-speed, among the fish-flakes of Lanse a Loup. The Bishop of Newfoundland returned with Mr. Botwood to Forteau and the Church-ship; the Bishop of Quebec and Mr. Mountain to the steamer, still detained for the work at the Lighthouse to be completed.

Monday, July 29th.—The Church-ship crossed the Strait to the Newfoundland shore, along which Mr. Botwood's mission extends, from Point Riche (near St. John's Island) to Poverty Cove (there is no mistake in the latter name), about fifty miles. On this shore the Bishop visited and held Services at Anchor Point in Bay S. Barbe, at French Island Harbour, and at Flowers Cove. At French Island Harbour, though the day was very wet, the cabin of the Church-ship was overcrowded at each Service. Between the Services the Bishop, with Messrs. Pearson and Botwood, walked to Flowers Cove and crossed in a fisherman's boat to visit an aged and infirm man, near approaching his end, and said prayers in his house.

On *Friday, Aug. 2d*, the Bishop took leave of Mr. Botwood and the Belle Isle Strait Mission, and proceeded to those settlements on the (so-called) French shore, which are not under the charge of any clergyman, and whose inhabitants have no public ministrations and means of grace, but such as are brought them, once in four years, by the Church-ship.

Saturday the 3d, and Sunday the 4th, of August were spent at Quirpon. The Sunday unfortunately was exceedingly wet and windy; nevertheless, in the morning several persons from the harbour attended the Service on board, and two remained to partake of the Holy Communion, and in the afternoon many children were brought to be received into the Church.

Monday, Aug. 5th.—The Church-ship crept, with light and adverse winds, to St. Anthony; and on the following day (Aug. 6th), after the usual Morning Service on board, two persons from the settlement partook of the Holy Communion; and in the Evening Service eight children were received into the Church. His Lordship also consecrated a graveyard at the request of the inhabitants, who had inclosed and fenced it for that purpose. The day was very fine, and the people appeared much interested in all the Services; and it is no small gratification to know that in nearly all the houses of the settlement (which is an increasing one) the Lord's Day is duly observed, not merely by abstaining from work, but by religious services. Several persons would have been confirmed on this occasion, if there had been time for the necessary examination and instruction. It was sad to think that probably three or four years must pass, before these people, so earnest and well-disposed, can have the benefit of any of the administrations and services of the Church. But theirs is, unhappily, far from being a solitary case, or one of peculiar destitution; for, leaving St. Anthony on the next day (Aug. 7th), the Church-ship for the first time made the circuit of Hare Bay, and found families of Church people at Ireland Bight, Goose Cove and the Fishot Islands, who had never been reached in any previous visitation. This was the first occasion on which the Church-ship has been provided with a pilot acquainted with this Bay, and the people are mainly indebted to Captain Isaac Ainsworth's knowledge and skill for this visit of their Bishop. At Ireland Bight in the morning, and at Harbour Four in the evening, the Services were held in the houses of fishermen—the

number being small and easily accommodated ; but at the former place several children, and at the latter (which no Clergyman had ever before visited) two mothers with their children, one with five, the other with two, were received into the Church. The Bishop was present and assisted at each Service. This was the last place visited on the French shore. Time would not allow of calling at Canada Bay and White Bay, in each of which it would have been a pleasure to renew the Services which gave so much satisfaction two years ago ; though it may be feared the little light which then shone has but made the subsequent darkness more painfully felt. It is believed that the Church-ship has now (in different seasons) visited every harbour on the French shore, inhabited by two families of Church people ; but, alas ! how inadequate are the services thus supplied to relieve the spiritual famine : “ not a famine of bread nor a thirst for water, but of hearing the words of the Lord ! ”

These bays and the numerous settlements in them were now of necessity passed by, that the Bishop might keep his appointments at Twillingate and the other Missions expecting his visit.

Sunday, Aug. 11th.—The Rev. R. M. Johnson, Missionary at Fogo, was ordained priest in St. Peter's Church at Twillingate. He was presented by the Rural Dean (the Rev. Mr. Boone), who, together with the Rev. Mr. Pearson, joined the Bishop in the laying on of hands. A large number of the congregation partook of the Holy Communion with the clergy. In the afternoon the Rev. Mr. Boone presented forty-three candidates for Confirmation. The Bishop remained in Twillingate till the following Thursday, and received the usual kind and courteous attention of the principal inhabitants, particularly various acceptable presents of fresh meat, vegetables, &c. from the house of Mr. Duder. Each day the Order of Morning and Evening Prayer was said in the church, with sermons in the evenings.

Thursday, Aug. 15th.—The Church-ship left Twillingate, with the Rural Dean on board, for Moreton's Harbour ; and the same evening the Bishop held Service in the church there, which was fully attended, and the next morning sailed for the Leading Tickles. The Rev. Mr. Kingswell, Missionary of the district, was added to the party on board.

Sunday, Aug. 18th.—The Services at the Leading Tickles consisted of Morning Prayer with Sermon and Holy Communion in an unfinished church ; and Evening Prayer with sermon, followed by the consecration of a graveyard. The day was very wet, and in the evening the rain penetrated in many places through the unshingled roof. Nevertheless the building, which is a large one, was well filled, and the majority of the congregation waited with patience till the weather cleared up sufficiently to allow the service of consecration to be proceeded with in the cemetery. The settlement of Leading Tickle contains the largest number of Church members in this very extensive Mission, and requires and deserves much more ministerial service and supervision than it can at present receive ; being one only of some twenty under the charge of one Missionary, along a line of coast of

nearly eighty miles in length, with a population of between two and three thousand, more than two-thirds of whom are members of the Church.

Having no other special engagement in Green Bay, the Bishop, leaving Mr. Kingswell to pursue his usual round of fall visits, returned with Mr. Boone towards Twillingate, and

On Monday, Aug. 19th, put into Exploits Burnt Island.

Exploits Burnt Island has a commodious church, not yet finished, though for a long time in constant use—a worthy planter acting as Lay Reader, from disinterested zeal for his Church. Service was said in the evening of Monday with a sermon by the Bishop, and on Tuesday morning with Holy Communion. In the evening the Church-ship again started for Twillingate, and the next day,

Wednesday, Aug. 21st, reached Herring Neck in time for Evening Prayer in the church, with an address to the candidates by the Bishop, who, on the following morning,

Thursday, Aug. 22d, were presented (in number thirty-one) by their much esteemed minister, the Rev. Mr. Darrell, and were duly confirmed by the Bishop.

Here, and in Twillingate, many young men lose the opportunity of being confirmed, by the Bishop's visit falling at the time when they are absent on the Labrador. At Herring Neck, on this occasion, twenty-one had been examined and prepared for the Service, only three of whom could meet the Bishop. The same hindrance unfortunately happens at several other settlements on this shore.

After the Services at Herring Neck the Church-ship proceeded (leaving the Rural Dean) to Change Islands, in the Fogo Mission, where, at Evening Prayer, though the notice was short and the evening wet, the church as usual was nearly full.

Friday, Aug. 23d.—A boat was sent at an early hour to Fogo for the Rev. Mr. Johnson, the Missionary, who arrived soon after ten o'clock, and presented a number of young persons for Confirmation. The church at Change Islands is about to be considerably enlarged.

Saturday, St. Bartholomew's Day.—Full service in the church at Fogo. The Bishop preached in the morning, and again on

Sunday, Aug. 25th, when the Holy Communion also was administered; and in the afternoon sixty-one persons were confirmed.

Monday, Aug. 26th.—Dr. Findlater of Fogo kindly conveyed the Bishop and party in his boat to the Barr'd Islands, where they were received and hospitably entertained by Mr. Rowles. Morning and Evening Services were celebrated in the church, which, though very much enlarged since the Bishop's last visit, was crowded. In the evening twenty-one persons were presented by Mr. Johnson for Confirmation, making, with those at Change Islands and Fogo, 104 in this Mission. The church at Fogo has lately been adorned and otherwise much improved by the addition of a tower.

In the Greenspond Mission, which the Church-ship reached on *Wednesday, Aug. 28th*, the Bishop confirmed on seven different islands in as many days, consecrated a new church and two graveyards, and six times cele-

brated the Lord's Supper. The Islands visited, in which Confirmations were held, are Swain's Island, Pinchard's Island, Greenspond, Pool's Island, Fair Island, Gooseberry Island, and Flat Islands. The new church is at Swain's Island, and reflects great credit upon the inhabitants, who have nearly completed the good work, a substantial and capacious structure, without extraneous assistance. This is the third new church erected within the last ten or twelve years in this Mission, by the exertions of the inhabitants, encouraged and directed by their late Missionary, the Rev. Julian Moreton. The church at Pinchard's Island, consecrated in 1853, already requires enlargement, and there are complaints of want of room at Greenspond, although the church will accommodate eight hundred persons. A new church will shortly be commenced at Fair Island. The graveyards consecrated at Flat Island were very neatly and substantially fenced. The Bishop was accompanied through this wide-spread Polynesian Mission by the Rev. Mr. Milner, the present Missionary, who in each case presented the candidates for Confirmation (143 in all), and read the petitions for the consecration of the church and graveyards. The Bishop's work was much forwarded and assisted by boats, with crews kindly provided by the agents of the two mercantile establishments at Greenspond. At Gooseberry Island the Bishop and Mr. Pearson slept on shore, for the first time since leaving St. John's, the Church-ship being kept by head wind at Fair Island. They joined the vessel again at Flat Island. Here the Bishop was met by the Rev. Mr. Kirby; and, taking leave of Mr. Milner, proceeded.

Thursday, Sept. 5th.—To Salvage, the first station on the north side, in the Mission of King's Cove. Here also the Bishop was gratified by finding a new church, sufficiently advanced for Divine Service, finished externally, except the windows, and partly fitted up. The tower is completed, and the building altogether is a great ornament to the settlement, and does credit to the inhabitants who have proceeded so far in reliance on their own resources. The failure of their fishery this year will, it is feared, oblige them to suspend the work. Evening prayer, with a sermon in the church, immediately after the Bishop's arrival, and,

Friday, Sept. 6th.—Morning Service, with Confirmation; after which the Church-ship crossed to Open Hall, where the Bishop and his party were entertained at tea by Mr. Shears. The Confirmation for this and the neighbouring settlements was held in the little church at Redcliff, which is situated about midway between Open Hall and Tickle Cove; to which latter place the Bishop proceeded on foot with Messrs. Pearson and Kirby, and, after partaking of Mr. Candow's hospitality, was forwarded in a boat to Keels, and from thence walked to King's Cove (five miles), where the Church-ship had already arrived. This was accomplished in time for Evening Prayer in the church.

Sunday, Sept. 8th.—Morning Service, with Confirmation and Holy Communion, at King's Cove, and Evening Service, with Confirmation, at Keels. The Bishop and his friends walked to Keels and back

again to King's Cove, five miles each way. The candidates for Confirmation and the congregation generally at King's Cove were much reduced by the various epidemics which have lately prevailed there. At the time of the Bishop's visit, there were several cases of small-pox, some of which proved fatal. The average of deaths for many years before 1860 was between four and five of the Church members, but in the nine months of the present year twenty-five have been carried off, and in 1860 nearly the same number. The Roman Catholic population, which is double that of the Protestants, have, it is believed, suffered in proportion.

Monday, Sept. 9th.—A strong fair wind carried the Church-ship from King's Cove to Catalina by one o'clock, giving time for a large congregation to collect for Evening Service in the church. The erection of a new church in this settlement, for which preparations have been made, has been stopped, and much other difficulty and distress occasioned, both here and at Trinity, by the failure of Messrs. R. Slade and Co.

Tuesday, Sept. 10th.—Morning Service with Holy Communion, and Evening Service with Confirmation. The candidates were presented by the Rev. Mr. Netten, the Missionary. The church was much crowded in the evening, though many of the inhabitants were still absent on the Labrador.

Wednesday, Sept. 11th.—The Bishop and Mr. Pearson proceeded to Bonavista in a carriage, and were greeted on their arrival by an unusually large display of bunting and discharge of sealing guns. Services in the church morning and evening.

Thursday, Sept. 12th.—Confirmation in the church at Bird Island Cove (the first ever holden there) in the morning, and in the afternoon at Bonavista; the candidates in each place were presented by the Rev. Mr. Bayley. Immediately after the second service, the Bishop and Mr. Pearson returned as they came, to Catalina and the Church-ship; having spent the previous night (the second during the voyage) on shore. After one day's detention at Catalina by a heavy gale, on

Saturday, Sept. 14th.—The Church-ship reached her last place of call for this voyage—the beautiful harbour of Trinity. The roads to all the churches in this Mission (five already, and a sixth in progress) are now sufficiently made to enable persons to travel them on horseback, though with some difficulty in the direction of Bonaventure.

Sunday, Sept. 15th.—At Trinity. The usual services were celebrated, with Holy Communion in the morning, and Confirmation in the afternoon. Of seventy-nine candidates on the list, not one was absent.

Monday, Sept. 16th.—The Bishop, with Mr. Smith and Mr. Pearson, crossed the Bay, and then proceeded to English Harbour on horseback, stopping on the way to examine the church in progress on the north side, which promises to be very handsome as well as capacious, and in good ecclesiastical style, being cruciform, with a chancel, and capable of accommodating a large congregation on the floor. The *Church Society* has granted 75*l.* towards this church, which seems to be much

needed by the large and increasing population on the north side of this bay. On arriving at English Harbour, the Bishop and his party were received with the usual compliment of repeated discharges of sealing guns, which were renewed at their departure; and the same demonstrations were made in the afternoon, with great effect, at Salmon Cove. At each of these places Service was held in the churches, with Confirmation; at English Harbour in the morning, and Salmon Cove in the afternoon. Both churches were crowded, and several persons could not obtain admittance; both require enlargement for their usual congregations.

Tuesday, Sept. 17th.—The difficulties of a ride to Bonaventure are amply compensated by the exceeding beauty of the scenery, which was set off on this occasion to great advantage by lovely weather. The service was held in the church at Old Bonaventure, which is the first reached from Trinity, and is sufficiently near to New Bonaventure to allow the attendance of all from each settlement in one church, without inconvenience. Several candidates for Confirmation also attended from British Harbour and Ireland's Eye. The church, in consequence, though a large one and as yet without fixed seats, was crowded, and many persons who had missed former opportunities came forward with the younger members to renew their baptismal vows and to be confirmed. The church at New Bonaventure, which is the only one on this shore the Bishop did not visit in this voyage, is about to be replaced by a new one more comely and commodious. The present edifice is in the early Newfoundland style.

Wednesday, Sept. 18th.—The last special Service of this Voyage of Visitation was performed in the smallest church in the Diocese, at the little settlement of Trouty; but, though small, it is one of the neatest and best kept, and will shortly be enlarged to meet the wants of the increasing congregation. Here, as well as on the day previous at Bonaventure, the salutations of flags and sealing guns were given with full effect. The Confirmation was in the Morning Service; and the Bishop and his party returned to Trinity soon enough to make some acknowledgment of the kind attentions of the principal inhabitants, and to hold a farewell Service in the church, at which the Bishop preached. Not only here but in Fogo and Greenspond, the agents of all the mercantile establishments were most liberal and considerate in furnishing supplies of such provisions as are useful and acceptable after long detention on ship-board; and in more important ways forwarded the objects of the Visitation. One hundred and seventy-nine persons were confirmed in this (Trinity) Mission.

Friday, Sept. 20th.—At daybreak, the Church-ship was again safely anchored in St. John's Harbour, not having met with the slightest accident or loss till within an hour of entering the Narrows, when, by a sharp and sudden gust of wind, the fore-topmast was carried away. This freedom from all injury and loss, in a coasting voyage of twelve weeks, which took the Church-ship into and out of nearly forty harbours, was mainly due, under God's good and gracious provi-

dence, to the careful and conscientious discharge of their duty by Captain Ainsworth and all his crew.

In this Visitation, Divine Service was celebrated in forty-seven different settlements (in many of them several times), viz :—thirteen on the Labrador, six on the (so-called) French shore, and twenty-eight in the Missions on the north-east coast of Newfoundland ; in twenty-two Holy Communion was administered, and Confirmation in twenty-four ; one person was ordained priest ; one church, and four graveyards were consecrated.

S. D. G.

Reviews and Notices.

Our Penitentiary Work. (1) *Redemption the Key-note of Labours for the Lost.* (2) *The Secret of the Casting out of Devils.* Two Sermons preached at the opening of the Chapel of St. Mary's Home, Wantage, July 30, 1861. By SAMUEL, LORD BISHOP of OXFORD, and H. P. LIDDON, M.A. ; with a short Preface on Sisterhoods, by W. J. BUTLER, M.A., Vicar of Wantage. Oxford and London : J. H. and J. Parker. 1861.

Report of Efforts made for the Establishment of a Church Penitentiary for the towns of Plymouth, Devonport, and Stonehouse. By the Rev. G. R. PRYNNE, M.A. Incumbent of St. Peter's, Plymouth. Plymouth : W. Brendon.

WE hope our readers will not blame us, even if they think that we are travelling beyond our special limits, in calling attention to the Home Mission work which the Church of England has lately undertaken, and which has been so abundantly blessed of God. The reviewer is not speaking without experience ; for during the thirty years which has elapsed since his ordination, he has never known any work so successful as that of Chaplain to a Penitentiary. The Sermon by the Bishop of Oxford is, as might be expected, a most eloquent and powerful one ; and we cannot say less of Mr. Liddon's noble discourse. Mr. Butler's Preface on Sisterhoods is very good. The Sisters at Wantage, in addition to the care of the Penitents in St. Mary's Home, take charge of a flourishing school for the daughters of tradesmen and farmers, of an institution for the training of girls for domestic service ; they superintend the education of a portion of the teachers of the National School, preparing to become village schoolmistresses, and they visit, when required, the poor and sick. They are not bound by any vows of permanent service.

We wish that our space would allow us to make an extract from the Report of the Plymouth Penitentiary, giving an account of the missionary labours of a devoted lady in the streets of that town. We commend the work to the prayers and assistance of our readers. All donations or subscriptions may be sent to the Treasurer, or to Rev. Geo. R. Prynn, 25, Wyndham-place, Plymouth, or Rev. Geo. Mason, Barley House, Plymouth.

We have received from Messrs. Rivingtons a fourth volume of the thoughtful Parochial Sermons, by the Rev. J. PUCKLE, of Devon, *Holy Day and Occasional Sermons*.

From Messrs. Mozley—Two very good little books by the same authoress, *A few Hints on Home Happiness and Comfort, addressed chiefly to Village Girls*, by a Lady (price 4d.), and *The Sunshine of the Soul, addressed to the Young after Confirmation* (price 2d.).

From Messrs. J. H. and J. Parker—(1) *The Penny Post*, 1861, very good for schools and parochial libraries. (2) *Canticles for the Christian Seasons, in the words of Holy Scripture, for the use of Schools and Families*. Compiled by the Rev. J. W. RUMSEY, Vicar of Bolvenden. (3) *What is the Faith of the Essayists and Reviewers?*

From Messrs. Hamilton, Adams, and Co.—*Hymns fitted to the Order of Common Prayer, and Administration of the Sacraments, &c. according to the use of the Church of England*.

From Messrs. Wertheim and Co.—(1) *Ministerial Recollections, with a Preface*, by the Rev. ABNER W. BROWN. The papers in this volume appeared in the *Churchman's Monthly Penny Magazine*. (2) *George Blackburn; or the last hours of a Secularist*. By his Widow. *With Reflections on Unbelief, &c.* By the Rev. H. FRY, D.D. (3) *The Bible and Science*. By the Rev. A. H. TRIPP. The last is a small tract of eight pages, price one penny. (4) *Made Clear at Last*, by H. S. E., and (5) *Second Series of Thoughts in Verse*.

Colonial, Foreign, and Home News.

SUMMARY.

ON Sunday, Dec. 15, 1861, the Rev. T. N. Staley, M.A., formerly Fellow of Queen's College, Cambridge, was consecrated Bishop of HONOLULU, in the chapel of Lambeth Palace, by the Archbishop of CANTERBURY and the Bishops of LONDON and OXFORD. At the same time, the Rev. Dr. Thomson was consecrated Bishop of GLOUCESTER and BRISTOL. The sermon was preached by the Rev. A. W. Thorold, from 2 Timothy i. 7. The offertory at the Holy Communion was given to the Honolulu Mission.

The clerical and lay delegates of the new Diocese of ONTARIO have requested the Metropolitan, the Bishop of MONTREAL, to consecrate Dr. Lewis in St. George's Church, Kingston, which is to be his Cathedral. The Bishop replied that it will give him much satisfaction to comply with their request. He was waiting for the letters patent which were to be issued, appointing Dr. Lewis first Bishop of the proposed See of Ontario.

The Venerable Bishop of TORONTO has lately been on a Confirmation tour in the eastern part of his Diocese. He left Toronto July 1, 1861,

and returned July 18, after having travelled about 600 miles, preached eighteen sermons, delivered twenty-six addresses, confirmed 794 candidates, consecrated two churches, and ordained one deacon.

The Church Endowment Fund for the Diocese of NOVA SCOTIA amounted at the end of October to 21,333*l.*; more than half of which sum has been raised in Halifax. The Bishop's sister, Miss Binney, has given the sum of 500*l.* towards the next 10,000*l.*, and 50*l.* towards the expenses of collection.

The New York *Church Journal* refers to a paragraph in the American papers, which speaks of a meeting of the Bishops and clerical and lay deputies of the Southern States in Columbia, South Carolina, on October 18th. It mentions merely that they discussed what *name* to give to the Church in the seceded States. Some proposed the "Reformed Catholic Church," while others contended for the retention of the word "Protestant." It is not said that they came to any decision.

The Bishop of OHIO, Dr. Macilvaine, is in England.

The Bishop of GRAHAMSTOWN has lately visited his Diocese. At Burghersdorp, he laid the corner-stone of the church (Christ Church), and instituted the Rev. W. C. Wallis as Rector. At Queenstown, the Bishop consecrated the church, and ordained the Catechist, Mr. Gordon, Deacon. Confirmations were held throughout the Visitation.

The Bishop of GRAHAMSTOWN has erected British Kaffraria into an Archdeaconry, and has appointed the Rev. H. Kitton Archdeacon.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Dec. 3d, 1861.*—Bishop Chapman in the chair.

A letter was received from the Bishop of Calcutta, dated Calcutta, Oct. 8th, 1861, thanking the Society for their approval of his proposal, for appointing two distinct Committees at Calcutta, to act independently of each other, and to communicate directly with the Home Society; one to superintend the work of supplying Europeans with the publications of the Society, and the other that of providing Christian books and tracts in the vernacular.

The Bishop of Graham's Town forwarded an account of the laying of the first stone of the new Grammar School. Sir George Grey took much interest in this work, and increased the grant from 500*l.* to 1,000*l.*, so that, with the Society's grant of 500*l.*, they were able now to complete them. At Burghersdorp a church was being built, and the Bishop assigned to this church 50*l.* out of 400*l.* for general purposes granted to him by the Society in 1859. The people had greatly exerted themselves, and more than 500*l.*, with the Society's grant, had been secured. The Bishop hoped that this 50*l.* would be paid, though the two years, within which the grant should have been claimed, had elapsed, by five or six months. The Board acceded to this request.

The Secretaries reported that they had received a letter from Dr. Caswall, stating, that the special subscription which he was raising on account of the Pongas fire, now amounted to 107*l.*, and that he had sent off by Mr. Maurice, an intelligent young African,

educated at Codrington College, and proceeding as a catechist to the Pongas, the tools, medicines, and other necessaries, immediately required at the Mission, which he had purchased in London, besides authorising the Missionary, the Rev. J. H. A. Duport, to draw for 40*l.* More, he said, would be sent by the next steamer.

The following letters had been received by Dr. Caswall :—

I. From Chief Wilkinson.

“ Fallangia, Rio Pongas, Oct. 2.

MY DEAR DR. CASWALL,—A sad event has taken place here. Some grass having been lighted to burn out some ants, on the 24th of last month, unfortunately the flame went up and caught the thatch and burnt down the Missionary-house and the church. I am happy to say that, through the indefatigable exertions of our people—the Christians as well as the Heathens and the Mahomedans—the church is now being thatched again. But with regard to the Mission-house, this I shall not be able to carry on without a little help. I have also lost my English and Soosoo Prayer-Books ; the plain Song of Psalms has also been partly destroyed. These books I generally leave at the Mission-house, for I always require them for the daily services.

With my best respects, I remain, yours very truly,

LEWIS WILKINSON.”

II. From the Rev. J. H. A. Duport.

“ Fallangia, Rio Pongas, Sept. 26.

REV. AND DEAR SIR,—This will bring you the distressing intelligence of the sad accident which occurred to the premises of the mission on the 24th inst., the whole of it being destroyed by fire. The year 1861 will be long remembered by the friends of our Mission, on account of our losses. First we lost Mr. Dean ; not long after, our staunch friend, Chief Wilkinson the elder ; next our good superintendent, the Rev. W. Latimer Neville ; and lastly our church and dwelling. The whole mission property is destroyed. The press, filled with new school-books, brought by Mr. Dean from the *Society for Promoting Christian Knowledge*, is destroyed. Only the communion vestments and plate are saved. The book and stand for the altar are destroyed. The cotton-gin, all the Soosoo Prayer-Books, and all my manuscripts, are lost, together with a part of my books, and all of Mr. Phillips'. All my stores, bedding, crockery, glasses, &c., and the whole of Mr. Phillips' have perished. I only saved a few things in the way of clothing, and have not a single pair of shoes left. The box of tools, the Mission medicine-chest, and that of Mr. Phillips, are destroyed, and I am left homeless and without stores.

The cries of the children on the day of the fire were heart-rending. With their hands on their heads they flocked together, exclaiming, ‘ Our house is destroyed ; what shall we do ? ’ The cries of the women quite unmanned me. The female chief at Tarmia (a communicant) superintended the clearing away of the rubbish, and brought to me my plated spoons and forks, and the remains of the burnt tools.

The people sympathize much with me. One of our converts, knowing that I had no tumbler, brought me one, and before I could thank him he was gone. On the day of the fire I was supplied with food by another of them. I am now occupying the basement of the new Mission-house, which is not yet completed, neither do I know when it will be, as I have no means to continue the work longer.

I remain, Rev. Sir,

Your obedient servant, in much trouble,

J. H. A. DUPONT."

The Bishops of Quebec and Montreal, in a joint letter applied for aid in completing extensive and important works, the object of which was intimately connected with the interests of the Church in the two Dioceses. The College is connected with both Dioceses: the Bishops are co-visitors of the Institution, and at the head of the corporation. It was commenced in 1844, and a Royal Charter, constituting it a University, was obtained for it in 1853.

It had been determined to add a junior department, which will be superintended by the Principal and Professors of the College. Such a school was opened, some time since, in temporary buildings, and was rapidly getting into successful operation under the direction of the Rector, the Rev. J. W. Williams, M.A. Pem. Coll. Oxford.

The whole cost of the work will be little under 6,500*l.*; the subscriptions at present amount to 4,250*l.*

The Board agreed to grant towards this object 300*l.*, viz. 150*l.* to be paid at the beginning of the year 1862, and 150*l.* the year following.

A letter was received from Archdeacon Tattam, forwarding a copy of the Arabic New Testament published by the American Missionaries at Beyrout, and giving an account of the distribution of the Coptic and Arabic New Testament, placed at his disposal by the Society in August last year. A considerable number of copies were at once presented to the late Patriarch and to six Bishops.

In a subsequent letter the Archdeacon gave the following interesting account of the scene on the day of the death of the Patriarch:—

"It may interest you to have a description of the scene on the day of the death of the Patriarch, as it did me to witness it; and it will not soon be obliterated from my memory. I went to the Patriarchate at ten o'clock, after I had been informed of the death of the Patriarch, and found the yard and every avenue crowded with Copts, both men and women, amounting to many hundreds, with distress and woe depicted on every countenance, most plainly showing they felt the severity of their loss. They, however, made a passage for me through the crowd, up to a large room in the College, which I entered. Persons were placed at the door to keep out the crowd, who ushered me into the room, in the farther part of which was placed the dead Patriarch in his chair, clothed in his splendid robes, his feet on a cushion, a crosier in his hand, and a mitre on his head. A chair was placed for me about eight or nine yards opposite him, and a circle was formed from the Patriarch to where I sat: the priests and choristers

were on each side of the Patriarch, and the service for the dead was read and chanted. This continued till after I left, at half-past one o'clock. The room was filled with people, composed of the rich Copts, foreign consuls, and the students. At three o'clock I went again, when I found the multitude increased by the Armenian and Greek patriarchs, with their priests and banners; and a procession was formed from the room to the church, headed by the patriarchs and their priests, followed by the Coptic bishops and clergy, and the magnates of the Copts, and last of all by the dead Patriarch in his robes, carried by men, followed by a person bearing his chair. He was placed in his chair in the vault, in his robes, and the Armenian Patriarch, who consecrated him Patriarch, then read the Coptic Funeral Service in Arabic over him, and the tomb was closed.

It was to me a new and most impressive sight, and very great was the grief felt by all for his loss.

At the first meeting of the magnates, to which I was invited, it was, after considerable discussion, decided to continue all the Patriarch had begun, including the *Female* Schools.

At the next meeting, rules of a very judicious nature were submitted and adopted for the regulation of the College and Schools."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL, Friday, Dec. 20.—Bishop CHAPMAN in the Chair. The following students from St. Augustine's College, Canterbury, were appointed to Missions:—Mr. Mahmoud, to Constantinople; he formerly held the rank of major in the Turkish service, and was to be commended to the Bishop of Gibraltar as a candidate for Holy Orders. Mr. John P. Williams (Selim), also a converted Turk, was appointed a catechist at Constantinople, with a view to ordination. Mr. R. J. Mullens was to be sent to Grahamstown, with a view to ordination, whenever the Bishop should think fit to ordain him. Mr. Culpepper to the Bishop of Kingston, for a Mission to the heathen in the Diocese of Jamaica. It was resolved to request the Warden to allow Mr. Michell to continue at the College for instruction in Chinese, unless some senior Missionary should be appointed immediately to the Mission at Pekin. Mr. Michell had been maintained at College by the Bishop of Exeter. Mr. Prentis was to be sent to Bombay as a Catechist and Candidate for Orders.

It was resolved that a formal and solemn farewell should be given to Missionaries appointed for the first time—that letters of recommendation and instruction, signed by the President, should be given to each Missionary. A letter was read from the Bishop of Natal, stating that fires had taken place in two Missions. The sum of 50*l.* was voted to the Rev. J. Robertson, to reimburse him for his losses. On the recommendation of Bishop Chapman, it was resolved that a Secretary be appointed for the Diocese of Colombo, and that the office should be offered to the Rev. Canon Wise of Kandy, with a salary of 50*l.* a year.

It was resolved concerning Missionary Students from St. Aidan's College, that for those who were approved and accepted by the Society, the sum of 12*l.* a term, or 36*l.* a year, should be paid.

Some general directions were agreed to for the guidance of the Missionaries, Catechists, and others employed by the Society in Constantinople.

The Standing Committee recommend the Rev. B. Belcher to be elected in the Committee. The election will take place at the meeting in January.

On Tuesday, December 24, at 4 P.M., there was a special meeting of the Society to take leave of Missionaries, in accordance with the above-mentioned resolution. The Bishop of London presided. Bishop Chapman and the Bishop of Honolulu were present. The Bishop of London commenced the proceedings by saying—"The harvest truly is plenteous," &c. (Matthew ix. 37, 38). "Go ye therefore and teach all nations, baptizing them," &c. (Matthew xxviii. 19, 20). The Bishop then read Isaiah lx., the first lesson for the evening. Prayers were then said by the Secretary, the Rev. Ernest Hawkins.

The Rev. C. B. Dalton, on the part of the Board of Examiners, presented the candidates. The first, Mr. Prentis, had been educated at King's College, London, on the Worsley Foundation, the object of which is to train candidates for missionary work in India. He was about to proceed to Bombay, as a catechist and candidate for Holy Orders. The three other candidates, whom it was his office to present, had been educated at St. Augustine's College, Canterbury. Mr. Culpepper had been selected for a Mission to the heathen in the Diocese of Jamaica by the Bishop of Kingston, and he would probably be stationed at Honduras. The next candidate was a Turk by birth, of the name of Mahmoud. He had been a major in the Turkish service, and had come to this country for instruction in engineering, and was converted here from Mohammedanism. He returned to Turkey, and was offered a high appointment on condition of his renouncing Christianity. He came again to England, and, notwithstanding his age, became a student at St. Augustine's. He was to stop at Malta, and would there be ordained, and would then proceed to Constantinople to labour among the Turks. The next candidate was also a Turk (formerly Selim Effendi), but he had been baptized, and had adopted the name of Williams. He was to go to Constantinople as a catechist, with a view to Holy Orders. Mr. Dalton bore high testimony to the efficiency of St. Augustine's College.

The Bishop of London then addressed the meeting and the candidates. He confirmed Mr. Dalton's testimony as to the value of St. Augustine's College.

At the request of the Bishop of London, Bishop Chapman and the Bishop of Honolulu addressed a few parting words to the Missionaries.

Mr. Hawkins then read and delivered to each of them a letter of instructions.

The blessing was pronounced by the Bishop of London.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

FEBRUARY, 1862.

HISTORICAL NOTICE OF THE OLD SWEDISH MISSION
IN NORTH AMERICA.

(Continued from page 7.)

A FEW words here respecting this Catholic-hearted prelate may not be deemed out of place.

Jesper Swedberg early learnt to value the English Church in a visit which he paid to England in 1684. He was struck with the national observance of Sunday, with the colleges, schools, and hospitals. He saw through the fallacies of the Dissenting sects, and recognised the English Church, says Dr. Rudelbach,¹ “as an *Ecclesia Lutheranizans*, i. e. like many Lutheran divines of that day, he felt drawn towards her by a sort of consanguinity, by reason of her teaching on the Eucharist and Predestination.” He entered warmly into Bishop Fell’s proposals for promoting intercommunion with her, yet without falling into the Latitudinarian readiness to sacrifice orthodoxy to mere numerical aggrandizement. “This work,” he said to Fell, “needs the hand and guiding of the Lord; and, on man’s part, its first requisites are prayer and a peaceable disposition.” He would never have co-operated in a scheme like the Prussian “*Union*,” or the Evangelical Alliance; he saw that principle and faith must form the basis, not expediency and indifferentism.

Swedberg himself remarks,² “As the English Church and her teaching are well known to me, as well from my travels in England as also from her writers, I have always exhorted my

¹ *Christliche Biographie*; Jesper Swedberg, S. 356—358.

² *America Illum.* p. 10.

priests before their departure for America, to set themselves against the English Church there in nothing. This advice has proved, and will continue to prove, of the greatest benefit. God grant that mere strifes about words may never sunder the two Churches!" Swedberg always apprised the Bishop of London (Dr. Robinson) of the departure of his Missionaries from Sweden, and thus a correspondence took place between the two prelates, which shows still more clearly how full the intercommunion had become. Take, for instance, the following letter of Robinson to Swedberg: ¹—

"Admodum Reverende Frater,—Accepi literas tuas commendatitias per manus Magistri Andreæ Hesselii, et Domini Abrahami Lidenii, quibus Verbi Divini præconium et Sacramentorum administrationem in Pennsylvania, loco Magist. Rudmanni, non ita pridem defuncti, mandâsti. Cui ministri nostri Britannici ibi commorantes de multis nominibus se obligatos habent, et ejus mortem ægerrime ferunt. Nulli vero dubitamus, quin hujus amissio intempestiva per horum nostrorum Fratrum appulsionem plenissime suppleatur. Quod faxit Deus ad sui ipsius gloriam, et Ecclesiæ suæ incrementum, incolumitatemque. Quod animitus precatur, Reverende admodum Præsul, Frater vester in Christo cordalissimus,

HENR. LONDON."

Notices of this "unity and godly love" abound in the writings of the American Missionaries themselves. "The English Church here," Hesselius² reported, "looks upon the Swedish as a sister Church, despite of diversity in ceremonies." The Swedish use of exorcism at Baptism gave no offence. The English were unaccustomed to the chanting of the Creed and the wearing of the cope at the *Swenska Mässan*, but these usages, and the intoning of the service at the grave, were looked upon merely as strange.³ The Swedes themselves forbore to carry the cross before the bier, and to keep the crucifix on the altar.

"And though the Swedish Church here," added Hesselius, "is free from all Syncretism, no difference of opinion exists between us and the English, in any important particular." With regard to Predestination, "some of the English, strange to say, suspected us at first of an inclination to Calvinism, but we have wholly cleared ourselves of that charge." And on the other grand point, "the Sacrament of the Altar, so near do we come, that the English clergy speak of it just as we do. They believe Christ's presence with the bread and wine, for the soul; but the mode how this happens, they acknowledge they do not

¹ America Illum. p. 128.

² "Berettelse om then Swenska Kyrkios närwarande Tilstand i America" Norkiöping, 1725, p. 9.

³ Acrelius, "Beskrifning om de Swenska Församlingars uti Nya Sverige." Stockh., 1759, p. 414.

understand. And Andrew Rudman declared to them what we on our side believe, that as with the mouth, after a corporeal manner, we receive the bread and wine 'which goeth forth into the draught,' so in the same the soul receives Christ's Body and Blood after a heavenly manner, best known to Christ and the soul, for our pardon and sanctification.¹ The consequence is, they are as willing to receive the Communion from our hands as to administer it to us."²

Sandelius speaks of the harmony that existed between the English and Swedish congregations, and that they had "mutually officiated in each other's churches. On solemn occasions," he says,³ "as at the laying of the corner-stone of churches, and at the consecrations of churches and church-yards, they (*i. e.* the Anglicans) have always invited us, and conducted themselves as friends to our Church. This year they undertook to enlarge their church here, and though the Presbyterians offered them the use of theirs, they asked to be permitted to worship in ours at Wicaco, which was granted them for three successive Sundays. And for displaying the unity between the two Churches, a Swedish hymn was sung at the English service." Instances of similar occurrences might be easily multiplied. However much it may be forgotten now, it is certain that then not only were Swedish clergymen admitted to officiate occasionally to English congregations, but that they all were habitually associated with their English brethren in the regular chapters of the latter, and that—in their capacity of priests who had received a foreign Episcopal ordination, not subject to the civil disabilities of the Scottish—they were recognised as eligible to hold English livings there in permanence. This last named fact seems so specially important that we will cite, in addition to the case of Rudman, mentioned last month, that of Andrew Hesselius,⁴ who, having been appointed Provost of the Swedish Mission, 1719, received in the following year from the English Commissary in Maryland, Dr. Wilkinson, the offer of an important benefice, and having declined this, received a second in 1722, on the same day on which letters arrived from his own diocesan, recalling him to preferment at home.

To such an intimate union the Swedish Missionaries ascribed much good effect. "Having been confirmed," writes one, "in several synods, it wins more souls to salvation than in Europe the unkind imputations of polemics destroy." "It is an indescribable delight," adds another, "to us priests to perceive how mightily many schismatics are won over by this conjunction of

¹ Eric Biörck, in Swedberg, p. 10.

² Acrelius, p. 417.

³ In Clay, p. 108.

⁴ Svensk. Biograf. Lexicon. Art. "And. Hesselius."

the two Churches." The sects around they could scarcely enumerate; they name *Presbyterians*, Anabaptists, Sabbatarians, Seekers, Quakers singing, and Quakers silent, nay even Manichæans; but, nevertheless, they could exclaim, "Admiremur interim providentiam Divinam quâ utraque Svecana sc. et Anglicana Ecclesia, sororio fere vinculo juncta, tot inter hæreticos, ut rosa inter spinas, illæsa in hunc usque diem floret."¹

The episcopate of Swedberg was the golden age of the Swedish Mission. Unhappily, the face of things afterwards changed. The Church harmony we have described was still kept up, but several obvious causes concurred to work a rapid abatement of prosperity. Though the supervision was regularly handed down to the two successive Archbishops of Upsal, John Stenchiuss and Benzeliuss, those accomplished prelates did not possess the special gifts by which Swedberg had surmounted the obstacle of an intervening ocean—gifts of which the extreme rarity shows how indispensable is a resident episcopate. Moreover, it must be borne in mind that while the descendants of the first Swedish settlers received few new accessions to their numbers, they were flooded by an increasing immigration of English nationality and speech, and were, therefore, being continually absorbed into the mass around them. So that, especially now when their congregations were left much longer destitute of pastors, "many of the Swedes," says Clay, "went over to the English Churches; others were led away into enthusiastic error, by the eloquence of Whitfield," who at this time crossed the Atlantic, to spread confusion by his ill-regulated, though honest zeal; and in those who remained true to their fathers' altars, a carelessness to Church order was provoked by the slowness of the intercourse with home. This was at first, indeed, resisted, and the conservative party in the vestries resolved, when a rectory fell vacant, to "wait for the arrival of a successor duly qualified by clerical ordination and royal commission, and in the meantime to be contented with the aid that ministers of the other congregations could give." But the decline of the old spirit and system, and so of the Mission, was not to be arrested. To trace the process minutely is not necessary. It was assisted by the introduction into America of the so-called "Moravians," and by a knowledge that the Estates in Sweden had begun to grudge the supplies they had hitherto voted to the Mission. With the War of Independence the result was completed. The discussions at Stockholm were cut short by the settlers undertaking thenceforward to find and to entirely support their own clergy. The last priest of Swedish ordination

¹ Biörck; p. 26.

whom the congregations received seems to have been Dr. Collin in 1786, on whose appointment they "reserved to themselves the right of making any new appointment hereafter, as shall be found more useful." Letters of thanks were written to the Archbishop of Upsal and the King of Sweden; but it was agreed that "as the said congregations would be better suited (the Swedish language being extinct) by the appointment of some suitable minister from this side of the water, therefore upon the recall of Dr. Collin to Sweden"—which actually occurred in 1825—"the Mission to these congregations should undoubtedly cease."

And thus, curiously enough, the converse of that adage of King James, "No bishop, no king," was exemplified for once in the New World. This little group of congregations henceforth lost the former Episcopal constitution; but rather by accident than design. In their new Charter we find only these words on the subject: "Provided always that such rector and other ministers shall be in the ministry of the Lutheran or *Episcopal* Churches, and hold their faith in the doctrine of the same."¹ Had the Church of England been then existing in America in the full integrity of her discipline, the difference of rites and confessions would not have prevented the Swedish congregations on the Delaware from coalescing more perfectly even than before with their Anglican neighbours. However, that happy work remains to be done. Nor are there wanting certain indications, as we may hereafter call on our readers to observe, that at no far distant date the Swedish settlers in America—both these and others of more recent arrival—will actually effect a junction with those who, under the title of Protestant Episcopalians, preserve the Church government of their mother Church in Europe, and subscribe a clerical standard based on and designed to be consistent with their own venerable Confession of Augsburg. But be those hopes realized or not, the past history of the Swedish colony on the Delaware is of permanent worth, not only as an instance of missionary effort by adherents of the Reformation, but as affording precedents in favour of perfecting the intercommunion between the Churches of England and Sweden.

THE ARMENIAN PROTESTANTS AT CONSTANTINOPLE.

WE have received from Constantinople a *Third Declaration* of the Armenian Congregation of Pera, accompanied by a letter from its pastor, H. S. Eutujian, requesting the insertion of both documents, as a reply to the letter of Dr. Dwight, which

¹ Clay, p. 177.

appeared in the *Colonial Church Chronicle* of December last. When we state that the declaration occupies thirty-two pages, quarto, in manuscript, and the letter seven more, while a number of the *Colonial Church Chronicle* is confined to forty pages, it will be at once obvious that we cannot comply with the request, without excluding matter of far more general interest, and more properly within the sphere of this periodical.

We have the less scruple in rejecting these communications, because we learn that they have been sent in duplicate to the editor of the *News of the Churches*, a Dissenting periodical published in London, to whose province this miserable squabble more properly belongs: for we have said from the first, that we are no further concerned in the questions at issue between the Missionaries and their converts, than as they may indicate the dissatisfaction of the latter with the doctrine and discipline established among them by the former, on the model of the Genevan platform; with which, as we have since found, the controversy has little or nothing to do.

But while we are compelled alike by want of space and of inclination to decline the request of Mr. Eutujian, we cannot but feel that he is, in all fairness, entitled to a hearing, in reply to the grave charge brought against him and his flock by Dr. Dwight (who did but echo in our pages the language of his brethren of the A.B.C.F.M. at Constantinople, in their official reply to the *First Declaration* of the Pera Church), to the effect that the dissatisfaction which has resulted in this schism, was occasioned by nothing else than love of money, and the desire to obtain some share in the control of funds placed at the disposal of the Missionaries by their friends in America.

There are one or two other mis-statements, as Mr. Eutujian maintains, in Dr. Dwight's letter, which he wishes to have corrected. We believe that we shall be doing justice to all parties by extracting the reply to this accusation from a letter signed by Kh Eznakian, in behalf of the General Committee of the Pera congregation. It is dated Constantinople, September 13, 1861, and is contained in an appendix to their *Third Declaration*. We omit all that is irrelevant to this point, and decline to enter into the new grievance of the Armenians, touching the proceedings of the American Missionaries and the Langa congregation.

The other points in Dr. Dwight's letter, commented on by Mr. Eutujian, relate to the "plan of organization" of the Protestant congregations in Turkey, and to the extent to which the dissatisfaction with the American *hegemony* has spread among their native proselytes.

With regard to the former, he maintains that the privileges,

immunities, and independence of external control, guaranteed to the native congregations by the *plan*, is a mere paper constitution, the object of which is defeated by the traditionary policy of the Missionaries. "It matters little what the plan of organization may be upon paper; the fact is, that the Missionaries exercise an irresponsible authority over the Evangelical Armenian Churches they have organized, and the government of them is virtually in their hands, whether they vote formally or not." The only remark we have to make on this is, that the statement is to us wholly unintelligible.

On Dr. Dwight's assertion, that "the Pera Church is acting entirely alone" in this matter, Mr. Eutujian remarks, "that any one acquainted with the actual state of affairs in these Churches would find this difficult to believe; and, if need be, we can produce many letters, written at different dates, and under different circumstances, in strong and vehement language, complaining and protesting against the course persisted in by the Missionaries." "The voice of the Pera Church," he adds, "is but a feeble echo of the universal feeling of the Churches."

These, however, are small matters in comparison with the motives which have led to the secession of the Pera congregation, and on this question they are entitled to a full hearing. We therefore extract the material part of their reply to the letter addressed to them by the American Missionaries.

"ESTEEMED BRETHREN,—We received lately a protest addressed to us in the shape of a letter, and written in behalf of your meeting, against the declaration we lately published.

Is it possible to describe in words our astonishment at the ideas you have expressed in that protest, and the view you have taken of the question pending between us?—when we saw that after all our efforts, so long and under so various circumstances, to explain to you by words and by writings our difficulty, so plain and so definite, and at last having written down every point of which, one by one, and published it, still we have not succeeded in making known to you what it is.

And now by this your letter you come to us in an alarming and touching manner, as if seeing us in the paths of sin, warn us by exhortation from imminent danger before us, at the same time declaring to us faithfully, that you already well know what the real and principal reasons of these complaints are, while keeping a deep and inexcusable silence concerning the points of which we have spoken for years, and against which we have been complaining. . . .

We have so said and so represented in the declaration we published, that these complaints have taken rise from the position these Missionaries, as a clerical body, have taken in the Evangelical Armenian Church; that is, the Missionary body, which is wholly composed of clergymen, stand in this Church actually as a high tribunal with the jurisdiction of supreme authority, while they have no official relation with her whatever, carrying

on all their operations alone and independent of her. In this condition of things the only part for the Church to perform, is to be the object, and to submit to the administrations of this governing body. And, lo, this is the sum of the reasons we had stated.

And now you, by this letter, protest against these things, which we have spoken, as *false statements*, and tell us that the thing is not true at all; 'that you are altogether false, that there is no such thing as you say; but here we will tell you faithfully what we *believe* to be, if not the only, at least the principal reason of these complaints.' 'We believe,' you say, 'that the source of this difficulty is the desire of some of you to control the distribution of funds contributed from England and America, and, taking them into your hands, use them for your riches and praise according to your will.' Reverend brethren, this information is entirely new to us. And we had not even heard that such an unlawful claim has been made of you in our name, until your letter came to our hands. And if the thing is as you say, we desire much that the truth should be brought to light, and let the cause and the source from which these proceed be revealed. We earnestly desire to hear and know when and who were those who made this claim of you, 'that you should commit to us and to our authority your copious treasures, so that we should be relieved from our cares and become rich and powerful people.' We condemn it, with you, as a base and an unjust demand, and we have no sympathy nor agreement with persons of such a design. Our question is plain, whatever be said of it or what colour be given; still facts and experience are the guarantees of all that we have said. Our protests are not against *acts done by a few persons in a corner, and in days gone by, but they are against acts actually done by a system still in force, and by a course still adhered to unto this day*, the effects of which each one of us has felt, and learned, and known in our persons, and not from secret communication from others. What need for seeking the cause of a question in the hearts and intentions of certain individuals? when it is clear as light, and against the effects of which up to this day continue to be protested—that is, 'do not be overbearing to us, but do us justice in what are our rights,' is the cry of the Church, and not that you give your treasures to our hands.

We, brethren, in all sincerity testify before God, who searcheth the hearts, that this movement is for the defence of our rights, for which our consciences bear us testimony, and not from a spirit of hostility and hatred against you. We have for years endeavoured to settle this in peace and love, but could not succeed. Therefore have found ourselves, though unwillingly, obliged to have resort to this course."

AMERICA.

THE *Colonial Church Chronicle* has readers in the United States, and we trust that they will believe us when we say that there is no war which would be more generally deprecated in England than one with America. The newspapers on both sides of the Atlantic may have given utterance to other sentiments, and public speakers may have endeavoured to stir up evil and malig-

nant passions ; but as we are sure that these things in America are hateful to all thoughtful and Christian men there, so let the Americans be assured that are they here. The people of England in general would regard a war with our brethren in America as only one degree less fratricidal than a civil war at home. We felt a relief, such as we have rarely if ever experienced, when the cause of offence was removed which lately threatened to lead to hostilities between us. And this not merely from that shrinking dread of war which is the common feeling among Englishmen—and not the least among those who have seen its horrors and shared its dangers—nor from any unpreparedness for the contest, but mainly because the Americans are in a great measure of the same race as ourselves : they speak the same language, and they bear the same names. We sympathise with them in their present troubles ; we are assured that the manner in which the war is waged—we refer particularly to the destruction for all future time of a harbour of refuge formed by the Almighty Himself—must be repugnant to the feelings of all good men among them, and our heart's desire and prayer to God for them is that their contests may speedily cease, and that He who doeth all things well, and Who can bring good out of evil, may through their troubles purify His Church and extend her influence. We have our own political feelings, but we have nothing here to do with mere secular politics. And we rejoice and give thanks unto God that the cloud which hovered over us has been dispelled, and we earnestly hope that we shall never again be at war with those who, though nationally separated from us, we cannot regard otherwise than as our brethren.

Correspondence, Documents, &c.

DIOCESAN SYNOD OF WELLINGTON.

THE third Session of the Diocesan Synod of Wellington, New Zealand, was held in September, 1861. We wish it were in our power to reprint the whole of the address delivered by the Bishop. We are compelled to limit ourselves to the following extracts from it, and from the proceedings of the Synod. The Report of the Standing Committee of the Diocese shows a steady progress in the work of the Church.

NATIVE CHURCH.

“As was to be expected, and as was generally foretold, the Missionary returns show the effect of the late unhappy war upon the minds even of those who were not actually engaged in it. The excitement consequent upon this disturbance has seriously interfered with anything like progress in the Native Missions. Nevertheless we are on the watch for, and ready to take advantage of, any opening for improvement in their religious or social state. I can hardly doubt that if, by God's blessing on his Excel-

lency Sir George Grey's tried skill in dealing with native difficulties, we are restored to peace and mutual confidence, there will be a demand among the native members of our Church for an advanced system of education and organization both civil and ecclesiastical.

I approach this subject with great diffidence, but I have a growing conviction that something ought to be done by us towards meeting their demand for fuller and freer admission into our Synodical system. It is now nearly two years ago that the natives on the East Coast pressed upon me their claims for help from us, their more experienced brother Churchmen, in establishing a system of Church discipline. It is quite evident that the Maori mind, which is naturally predisposed to what we call constitutional government, has more peculiarly developed that tendency of late. Many natives have fairly confessed to me that though they can discern their own wants, they cannot themselves supply the remedies. They therefore ask us to admit them more into our Synods. For lack of some such vent as these, I have found that the old history of Latin Christianity is being repeated in miniature here at the antipodes, and the civil *runangas* have intruded into our ecclesiastical jurisdiction, and have visited moral offences with the lesser forms of excommunication. One cannot mix with the natives and see the system of discipline, civil and ecclesiastical, that they are establishing in many parts of the country, without being forcibly reminded of the state of our own Saxon forefathers from the times of Archbishop Theodore in the seventh century, to the Norman Conquest. This intermixture of civil and ecclesiastical discipline is exactly what prevailed in the Saxon Church of those days, as may be seen at large in Thorpe's 'Ancient Laws and Institutes of England.' That movement issued in a motley code of Jewish and Draconic enactments, which was sure to break down, as being 'heavier than our fathers were able to bear,' and it did break down in the Saxon Church; and its counterpart will break down in the Maori Church, unless we help them with our judgment and experience. It will be idle for us, on the one hand, to be legislating by ourselves for their improvement; and equally useless, on the other hand, for them to be legislating by themselves for themselves on such subjects as are now rife, and daily mooted among them—viz., a Native ministry, Native teachers, religious and educational—the endowment and maintenance of the same; the establishment of day and boarding schools; the proper observance of the Sabbath; intemperance—marriage—divorce—lesser excommunication, &c. &c.

In the first meeting of the Standing Committee after the last Session, a resolution was passed to devise some plan for the admission of Lay Natives into our Synod; but the disturbed state of our relations with them, I suppose, put the subject aside for a time. I should like to see the subject brought before the General Synod, and if possible to have one general meeting of a mixed Native and English Synod, and afterwards perhaps apply the machinery of our Archidiaconal and Ruridecanal Synods to their future development."

MELANESIAN MISSION.

"I have now but one remaining subject to speak of, and that one most thankworthy in itself, however much we may reproach ourselves with lukewarmness about it. I mean the Melanesian Mission. You will remember

that last year I laid before you the Primate's summons to myself and some of his other suffragans to assist him in the consecration of a Bishop for the oversight of the Western Isles of the South Pacific Ocean, generally called Melanesia. I am thankful to say that it was not found necessary after all for us to go outside her Majesty's dominions to consecrate a Missionary Bishop; accordingly we consecrated the Rev. J. C. Patteson, M.A., Fellow of Merton College, Oxford, to be Bishop of Melanesia, in St. Paul's Church, Auckland, on Sunday, the 24th February, being also the festival of St. Matthias—an appropriate day for inaugurating a new phase, in the English Church, of Episcopal Mission. The Bishop had been well known to all the consecrating Bishops from boyhood upwards; and every day of his life seemed to fulfil the early promise of single-minded devotedness to his Master's service. His name too was well known to the English Church and nation at large, as being the son of one of the greatest ornaments of the Judicial Bench, Sir John Patteson. Those who know the father's worth will understand the force of the testimony borne to the son when he was called 'the worthy son of a worthy father.'

I believe that the new Bishop will be admitted into connexion with our Church constitution at the next General Synod; and I am in great hopes that both he and our revered Primate and Metropolitan may be induced to visit us on their way to or from the Synod, and stir up our hearts and minds to a more real and substantial interest in the Melanesian Mission, to the support of which this Church and diocese are pledged. All that I can do now is to lay before you the appeal put forth by the Missionary Bishop for the purchase of a new missionary vessel."

NOMINATION TO BISHOPRIC.

On the second day of the Session the following Resolution was submitted to the Synod and carried unanimously:—

"Whereas with a view of securing the adoption of some uniform course of action by all the Diocesan Synods of the Ecclesiastical Province of New Zealand in the election of a Bishop in the event of a vacancy, it was resolved by this Synod in its last Session that the following plan should be forwarded to the Standing Committees of the several Dioceses:—

'That in case of a vacancy in the See of Wellington by the death, resignation, or otherwise, of the Bishop, if two-thirds of the clergy and two-thirds of the lay members constituting the Synod on the occurrence of such vacancy, shall agree in the choice of a fit and proper person for the vacant Bishopric, such nomination shall be submitted to the General Synod for their sanction. But if two-thirds of the clergy and of the laity constituting the Synod shall not agree as aforesaid, then the nomination to the vacant See shall be remitted to his Grace the Archbishop of Canterbury.'

This Synod re-affirms the foregoing plan, with the additional suggestion, that if no nomination be made by any Diocesan Synod within six months after the time when the vacancy shall be announced to the Standing Committee, in that case the nomination shall be remitted to the Archbishop of Canterbury.

This Synod requests the General Synod to take this subject into its consideration, with the view of maturing some uniform plan to be proposed to the several Diocesan Synods for their adoption."

ADMISSION OF NATIVES TO SYNODICAL SYSTEM.

The following debate took place on this subject:—

“ Mr. Stokes said, in bringing the subject to which the Resolution referred before the Synod, he thought it would be admitted that it was one well worthy the careful consideration of its members, and perhaps the present juncture would be found favourable for entertaining the question, with a view of giving it a practical direction. Though, under ordinary circumstances, it was desirable to avoid any reference in their proceedings to the political circumstances of the Colony, yet, in connexion with the subject of the Resolution, they could not forget how near they appeared to be a short time since to troubles and divisions of races to which the previous difficulties would have borne no comparison, nor could they forget that through the difficulties to which he had referred, the general bearing of the Natives of this province had been of a friendly and conciliatory character; whatever had been the case in other parts of this island, the friendly relations which had always subsisted between the Settlers and Natives of this province had continued unbroken and unimpaired. And, now that there was every prospect of a permanent peace, it was our duty, as well as our interest, to show the Natives we were anxious that these friendly relations should be cordially maintained, and to help them in their efforts to improve themselves. It would not be expected that he should enter at length on the subject of the Resolution, since its purport was not to devise a plan, but to bring the subject under the consideration of the General Synod, but he would remind them that they had now among them an ordained minister of the Native race, who would probably take an opportunity of expressing their wishes and opinions in reference to this subject. Throughout the Colony the earnest desire of the Natives had been repeatedly expressed in various ways for the assistance and guidance of the Europeans, in establishing law and order among them, in civil as well as religious matters, and there can be no doubt that the whole question would shortly be brought under consideration, with a view to establish a complete and definite system. Into this system the religious element must enter largely, for this had been the foundation on which the advancement in civilization of the Native race mainly rested. And while we thus seek peace and ensue it, we shall discharge a bounden duty by helping the Natives to develop their desire for religious order and discipline, and shall reap a sufficient reward in the increased confidence in us which such a course is calculated to inspire.

‘ That the General Synod be requested to take into consideration whether the Native members of our Church should not be admitted into a more direct fellowship with the English Synodical system, and, if it should be deemed expedient, to devise a plan for developing their desire for religious order and discipline.’

Rev. Riwai te Ahu, in seconding the Resolution, said he had only three things to say. First, he felt quite sure that the more intelligent Christian Natives wished to co-operate with the English members of the Church in every way they could. Secondly, he thought it would be very advisable that this wish should be encouraged, because he had already found that in some instances, from the absence of any Church system, through which they could legitimately act, they had presumed, by means of their *runakas*,

to interfere with matters of Church discipline, and questions beyond their own power to manage, which ought to be managed only by the Church. Thirdly, he felt convinced that any system, to have its proper weight with them, ought to have the sanction of the General Synod.

Archdeacon Hadfield, in support of the Resolution, said that it was anticipated by some persons there would be a difficulty in getting the Natives to act in the way suggested by the Resolution; but their custom of considering all matters affecting their interests in *runangas* would lead them to fall naturally into any plan suggested by the Synod. Unless some provision were made for establishing a proper mode of managing Church affairs among the Natives, much mischief may arise, as they were already attempting to deal with these questions by means of their *runangas*. He believed that much assistance might be received from the agency of influential Natives, and was persuaded there would be no difficulty in establishing a proper system. He was not prepared to say what definite plan should be adopted, perhaps something analogous to Archdeaconry Boards, in large Native districts, might be found suitable to the purpose, but it should be a mixed board of Europeans and Natives, as the Natives would place greater confidence in any plan in which they received co-operation from Europeans.

The President (the Bishop of Wellington) said that he had found two years ago a strong desire among the Natives of the east coast for the establishment of some authority to assist them in matters of religious discipline, and the observations of the Rev. Riwai te Ahu showed that the same desire was entertained by those of the west coast. Our relations with them during that period had been so unsettled, that no opportunity had presented itself of consulting their wishes, but something was wanted to prevent mischievous interference on their part. He believed the Natives would defer to any opinion expressed by the Synod, and he had thrown out the suggestion in his address, in the hope that it would lead to the adoption of some resolution which would bring the subject under the consideration of the General Synod, where they would have the assistance of the Bishop of New Zealand, the Bishop of Waiapu, and others well acquainted with the wants and wishes of the Natives, in devising some plan that would meet the difficulty.

The Resolution was carried."

MELANESIAN MISSION.

The following debate took place:—

"Mr. V. Smith felt assured that many arguments would not be required to obtain the concurrence of the Synod in the following Resolution. If much apparent lukewarmness had been shown to the Melanesian Mission, this was not to be attributed to any lack of interest, but to the fact that on the establishment of the present form of Church government in the Diocese, Church members had to attend to the pressing claims of local interests. All who knew how earnestly the Primate had laboured to accomplish the division of the Colony into separate dioceses, must rejoice that his efforts had been crowned with success, and especially that one so eminently fitted to the work as Bishop Patteson had been consecrated Bishop of Melanesia.

The loss of the *Southern Cross* had been a heavy blow to the Mission, but he hoped, if an earnest appeal were made to Church members, substantial assistance would be received towards repairing its loss.

‘That this Synod congratulates the Metropolitan on the fulfilment of his heart’s desire, to consecrate a Bishop of Melanesia, and invites the Metropolitan and Bishop of Melanesia to visit the Diocese, and stimulate a missionary spirit among the people.’

Archdeacon Hadfield, in seconding the Resolution, said he thought they could not express too strongly their sympathies in favour of the great work in which the Bishop of New Zealand and Bishop Patteson were engaged. He referred at some length to the barbarous state of those islands when they were first visited by the Bishop of New Zealand, and the barbarous murders which had recently been committed, of Mr. Gordon the Missionary, and his wife. They should reflect that a great work was to be done, and if dangers were to be encountered by those engaged in this work, they ought to receive our hearty sympathies, and our assistance in pecuniary means. A good fast vessel was required for the Mission, not only to escape rocks, and other dangers of a difficult navigation, but in some cases to escape the attacks of the natives. He sincerely hoped that something would be done, and that a cordial response would be made to this application.

The President said that many thoughts had risen in his mind by the reference made by the Archdeacon to the previous circumstances of the Mission. He alluded to the death of Mr. Nihil, five years ago, and the train of circumstances that subsequently led, under God’s providence, to the appointment of Bishop Patteson to the work. He then referred to the recent murder of Mr. Gordon the Missionary, for whom he said the Bishop of New Zealand had always entertained a sincere respect, and who had great influence over the Natives, by whom he had been sacrificed under the sudden influence of jealousy and fear, but whose life might probably have been saved, if the Mission had been in possession of a schooner to have afforded him the means of escape, while the excitement among the Natives lasted. It was most important that the Mission should be supplied with a vessel to afford the means of communication from one island to another.

The Resolution was carried.”

NEWS FROM THE ZAMBEZI.

(From the Cape Advertiser and Mail.)

HER MAJESTY’S steamer *Sidon* arrived in Simon’s Bay on the 14th October, from Quillimaine, and has brought some further news concerning the Zambezi expedition and mission.

Captain Craufurd, of the *Sidon*, in a letter to the Bishop of Capetown, states that the Rev. Mr. Burrup had written, on the 20th September, reporting that he and his party were well, and hoped in a fortnight to start up the river, to join the head-quarters of the Mission. Mr. Burrup adds that he is accompanied by a Major Tito, who volunteers to be their

champion, as far as Tette, and they are residing at present with the Major at Quillimaine.

Mr. Burrup says also, that the news of Bishop Mackenzie and party is good; they were well; and that Dr. Livingstone had purchased some land for the Mission from an independent chief at a place by the Mayambala Mountains, called Chibisi, below the cataracts. Mr. Burrup, however, seems to think this requires confirmation.

The *Pioneer* is reported to be firmly aground, and between two rocks of large stones; but it is fully expected she will be got afloat shortly as the river becomes full. Dr. Livingstone makes excursions from her into the country for some days; and it is probable he was absent on one of these when the *Sidon* called at the Kongone (mouth of the Zambezi), on the 22d September, in the hope of hearing something further. Captain Craufurd wrote a few lines to the Doctor, offering coals and any assistance within the means of the *Sidon*; but unfortunately the officers sent to communicate with him were told that the Doctor had gone some distance into the interior, and would not be looked for at the Kongone before the end of December.

The Lord Bishop of Capetown, from whom we have received the above information, has given the following letter, received by the *Sidon*, for publication:—

“ Quillimaine, Sept. 11, 1861.

MY DEAR LORD,—We arrived here quite safely on Saturday last, the 7th, having started from Mozambique on the Sunday previous in a schooner of Mr. Soare's, whose Christian kindness and hospitality we had so fully experienced while at Mozambique. He gave us a house rent free. He entertained us at his table daily. He provided us with everything that we wanted; and when we were sick he himself ministered to our ailments and ‘visited us.’ When we wanted conveyance to Quillimaine he insisted on our taking passage free of expense on board his own trading schooner the *Uagia*, and sent provisions on board for us there. For all these things he would receive no other return than our warmest thanks. I wrote to Mr. Strong and begged him to forward, if approved by the Committee, two pair of strong boots like our strongest, which he admired much, and expressed himself anxious to have some like. Whether, and what other, and more valuable, acknowledgment should be made of such conduct, remains not for me to dictate; but I may be allowed perhaps to urge most fervently that some valuable and appreciable acknowledgment should be made by our Committee.

We are now experiencing similar and equal attentions from a former Governor of Tette, Major Tito Augustido Sicard, who is a friend of Livingstone, and befriended him as the good Samaritan. He has been most kind to us on board. He has given us quarters in his house here at Quillimaine. He puts everything at our disposal, and befriends us in every way that is possible. He is going up to Tette, and he has offered to take us with him up the river in his own boat. I shall have the pleasure, I hope, at some future time, of giving you particulars. We received, besides, every possible attention and kindness from the Governor and people of Mozambique. They allowed our luggage to go through the

custom-house free of duty. We are receiving the same here at Quillimaine. We have paid no dues nor expenses of any kind.

I am glad to say we are all in perfect health, and are fortunate in being here at this the best season of the year, both for residence and for going up the river. We expect to go up the river in about a fortnight. Major Tito has so much preparation to make. We have good news of the party. It seems pretty certain that the *Pioneer* is aground upon stone at the bottom of the river, but they expect to get her off in December. Our party has settled down in the territory of a chief quite independent of the Portuguese. Dr. Livingstone and party make the *Pioneer* their headquarters, and make expeditions about the Nyassa, &c., of a few days. They were all well. Our object will be to get to the *Pioneer* as soon as possible, and get the benefit of Livingstone's aid to join the Bishop. I must now I think conclude, as I have several letters to write. I wrote last to Colonel Eustace. Clarke is most invaluable. He knows everything and he does everything, and he is always willing to do everything. Mr. Dickenson is proving, besides the introduction and commendation that his professional knowledge bears with it, to all everywhere, what an additional advantage an affable manner and amiable disposition can effect. I feel that much of our kind reception is due to these. He is in general request, and always ready and willing with his professional aid. We try to keep ourselves well employed. We go out on shooting expeditions at sunrise before the heat, remain in during the heat of the day, and go out before sunset.—I am, &c.,

HENRY DE WINT BURRUP."

CHINA.

Letter from Rev. Mr. Schereschewsky, to the Secretary for Foreign Missions.

Shanghai, June 2, 1861.

REVEREND AND DEAR SIR,—You are aware that some time last winter (that is, February the 11th) I set out, in the company of two British officers, on a tour to Western China, Thibet, &c. The object of this undertaking on my part was to make explorations with reference to the missionary work in the interior, and also to get an opportunity of acquiring a greater command of the Chinese language. Now, we failed to carry out our main object. We found it impossible to penetrate into Thibet. This was owing, to some extent, to the obstacles thrown into our way by the Mandarins, but chiefly to the state of anarchy which now prevails almost all over the Empire of China. However, we succeeded to ascend the Yangtsekiang nearly two thousand miles, and thus to traverse almost the whole length of China, from east to west. We passed through the richest and most important provinces. We, indeed, reached the western frontier of China. We were the very first foreigners who penetrated so far in the Celestial Empire as such, and this was quite gratifying, especially to me, who had thus the pleasure of being the first Protestant Missionary who traversed, and carried the word of God to, those distant and unknown regions. I say the first *Protestant* Missionary, for Mis-

sionaries of the Church of Rome you will meet in almost every important town. They have succeeded, as it appears, to gather a considerable amount of converts. I met with native Roman Catholics almost everywhere. In some places they formed a large proportion of the population. I cannot but think that the Church of Rome displays an uncommon amount of activity and energy in the conversion of the heathen—much more in proportion, I am persuaded, than is displayed by our own Church. It is a great pity that the true Church should not at least be as zealous to spread the whole truth of God as the corrupt Church of Rome is to propagate her doctrines and superstitions. Our missionary force has of late been sadly reduced, and we are in constant apprehension, lest the Committee should resolve upon further retrenchment, and perhaps even upon recalling of Missionaries. This would be a very melancholy event indeed. The unfortunate complication of affairs at home is of course the main cause of the rather discouraging condition of our Mission; but enormous sums of money are now raised for war purposes. Why should not the Church raise sufficient means for the purpose of carrying on her truly holy war against the powers of darkness and the strongholds of the devil? But it is not my design on the present occasion to make an appeal; simply the fact of my witnessing such great activity on the part of the Church of Rome induced me to make these remarks.

A full and particular report of my journey I shall transmit to you as soon as time and circumstances shall allow me to reduce my journal, in which I recorded almost everything that I thought worthy of notice, to a readable and connected shape. In the mean time allow me to state that I am, for the present, prosecuting my work pretty much in the same way as I formerly did, chiefly consisting in the further study of the Chinese language (the Chinese language cannot be studied too much), and in translating the Psalms into the vernacular of Shanghai, &c.

AMERICAN MISSION IN JAPAN.

Letter from Rev. C. M. Williams, to the Secretary of the Committee for Foreign Missions.

Nagasaki, June 18, 1861.

REVEREND AND DEAR BROTHER,—It can be as little satisfactory to you to receive, as it is to me to write a letter, when there is no proper missionary work to report. A few Testaments and tracts given, and religious conversation with some few Japanese, in whom we feel confidence, while full of interest to us, are not facts of sufficient importance to form the subject of a communication to you, as no hoped-for results—the touching the conscience and conversion of the heart to God—are yet manifest. To report such cases, before some evidences of the moving of the Spirit of God, leading them to repentance, and to bring forth the fruits of faith, are seen, can only create false impressions.

It may appear singular that so little has been accomplished, but the peculiar difficulties of our situation, the antecedents of Christianity in Japan, the jealousy of Government, the sweeping clause in the Treaty, that “Americans shall not do anything calculated to excite religious animosity,”

the ramifications of the system of espionage reaching everywhere, alike the cottage of the poor and the "forbidden inclosure" of the "Son of heaven," should all be kept in mind. When these things are fully comprehended, it will be seen that great caution is necessary. A false step may be fatal, and surround us with such a host of spies that intercourse with the people will be virtually cut off.

LAW AGAINST CHRISTIANITY UNREPEALED.

Though the practice of trampling on religious emblems is abolished, still the law against Christianity is yet unrepealed. You are aware that the laws are published by being written on boards, and exposed in a public place on the streets. On one, in front of the residence of the Governor, is written: "Forbidden things: 1st. The sect of Christians (Kirishitan)." This must create the impression on the minds of the Japanese that the Government regards Christianity as the greatest of all evils, and its prohibition of first importance. It must be remembered, too, that they are unable to draw a distinction between Protestant and Roman Catholic Christianity.

MEANS EMPLOYED TO PREVENT CONVERTS.

The means used by the authorities to prevent converts to Christianity being made, are most thorough, and if strictly observed, would be most effectual. The headman of each street, at the beginning of the year, presents to the Governor the following declarations: *First*, one signed and sealed by all the residents in his street, men, women, and children: "Hitherto we have not been of the sect of Christians. Our sects are written above our individual names. If there should be a wish to change our sects, we ought to inform you of the abandonment (of our previous faith)." The *second* is made by every five *heads of houses*, and is to this effect: "We have not been negligent in searching constantly for the sect of Christians, among our band of five men, and have mutually made examination. The above certainly observing, we have received, and affixed the seal of the temple (to which each belongs). If there should be any doubtful (suspicious) circumstances, we ought immediately to give information. If any (by us) concealed fact is disclosed, you may order whatever (punishment you wish for our) crime." The *third* is by the headman of the street: "Having made examination into the sect of all the above persons, and having caused the temple seal to be affixed, I present this. If there is one who errs from the above meaning, you ought to order (punishment for) the crime to us."

Thus each individual is compelled to sign a paper once a year, declaring that he or she is not a Christian, and also specifying the sect of Buddhists to which he belongs. Should a person become a Christian, it must necessarily be known to Government, for all true Christians must refuse to sign such a paper. But lest one should falsely sign it, every five heads of families are made spies on, and somewhat responsible for, all the members of the five families. Then, too, they have to get the Buddhist priest to affix his seal, thereby making the certificate of the class most interested in preventing the spread of Christianity, necessary to settle the soundness of the faith of each person in the community. Should the priest have his suspicions of any one who inclines to Christianity, he will have only to with-

hold his seal, and this would lead to a strict inquiry into the conduct of the suspected person. At present, though these forms are all observed, and these declarations are made, the heads of houses do not examine into the religious belief of their neighbours. And there is, probably, sufficient public opinion against giving information to the Government, to deter most persons from incurring the odium which attaches to an informer, unless he were prompted by revenge; or a love of filthy lucre, in some base fellow, sunk too low for public opinion to reach, should induce him.

ANOTHER METHOD.

Another most effectual method which has been adopted for the suppression of Christianity, is the appeal they make to the cupidity of men. They offer large rewards to all who inform of those who become Christians. On the "statute boards," in front of the Governor's residence, the tariff of prices paid for the discovery of Christians is still publicly made known. Formerly the money was also placed there, to be the more tempting inducement to passers-by to hunt out believers in this proscribed sect. To one who should inform on a Christian of the sect called Bateren, was offered five hundred pieces of silver, in value about five hundred and sixty Mexican dollars. For one of the sect called Iruman, three hundred pieces of silver was given. For a person who had been a Christian, but had renounced his faith; and become Buddhist, three hundred pieces. For one who had lived with a Christian, one hundred pieces. For the discovery of a member of any sect, other than the two mentioned above, was given one hundred pieces. A check, however, on false accusations, is found in the treatment of the accuser. He is kept in custody till the charge is substantiated. If the accusation proves false, he is punished.

PREPARATORY WORK.

By what is said above, of having no strictly missionary work to report, I do not wish to convey the idea that Missionaries in Japan are idle, or have nothing to do. There is a preparatory work, the acquisition of the language, and preparation of books, which must be done, and which will tax all the energies, time, and talents of the most gifted and most studious for many years. Nor would I give the impression that we are discouraged by the difficulties which meet us. For one, I may be permitted to say, that they are neither so many nor so great as I anticipated before coming here. But if they were a hundred-fold more and greater than they are, we have no right to be discouraged, so long as we have the Bible in our hands, and can there learn that the heathen have been given to the Son of God for His inheritance, and the uttermost parts of the earth for His possession, and that to His Church the promise has been made, that "the abundance of the sea shall be converted unto Thee." Instead of being cast down, we can only thank God for what He has already done for us, and take courage, believing that for the future He will do for us, and for His Church, "far more abundantly than we can ask or think."

MEDICAL DEPARTMENT OF THE WORK.

There is one feature in our missionary work which is so encouraging, that I cannot forbear to make some mention of, though it belongs to another to report to you on this branch—the practice of medicine among

the natives. Dr. Schmid is succeeding admirably in his labours among the Japanese. He has treated successfully a number of difficult cases, and, as a consequence, is fast gaining a reputation for skill. His success, together with his kind attention to the sick, bring him a large number of patients, many of whom come a long distance to consult him. The number of his patients is rapidly increasing, and soon he will have more to do than he can possibly attend to.

Please accept my warm thanks for the two letters you have so kindly written me, and also for the newspapers, at this time so full of details of most painful interest. The condition of our country is most distressing. What will be the end of these troubles it is impossible to foresee. The people of God can only look up to Him who "doeth according to His will in the armies of heaven, and among the inhabitants of the earth," and pray Him to avert the calamity which threatens our land. The present unsettled state must seriously affect the receipts. It is sincerely to be hoped that your embarrassments may speedily terminate, and that the Committee will not be compelled to order further retrenchment in the missionary work of the Church.

BISHOP'S COLLEGE, LENNOXVILLE.

THE *Church Chronicle* of the Diocese of Montreal publishes the following extracts from a letter forwarded to England by the Bishop of Montreal, respecting the University of Bishop's College, at Canada East, Lennoxville.

Lennoxville is an exceedingly cheerful, pleasant village, situate in a most picturesque part of Canada East, just at the confluence of the rivers St. Francis and Massawippi; it is three miles from the thriving town of Sherbrooke, on the direct route of the Grand Trunk Railway from Montreal to Portland, 100 miles from Montreal and 123 from Quebec. It lies just within the diocese of Quebec; but the University is connected equally with that diocese and my own, and the Bishops of Quebec and Montreal are co-visitors of the College. The corner-stone of the original building was laid in 1844, some years before this diocese was constituted; and a royal charter, giving it the power of conferring degrees, was obtained in 1853. But there being no means at present of establishing any schools of law or medicine at Lennoxville, our classes have been hitherto confined to arts and divinity; and in the latter branch it has done some good service, there being now nearly fifty clergymen holding cures who are numbered among its *alumni*. It was considered, however, that the benefits of the College might be much more widely extended, as well as being itself furnished with an increasing number of students, able and willing to take advantage of the entire course of instruction there carried on, if an efficient junior department were to be connected with it; and this has recently been most successfully accomplished. At first this was carried on in a very inconvenient detached building in the village: it is now removed over to the College grounds, as a regular part of the College, where ample provision has been made for its accommodation, though some of the works are still in progress. A large, cheerful, airy hall for meals, with kitchen beneath, and a few additional rooms for the divinity students above, have been erected between the original block of the College buildings and the chapel,

and join these two together, thus making one connected front towards the river and the village; while, forming another side of a quadrangle, there are an exceedingly handsome, spacious schoolroom, with separate classrooms, and dormitories for the boys and assistant-masters, connected with the hall and chapel by a short corridor; and beyond, in the same line, a house for the rector of the junior department: all of which will be finished by Christmas, except the rector's house, which will not be ready for occupation till after Easter. The cost of these additions will be over 26,000 dollars, of which nearly 10,000 remain to be subscribed. In the senior department there are twenty-one matriculated students, of whom thirteen are divinity scholars; while in the junior department, or grammar school, there are 104; of these latter, forty-five board at the school, under the immediate superintendence of the rector; the rest are either living in the village with their own friends, or are boarding in certain families, where, with the sanction of the College authorities, their friends have placed them. There are at present four such boarding-houses, one of them receiving fourteen boys, and, no doubt, as the school increases there will be more; while persons with large families and small incomes will often find it to their advantage to reside in the neighbourhood, for the purpose of availing themselves of the opportunities for education, as is the case near so many of the great schools in England.

By bringing the two departments together, there is both a saving of expense in the management, as they all have their meals at the same time in the College hall, with one kitchen establishment; and also all the professors of the College are able to give most efficient help in the education of the whole, instead of being confined as heretofore to the limited numbers in the senior department. The cost for board, washing, and tuition is about 45*l.* a year in each department. The Rev. J. W. Williams, the present rector of the junior department and grammar school, an M.A. of Pembroke College, Oxford, has proved himself most admirably qualified for his situation, and seems to have won the full confidence of the parents and friends of the boys under his care. He also holds the professorship of belles-lettres in the College. He has at present three assistant masters under him; besides which, Mr. Miles, professor of mathematics and natural philosophy in the College, has his regular classes in the higher branches of arithmetic, algebra, and the mathematics, &c., thereby affording advantages which could seldom be obtained from an ordinary school, unless by some such arrangement as has been now made: while the Principal of the College gives lectures in the classics to such of the senior boys as may wish to prepare for entering the other department. French, book-keeping, &c., are made special branches of instruction; and any boys wishing to prepare more especially for commercial life, may, at the request of their friends, have these matters more particularly attended to. Out of doors they have their cricket, football, quoits, and other healthy games, according to the season; and I own I take great delight in witnessing them, and I consider that, at all good schools, no small part of the training of the future man, and the formation of his character, takes place during these hours of play, amongst the boys themselves. Twice a week, too, they have the adjutant of the Lennoxville

Rifle Corps come to give them all a regular drill ; indeed, I believe it is in contemplation to form a juvenile rifle corps at the College, and that the parents of some thirty or forty of the boys have signified their approval to the rector. The religious instruction given is of course according to the doctrines of the Church of England. By an order of the corporation the members of the senior and junior department assemble every morning, on the week days, in the College chapel at half-past eight ; for which occasion the Bishop of Quebec and I have, at the request of the corporation, drawn up a short appropriate form of prayer, such as has been in use for similar purposes in England, and specially at King's College, London, which is under the authority of the Archbishop of Canterbury and Bishop of London, and has, like Lennoxville, a senior and junior department combined. On Sunday they attend once during the day at the parish church, and once at the College chapel ; the latter service affording an opportunity for the rector to give a short address on any particulars, about which he may think it necessary to speak to the boys, and with special adaptation to them ; as has been done so often, with such excellent effect, at Rugby by Dr. Arnold, at Harrow by Dr. Vaughan, and elsewhere in England. At the same time, while such is the rule of the school, in order that its educational advantages may be made as widely available as possible, if any parents, desirous of sending their children to the school, express in writing to the rector that they do not wish them to attend the services of the chapel or the church, they will be excused ; and there are now some Roman Catholics and Congregationalists who are so excused ; and others, whose residence at a distance makes it inconvenient.

Such is a general outline of the institution ; and being myself deeply interested in all its progress, I went down there from Montreal on Saturday, the 26th of October, and remained there, as the guest of the Rev. J. H. Nicolls, D.D., the Principal, till Monday, the 4th November ; being a longer visit than I have heretofore made at one time. I was anxious to make myself familiar with all the details of the management, and the arrangements of the College, according to its present organization. I took part in the service on each of the two Sundays that I was there, and preached twice. I attended at the chapel with the students and boys every morning at half-past eight, and dined each day in the hall, sitting with the students, who occupied a table at one end, like our Fellows' table at the colleges at Oxford, while the boys were seated at two long tables down the hall. The principal, or the rector, always presided, and one of the junior masters always dined at the boys' table. I saw a great deal of the students and the boys ; and however much in all such institutions one may require and long for further improvements, yet I cannot but rejoice to see the manifest progress that is making here ; and when the buildings and playgrounds are put into order, I think it will be difficult to find any institution of the kind, whether for its general management or accommodation, superior to it in Canada. I saw boys there from all parts of the townships, many from Montreal and Quebec, and some even from Toronto and Portage du Fort ; a fine lot of young Canadians they seemed to be.

On Tuesday, the 19th of November, I paid another visit to the College, for the purpose of attending a meeting of the corporation (the governing

body of the College, as the convocation is of the University), which was to be held on the following day. There was a large attendance, viz.: the Lord Bishop of Quebec (the President), Hon. Judge McCord (Chancellor of the University), Hon. G. Moffatt, Hon. E. Hale, R. W. Henneker, Esq., Major Campbell, C.B., B. T. Morris, Esq., Lieut.-Colonel Rhodes, Capt. Rawson, E. Chapman, Esq., and the Revs. the Principal, the Rector, L. Doolittle, R. Lindsay, C. P. Reed, and C. Hamilton. We attended at prayers in the chapel in the morning, and all dined in the hall with the students. Amongst other business, the Hon. E. Hale, who has long testified the greatest interest in the prosperity of the College, was elected Vice-Chancellor. The office had become vacant by the election of Judge McCord to the office of Chancellor in June last: and the convocation not having elected a successor within three months, the choice devolved upon the corporation. The financial concerns also of the College were considered; and the building-fund being still very deficient, the Rev. J. A. Morris, of Fitzroy Harbour, Canada West, and B.A. of the University, was authorized to collect subscriptions on behalf of the College in Canada; and the Bishop of Quebec and I reported that we had made application to the *Society for Promoting Christian Knowledge* in London, for a grant in aid, which I hope may be successful. Unless called together for any special purpose, the corporation will probably not have another meeting before the annual meeting in June next, at the time of the assembling of the convocation; when we hope to see the largest gathering of those interested in the institution, that has ever yet been brought together. There will then be the first public inauguration of the new buildings (by that time, we may expect all completed), and the installation of the new Chancellor. And, besides any degrees that may have to be conferred, there will be the Prince of Wales' medal, founded out of a donation of 200*l.* given by H.R.H. when in Canada, to be awarded for the first time to the successful competitor amongst the students."

POLYGAMY.

(*From the Cape Monitor.*)

SIR,—In your issue of the 1st instant there is an extract relating to Bishop's Colenso's views on Polygamy, in which occur the following remarks:—"That a Bishop of the English Church can, under any circumstances, tolerate polygamy will appear to many persons rather startling. . . . The Bishop's conclusion is, that polygamy was tolerated for a time among the converts of Christianity—a conclusion for which the Mormon Church will be very much obliged to him."

It will be fair to let this gifted prelate of truly Christian spirit be heard in his own defence against such remarks. In his "Letter to an American Missionary," published five years ago, he wrote the following, which will at once suggest answers to such remarks, and furnish a model of style for Christian controversialists that may well put to blush many of the writers who have attacked him:—

"My Christian Brother,—I beg to thank you for a copy of your

‘Reply’ to my ‘Remarks upon the Treatment of Polygamy among Converts from Heathenism,’ which I have perused with much interest, and with the attention which I feel it deserves, distinguished, as it is, by the character and station of its writer, as well as by the care and ability with which it has been penned, from those ‘rash and hasty declamations’ of which I have had reason to complain. I must certainly deny that in the letters which have appeared from time to time in the local papers, I have seen as yet any ‘worth’ or ‘power’ whatever, or anything deserving of consideration or answer. I thought them very feeble, and away from the point altogether. But when I find writers deliberately assigning to me motives and principles which I have distinctly repudiated—accusing me of a desire ‘to make a religion to suit the natives,’ of a wish ‘to maintain the *system* or encourage the *practice* of polygamy;’ or to speak of it as, in any case, blessed or sanctified—it cannot be expected that I should pay much regard to what they have written, or hesitate to speak of the writers as, at the very least, hasty and superficial.

I looked, however, for your reply with very different expectations, and if I cannot say that you have altogether succeeded in carrying out your own resolution ‘to write nothing more harshly upon the matter than the truth requires,’ I feel sure that you have endeavoured to do so; and I fear that I may have given ground for such harshness, and for the tone of injured feeling which characterises your pamphlet throughout, by expressions of my own, which may have been regarded by you as implying a reproach upon yourself and your fellow-labourers. Believe me, that I do, from my heart, love and esteem your body, for the zeal and devotion they have exhibited, for their ‘work of faith and practice of hope,’ in trying to carry out the wishes of their countrymen, for the extension of the kingdom of God in this land. When I said in my pamphlet that they had made ‘scarcely an indent into the mass of heathenism which surrounds us,’ I meant no reproach; I stated what I believed to be the fact. And though I do not think the cause of the Gospel will be promoted among the natives by violent denunciations of the state of polygamy, as being necessarily connected with ‘all the black catalogue of their errors and iniquities;’ and as necessarily implying on the part of him, who is not willing to renounce his second wife at the Missionary’s command, a ‘supreme, heartfelt attachment to those errors,’ and an ‘utter ignorance of repentance, faith, fear, and love of God in the soul;’ yet I am quite sure that not one true word, which you or any other servant of our Lord, has spoken, shall be suffered to fall to the ground; and, I doubt not, you and others have sown many seeds already, and will sow more yet, by God’s grace, which shall hereafter spring up to His glory, when others, perchance, have entered into your labours.

It is true, I do not value so highly as you seem to do, the apparent very general agreement of Missionaries in the practice you advocate. I think it is too much to assume that all our Missionaries are men of learning and sound judgment, and able to come to a clear and independent decision on such a point as this; though I would not for a moment deny that they may be men of piety and Christian zeal. Again, men who are able to form such a judgment are very seldom in a position to make their

voice heard. They are either overruled by their board at home, or overborne by the numbers of their own brethren on the spot, and for the sake of unity and peace, consent to follow on the beaten track. The Baptist Missionaries in Burmah, men of age, piety, and experience, who had come to the same conclusion with myself, have, it seems, been overruled by their committee at home; and nothing would have been known of the fact of their having arrived at such a decision, if I had not sailed in the same ship with one of them (Dr. Mason), and taken down the circumstance, from his own lips, in his own words. Upon the whole, the great body of Missionaries, I imagine, must be expected generally to follow on the groove which they find already prepared for them. Nevertheless there are men whom I will name, of your body, in the lead—men of piety, ability, and of far greater experience than my own—by whom I am ready, and shall be thankful to be advised at any time. I shall always desire to learn and profit by their experience, though I may not always agree with them in doctrine or in practice.”

In common with Bishop Colenso, Calvin, Peter Martyr, Scott, Mac-knight, and others, who have thought that exceptions may be allowed on the application of certain Christian rules for “present distress,”

I am,

A MONOGAMIST.

DON CORNELIUS JAYETILEKE, OF CEYLON.

THE following account of a native Christian of Ceylon is reprinted in the *Missionary Gleanings*, published at Kandy, from the *Colombo Observer*. He was buried on Wednesday, October 17, 1861, in the Church Mission graveyard, at Kandy. Every European in and near the town, all the respectable burgher and native inhabitants, and a considerable number of chiefs and headmen from miles around, were present. Men of all ranks seem to have been anxious to show their respect to the good man who had been removed from them. We think that the account will be interesting to many of our readers:—

“In offering this brief sketch to our readers of the life and services of Jayetileke Modliar, we would preface it by saying, that whilst it is hoped the subject may prove gratifying to his family and not uninteresting to those Europeans who have been and still are in Ceylon, the writer has a far higher object in view—the one of holding up the character of this excellent native gentleman as a standard which other natives should attempt to reach, showing, as the career of Don Cornelius Jayetileke does most prominently, that a native may live and die honoured and respected by all classes of men, if he is pure in his life and upright in his dealings—in a word, if he possesses true worth.

Don Cornelius Ranemooke Jayetileke was born in Salpitty Korle, in the Western Province, about the year 1787-88. His paternal grandfather was a Mohandirum of the guard in the time of the Dutch Governor, Van Eck.

His appointment is preserved amongst the papers of the family, bearing date 11th January, 1765.

Young Jayetileke was educated in the Colombo Seminary, but his education seems to have been purely elementary, and the knowledge he then acquired of the English language was very trifling. As a boy, however, he exhibited an energetic and enterprising spirit, and when quite a young man he determined to seek his fortune in the service of the British Government.

Scarcely had the British Government been established in the Kandian Provinces, when, in 1816, he sought and obtained the appointment of Interpreter to the Commissioners for the administration of Kandian affairs.

A minute of the Commissioners, dated 16th December, 1816, and which bears a melancholy interest as being signed by their Secretary, Mr. Douglas Wilson, who was afterwards murdered by the rebels in Oovah, records that 'Mr. Jayetileke was much esteemed by the Kandian Chiefs, and that the Board considered him fully deserving of the rank of Mohandirum of the Residency.'

At this period Jayetileke can scarcely have been thirty years of age, and as a Low Country Singhalese by birth, and having only received a very imperfect education, it is clear that he must have made good use of his time between his leaving the Colombo Seminary and his appointment as Mohandirum of the Kandian Residency; but it shows far more than this, that even as so young a man he had convinced his superiors that he was to be trusted. His after life proves the great amount of penetration which the Commissioners evinced in making this election of so young a man to a post of such trust and responsibility, and at such a critical period of history, whilst it must not be forgotten that at this time native rank was held in the highest estimation, and was only given, as a rule, in reward for distinguished services.

Towards the close of 1817 the great rebellion of the Kandians broke out, and during this and the following year, the loyalty and devotion of Mr. Jayetileke to the British Government were put to the severest test.

Let us view his actual position at this moment—we must do so to judge its difficulties fairly. His extremely kind and benevolent nature had procured for him a crowd of friends amongst the natives generally; but not only that, for, as the Commissioners had remarked the year before, he was much esteemed by the Kandian Chiefs.

When the rebellion broke out, headed by these very Chiefs, the greater number of those who took the most prominent part, were his most intimate personal friends. Chief amongst these stood Keppetipole, the acknowledged leader of the insurrection.

The British Government appears, however, and justly so, to have placed the most perfect and entire confidence in the faithfulness of Mr. Jayetileke, although his best friends might well have trembled for him; when placed in a position where his duty to the British Crown was directly opposed to his natural feelings. Of a sanguine temperament and a warm heart, he loved those misguided Chiefs, whilst his duty rendered it imperative upon him to assist in their apprehension; and well and faithfully did he discharge that duty.

For nearly two years did this insurrection last, with the greater part of the inhabitants in open arms. Very few of the Singhalese nation were willing to risk their lives in the service of the British Government, and how imminent was the danger to which Mr. Jayetileke was exposed, is proved by the fact that his immediate colleague, Basenayeke Modliar, was butchered by the rebels in Oovah in the open day, and his head cut off; whilst the district of Wellasse, in which Mr. Jayetileke had chiefly to travel and sojourn for months together, was not only the most disaffected, but the most unhealthy part of the island. Colonel Kelly, in a despatch dated 20th July, 1826, on a reference being made to him, pays the highest possible tribute to Mr. Jayetileke for his services whilst under his command during the rebellion, in the course of which he observes, 'Very few of his class could be induced at that time to venture themselves at all. At the termination of these troubles, I thought it my duty to bring his conduct to the notice of Sir Robert Brownrigg, who was pleased to confer upon him the rank of Modliar, and he was presented with a handsome gold medal and chain on the occasion. The medal bore the following inscription :—

“ This medal has been presented by his Excellency Sir Robert Brownrigg, Governor of Ceylon, to Don Cornelius Ranemooke Jayetileke Mohandirum, as a reward for eminent services during the Kandian Rebellion.” ’

And proud was the good old man of this token of his Sovereign's approbation, up to the moment when he yielded his last breath. Nothing ever pleased the writer of this paper more than the occasion of the old Modliar bringing this splendid token of royal regard for his inspection. Simple and unpretending as usual in manner, his eyes overflowed with tears, when, in a few modest words, he described the occasion of its presentation.

Well and appropriately was it placed beside the sword on the coffin of the good old man as we carried him to his last resting-place. Well did it tell the history of his whole life—faithfulness, truth, worth.

We shall be pardoned this digression, and now proceed with his career. It is probably known, that the Daleda relic, the world-wide-known tooth, was considered the palladium of the Kandian Government. It was implicitly believed that the fate of the rebellion rested with the possessor of this relic. This relic was in the charge of the chief officiating priest of the Maligava, Wariapole Unnanse, who was apprehended by the British authorities at Matelle, and was committed to the special and immediate custody of Mr. Jayetileke. The British officer in command was wholly ignorant that this (to the rebels) precious relic was in the possession of the rebel priest. At midnight, on the day of his apprehension, Wariapole presented himself before the Modliar, and gave the relic into his hands, stating that, as martial law was being rigidly enforced, and his life was in instant jeopardy, he did not wish to retain it.

Here was a temptation indeed. That relic might have been the means of giving to the Modliar untold wealth. He had but to name his price, and there was not a Kandian in the Province who would not have given his last penny towards raising any sum he might have named; moreover, he would have been entirely free from all chance of detection. How did

he act? True as steel, he went straight to the Commandant, and placed the relic in his hands. That officer knew its value full well, and on receiving it exclaimed, 'Well, the battle is won.' The circumstance of 'the tooth' being in possession of the British, was at once proclaimed to the Kandians. The fatal news reached the ears of the rebel chiefs, among whom were Keppetipole, Madugalle, and Kiwolegedere Mohottale, known as the most inveterate foe to the British; it is a death-blow to all their machinations, and the whole fabric of rebellion crumbles at once into dust.

This 'relic' is the identical tooth now enshrined in the Maligawa.

We do not remember ever to have met with in history any more distinguished act of faithfulness and loyalty; but his truth, and the sound practical sense for which he was always remarkable, pointed out to him the right path. He never faltered for a moment, but pursued it.

Throughout the whole of the rebellion, while acting on the side of the British, he was distinguished for his gentleness when brought in contact with the misguided Kandians, and for checking the soldiers, and even the young officers, in any attempt to cast unnecessary indignities upon the chiefs or their families.

The families of several Kandian chiefs were apprehended, and upon one occasion, when some young and thoughtless officers attempted to approach the females of the family of Palipane Dissawe, the Modliar, musket in hand, threatened to shoot them if they approached; and at the risk of his life protected them from any indignity. These young officers were so astonished at the magnanimous conduct of the Modliar, that they at once gave up all idea of injury to the unhappy women, and subsequently were enlisted amongst Mr. Jayetileke's best friends. The rebellion having been thus crushed, Mr. Jayetileke determined to make his future home in the Kandian country, although at that time native rank, in any part of the island, would have been readily accorded to him, and in 1821 he married a native lady, and his was the first Christian marriage ever solemnized in the town of Kandy.

We have, so far, seen the late Modliar chiefly in his public character, and we should almost regret to quit this most interesting part of his career, did we not see before us a future of still more interest.

From the time of his marriage, we have to view Mr. Jayetileke still as the faithful, active, intelligent public servant, but in addition, in the still more pleasing character of an unswerving, pious Christian, a loved husband, an adored parent, enemy of none and friend of all.

Up to this period of the Modliar's life, with not even ordinary advantages, with a scanty education, and at the commencement of his career few friends, and none of them influential, we have seen him, whilst rising step by step to high native rank, securing the respect and regard, not only of his superiors, but of all who knew him.

When we consider the jealousies that exist amongst almost all aspirants to Government rank and favour, even with the most enlightened natives, it is a very remarkable fact that such feelings were unknown as towards the Modliar with those who were anxious for Government office at the time, and they were many, in the Kandian provinces.

Jayetileke—the interloper, so to speak—quietly settled down with his

well-earned rank among a strange people; and all felt that he ought to be where he was, all who were well disposed had a kind word for 'the good Modliar.'

Amongst the Kandians, he was felt to have earned his position by the mere force of worth which none could question; and, with his superiors, his loyalty, uprightness, and eminently English tastes and feelings, placed him socially so far above his fellow-countrymen as at once to attach them to him. Happy indeed was the good old man, from the time of his marriage to that of his death; and the position which he attained and maintained amongst his own people (that is, amongst the Christian Singhalese of Kandy), was more analogous to that of the country squire at home than to any other state of life to which we can compare it.

His household was one of love; and his example was looked to by all the best of his countrymen as their guide. At this time, and until his death, he joined, heart and hand, in promoting the cause of the Church Mission, which was then the only Protestant body established in Kandy. In Selkirk's work on Ceylon, we find a passing allusion to the labours of the Modliar in this field. He writes:—'In September, 1827, it is reported that the congregations on the whole were encouraging, that there were eight communicants from the Portuguese and Singhalese, whose moral conduct was consistent; and that a Modliar was not only a constant hearer himself, but had induced several of his friends and relatives also to attend divine worship.'

Not only was 'the good Modliar' active in bringing more sheep to the true fold, but his purse was ever open to give them every facility in paying their worship to God. He assisted the Rev. Mr. Browning in the erection of the Church Missionary buildings in Kandy, and to the close of his long life was most zealously attached to that particular Mission, whilst at the same time he was friendly to, and tolerant of, all other Christian bodies.

As sure as the Sabbath Day came round, so surely was he to be found in his place at church, unless absolutely disabled by sickness, surrounded by every member of his family; and, as an instance of his devoted attendance on public worship, we may note, that in 1833, whilst he was temporarily employed by Government at Kornegalle, he used, every Saturday evening, after office hours, to ride into Kandy twenty-six miles, for the purpose of attending divine service on the Lord's Day—a privilege which was denied him at Kornegalle from the absence of any place of public worship—always taking care to be back at his post before ten o'clock on the Monday morning.

As another instance of his pure life and scrupulous integrity, it may well be mentioned, for it is a notorious fact, that in the forty-five years he resided in Kandy, holding Government office, he never allowed even a betel-leaf to be brought him, as a present, by the suitors of the courts, of which he was the very able interpreter. His great aim was to make capital by his own exertions, and to leave his family an unsullied name, and property the exclusive fruit of his own industry.

All his tastes were of the most civilized, useful, and innocent description. He was most abstemious in his habits, and well known as the earliest riser

in Kandy. Agriculture and horticulture were, in all their phases, his peculiar hobby; nothing gave him greater pleasure than to be able to introduce rare trees and plants, and to disseminate amongst the Kandians improved systems of cultivation.

Warmly attached to all bodies connected with agriculture, he often, and successfully, competed for prizes at the agricultural exhibitions.

The horse was his special favourite, and no one was more at home on the back of that noble animal than the Modliar. He was the first horse-breeder in Kandy, and many of his stud have proved how much might be done in this way, if it engaged a larger share of public attention.

Whilst engaged, however, in these innocent pursuits, we find him always first in supporting societies of a charitable nature, giving them both his time and money; and at periods of sickness—of too frequent occurrence in the Kandian country—especially whenever the town and its environs were visited with cholera, he was indefatigable in his attendance upon the sick, administering medicines with his own hands, and offering words of consolation to many a departing spirit.

So, calmly, happily, and usefully, glided on the life of this excellent Christian and truly good man, until he had attained his seventy-third year; when, on the morning of the 15th of October, he was himself seized with that fell disease, cholera, and expired, in the utmost peace, on the evening of that day.

Some hours before his death, when fully conscious of his approaching dissolution, he partook of the Lord's Supper with the members of his family; and only a few minutes before his death he raised himself in his bed, and uttered the words, 'Lord Jesus, receive my spirit.' He died, as he had lived, in peace, beloved and respected by all.

And now, in conclusion, who is there amongst us that may not learn a valuable lesson from the life and death of this truly good man? Follow him through his whole career, from the time he reached man's estate, to the hour when his grey hairs lay upon the bed of death, and what do we find? The consistent Christian—the man of true worth.

No advantages of education were his—no unusual talents—no influential friends—none of the aid which wealth brings. Beginning life as an unknown Singhalese youth, in a strange country, he died full of years and of honours. Every European and every native respected him.

His funeral testified the feelings of an entire community; and let all remember, when they think of this good man's life, that it was his intrinsic worth alone that enabled him to live honoured and happy, and to die peaceful and respected, 'in the sure and certain hope of a blessed resurrection, through Jesus Christ our Lord.' "

DEPUTATIONS.

SIR,—As a constant reader of your interesting and instructive periodical, I have perused this afternoon a letter in your January number respecting the general adoption of the weekly offertory, and signed "A Country Layman." In the views of your correspondent, as to the excel-

lence of that system, and the Scriptural authority on which it is based, I cannot but coincide. It pained me, however, to notice that while endeavouring to enforce those points your correspondent diverged from his main subject to write some severe and even bitter things against "deputations" and their works. He might have observed that in the same article in which Mr. Vernon's remarks are reported in your December number, the following passage appears: "The visit of the deputation is often long remembered for good; in many cases he has been warmly thanked for words spoken in season, tending mightily to strengthen the hands of the parish priest, but of the aptness and value of which their utterer was hardly conscious." It seems somewhat hard upon such an article to build up a charge that their works result from the "vanity of man," which it would be well to "mortify;" and that in their travelling, money is "profligately squandered."

Let me submit, as briefly as possible, some few considerations to the "Country Layman," and to any of your readers who may be inclined to agree in his strictures.

1. That the offertory, if generally and constantly adopted, would not accomplish the end designed in the deputing, by the religious societies, of authorized representatives. That end we may understand to be—to communicate information respecting the principles and proceedings of the society; to obviate, by candid explanations, objections and prejudices that may have arisen; to increase by special and individual application the number of subscribers and friends. It is obvious enough that the offertory, how efficient soever for the raising of funds, cannot accomplish these ends; and the whole gist of Mr. Vernon's remarks is that the local clergy will not themselves undertake the work. The "Country Layman" no doubt reads the quarterly and monthly publications, but he cannot be ignorant how many of the poor, whom we desire to influence, and who are deeply interested in missionary detail, do not and could not read them.

2. That while we admit, and enforce, that there is something very like the weekly offertory in Apostolical precedent, we may assert, and request the "Country Layman" to notice it, that there is also Scriptural warrant for something very like deputations. Acts xv. 22, 25, 32, is one case in point, and 2 Cor. viii. 16—24, is another.

3. With regard particularly to the *Society for the Propagation of the Gospel*, it is especially provided in their charter, "That the said Society . . . shall have power . . . to *depute* such persons as they shall think fit to take subscriptions, and to gather and collect such moneys as shall be by any person or persons contributed," &c. (See *Report*, 1861, p. 5.)

4. In page 9 of the Abstract of Receipts and Payments appended to the same Report, I find the following item: "42 honorary deputations, exp. 437*l.* 0*s.* 11*d.*;" being an average of a trifle more than 10*l.* per annum, which can scarcely be called, with any justice, "a profligate expenditure."

5. As touching the "vanity of man," it is no easy thing to ascertain the inward motives of other men; but charity might suggest that other influences than vanity may operate in leading a man to leave his home, family, and parish, and travel (as is generally the case) where and amongst

whom he knows not, working hard all the time, and that gratuitously. But I will tell the "Country Layman" that if he has a friend whom he suspects of vanity, he could scarcely "mortify" that spirit in him more effectually than by prevailing on him to undertake a deputational tour. Sparse attendances at one meeting after another; excuses in infinite variety to defer the meeting altogether, or for not coming to it if it is held; failures in the attempt to interest, and even to make oneself intelligible, in distant provinces and to lowly auditories; a reception sometimes coldly polite, and a recollection always speedily evanescent; these are some few of the bitter draughts which our vain friend would find administered for his malady. To encounter all which, some more abiding and sustaining principle is indispensable; and I know not a sufficient one, except that which animates the Missionaries in their work, and which I, for one, believe to animate, with them, the Deputations who represent them and plead their cause—the desire for God's glory, in the salvation of men by Jesus Christ.

I am, your obedient servant, G.

January 2, 1862.

Reviews and Notices.

A Sermon preached in the Private Chapel, Lambeth Palace, upon the 24th of November, 1861, at the Consecration of the Right Rev. Charles Caulfeild, D.D. T.C.D. as first Bishop of Nassau. By the Rev. JAMES FREKE, B.A. Vicar of Durrus, in the Diocese of Cork; Rural Dean, &c. (Published by command of his Grace the Archbishop of Canterbury.) Oxford and London: John Henry and James Parker. Dublin: Curry and Co. and G. Herbert. 1861.

THE text of this Sermon is Psalm xlviii. 12, 13, and the following sentence shows the writer's application of the words to the Christian Church:—

"Assuming, then, that the Psalm is descriptive of the 'ornaments and privileges of the Church,' we would desire, on the present occasion, humbly to walk about *our* Zion, to go round about her; and in doing so, it can scarcely be thought a straining of the metaphor to consider our pulpits as corresponding with the towers, our formularies and documents with the bulwarks, and our seats of authority and dignity with the palaces, of the ancient Zion."—P. 5.

The preacher, after speaking of the onerous responsibilities of the episcopal office, goes on to say:—

"Surely, then (though somewhat an inversion of the proper order,) it becomes us, the inferior clergy and the laity, to pray that the bishops of our Church may be endued with wisdom from on high: that they may 'take heed to themselves, and to all the flock, over the which the Holy Ghost has made them overseers, to feed the Church of God, which He hath purchased with His own blood;' that they may 'be filled with the knowledge of His will in all wisdom and spiritual understanding; that they may walk worthy of the Lord unto all well-pleasing, being fruitful in every good work, and increasing in the knowledge of God.' And while we pray the great Head of the Church that He may pour upon them abundantly that grace which alone can qualify them for their arduous duties, we have deep reason to bless His holy name for the spirit of faithfulness which He has bestowed on those with whom selections rest, and that we live in a period when men are

called to exalted places in the Church, not from the influence of family and connexion, or because they have borne an active part in the bustling politics of earth, but because they possess (as far as human penetration can discern) those qualifications, spiritual, moral, and intellectual, which fit them for their high and holy calling."—Pp. 12, 13.

The Sermon concludes with the following words :—

"It is a gracious spectacle which we this day assemble to witness. A man approved and tried for many years—who first received the Orders of our Church in a distant western colony, and has since, during a period of almost unparalleled trial, laboured in the midst of famine and pestilence with an energy which only great physical power, sustained by great spiritual zeal, could have supplied—is about to be solemnly consecrated as the first Bishop of a see peculiarly interesting to the Christian mind, from the fact that it numbers amongst its inhabitants many of the dark sons of Africa emancipated from earthly bondage, perhaps that they may become the freemen of Christ through endless eternity. May the great Head of the Church pour His blessing upon him, and grant that through his episcopacy, and that of other holy men called to the like sacred office, 'a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, may be found before the throne, and before the Lamb, clothed with white robes, and palms in their hands; crying with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb.' Amen."—P. 14.

The Offertory: the most excellent Way of Contributing Money for Christian Purposes. By J. H. MARKLAND, D.C.L. London: J. H. and James Parker; Bell and Daldy, 186, Fleet-street. Bath: R. E. Peach; H. Simms; J. Lewis.

THE greater portion of this excellent pamphlet appeared originally in the appendix to the author's "Remarks on English Churches," a book of which we see the good fruit in many of our churches. The following passage shows the effect of a weekly offertory in the parish of Kinwarton. The Rev. R. Seymour, the rector of the parish, says :—

"I have now (October, 1861), for twenty years, had a Weekly Offertory, giving to all, non-communicants as well as communicants, the opportunity on every Lord's Day of making some offering for good works. I can say that I have been able to do both for Parochial and Non-Parochial works (*i.e. the Society for the Propagation of the Gospel, and Additional Curates' Society*) more, and with greater regularity, than I should have done by any other machinery. (2) That the average of each five years has shown a slight increase on the preceding five years. (3) That with a Weekly Offertory our *special* collections range higher than before the Weekly Offertory was established. (4) I believe that many give habitually out of their earnings now, who had no such habit before. And therefore, though I am far from thinking that it has as yet brought my people up to the estimate of the blessedness of good works which I wish they had, I nevertheless believe that it has moved them in that direction, and I heartily thank God for enabling us to enter on this usage, and thus to close our Morning Service after the Church's own rule, and in a way which all who try it will, I am confident, see occasion to value and love."—P. 5.

In the appendix, there are extracts from the evidence given before a Committee of the House of Lords appointed to inquire into "the deficiency of means of spiritual instruction, and places of divine worship, in the metropolis, &c. &c." (Session 1858). We commend the whole of the pamphlet to the notice of our readers.

A Popular Account of Missionary Travels and Researches in South Africa. By DAVID LIVINGSTONE, M.D. With Map and Illustrations. London: John Murray. 1861.

THIS book is not exactly a reprint of Dr. Livingstone's 'Missionary Travels;' for the diction is occasionally altered, and many sentences are omitted, and some interesting passages are added. There is also a very useful index to this work, which was wanting in the former one. It is a beautifully printed book, and it is much less expensive than the 'Missionary Travels,' and is well suited for a school prize or a parochial library. The following passage, which occurs in both volumes, shows what was Dr. Livingstone's practice in a matter now in dispute in South Africa. Sechele, the chief of the Bakwains, married the daughters of three of his under-chiefs:—

"He felt the difficulties of his situation, and often said, 'O, I wish you had come to this country before I was entangled in the meshes of our customs.' In fact, he could not get rid of his superfluous wives without appearing to be ungrateful to their parents, who had done so much for him in his adversity. . . . Perceiving the difficulties of his case, and feeling compassion for the poor women, who were by far the best of our scholars, I had no desire that he should be in a hurry to make a full profession by baptism, and put away all his wives but one. His principal wife, too, was the most unlikely person in the tribe to partake his views. I have seen him again and again send her out of church to put on her gown, and she walked away with her lips shot out, the very picture of unutterable disgust at his new-fangled notions.

When he at last applied for baptism, I asked him how, being acquainted with the Bible, he thought he ought to act. He went home, and gave each of his supernumerary wives new clothing, together with all their goods they had been accustomed to keep in their huts for him. He then sent them to their parents with an intimation that he had no fault to find with them, but that he wished to follow the will of God. . . . All the friends of the divorced wives now became the opponents of our religion. The attendance at church and school dwindled down to very few besides the family of the chief."—Pp. 15, 16.

Missionary Hymn-Book, compiled by JOHN ERASMUS PHILLIPS, M.A. Vicar of Warminster. London: Simpkin & Co. Salisbury: Brown. Warminster: Vardy. (1d. or 7s. per 100.)

THIS collection of hymns, thirty-five in number, compiled by one to whom the Church already owes much, will be found very useful as an addition to other hymn-books, or at missionary meetings, where it is desirable that there should be a greater variety than we generally find.

We can give only the title-page of the following important work just published by Messrs. J. H. & J. Parker:—

Replies to "Essays and Reviews." By the (1) Rev. E. M. GOULBURN, D.D.; (2) Rev. H. J. ROSE, B.D.; (3) Rev. C. A. HEURTLEY, D.D.; (4) Rev. W. J. IRONS, D.D.; (5) Rev. G. RORISON, M.A.; (6) Rev. A. W. HADDAN, B.D.; (7) Rev. CHR. WORDSWORTH, D.D. *With a Preface by the LORD BISHOP of OXFORD; and Letters from the Radcliffe Observer and the Reader in Geology in the University of Oxford.*

The Anglo-Continental Society has published a book which, we trust, will be useful for those for whom it is intended. It is an Italian version of the Office for the Holy Communion, and of the three Offices for Baptism in the English Prayer-Book, and of the Catechism,—*Libro dell' Amministrazione dei Sacramenti secondo l' uso della Chiesa d' Inghilterra, coll' aggiunta del Catechismo della Chiesa stessa*. The book may be had of Messrs. J. H. & J. Parker.

Messrs. J. H. & J. Parker have published (1) a second and enlarged edition of *Ancient Collects*, by the Rev. William Bright. This is almost a new book, and will be very useful for private devotions, and for the visitation of the sick. (2) *A Few Words on Divine Service*, by Q. T. H. A. Oxon.; pp. 16; price 6d. (3) The very useful *London Diocesan Calendar and Clergy List for 1862*. 1s.

Messrs. Rivington have published (1) *The Church Builder. A Quarterly Journal of Church Extension in England and Wales*. No. 1, price 3d.—It is the organ of the Church Building Society, and we have no doubt it will contain an interesting record of the progress of church building at home, and supply useful information for those engaged in the work. (2) *Remarks on the Ecclesiastical Dilapidations Bill, &c.; addressed to Patrons of Livings, Lay Impropropriators, and Incumbents*. 6d.

We have received from Canada a very useful almanac—*The Canadian Churchman's Almanac for 1862*, published by Lovel, of Montreal.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of NEWFOUNDLAND visited Conception Bay in September and October last. He confirmed many candidates, and consecrated additional churches at Grate's Cove in the Bay de Verd Mission, at Bay Roberts, and at Coley's Point. There have been four churches consecrated in Conception Bay in the last twelvemonth. Others are in progress.

The Rev. Dr. Stevens was consecrated as Assistant Bishop of PENNSYLVANIA, on January 2, at St. Andrew's Church, Philadelphia, in the place of the late Bishop Bowman. The sermon was preached by Bishop Clark, of Rhode Island, from 2 Cor. v. 20. The Bishops of VERMONT, PENNSYLVANIA, NEW YORK, DELAWARE, IOWA, and NEW JERSEY, were present and assisted.

The Rev. Richard H. Wilmer, of Virginia, has been elected Bishop of the Diocese of ALABAMA.

The Bishop of LABUAN sailed for Singapore on Monday, Jan. 20. The

subscription for the Borneo lifeboat has been successful, and the Bishop has ordered a boat, to be called the *Fanny*, from Messrs. Hamilton and Co., iron-boat builders, of Liverpool. It will be sent out in pieces, and put together and fitted up with rigging, stores, &c. at Singapore. The Bishop thinks the sum raised (423*l.* 15*s.* 7*d.* after the expenses of collection) will be sufficient to do all this, and to pay for its removal to Borneo.

The arrangement spoken of in p. 280 of the *Colonial Church Chronicle*, 1861 (July), for the reconstitution of the Diocese of LABUAN is not yet completed.

On Tuesday, October 22, 1861, a violent thunder-storm occurred in New South Wales, and the church at Deniliquin, which had been consecrated the week before by the Bishop of SYDNEY, was levelled to the ground, scarcely one brick remaining upon another.

The Tenth Annual Report of the Church Society for the Diocese of NEWCASTLE has been published. At the publication of the former Report, the Diocese of BRISBANE was not separated from it. Nevertheless, the number of clergy in the diminished Diocese is only one less than the number (thirty-two) which appeared in the List for the undivided Diocese.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Jan. 7, 1862.*—Bishop Chapman in the chair.

The Bishop of Wellington, in a letter dated Bishop's House, Wellington, New Zealand, Oct. 9th, 1861, inclosed a memorial to the Society. It was stated that—"The Bishop, Licensed Clergy, and Lay Representatives of the Diocese of Wellington, in New Zealand, in Synod assembled, passed, on the 25th of September, 1861, the following resolution:—

'That the Standing Committee of the Diocese be instructed to prepare a memorial to the *Society for Promoting Christian Knowledge* enumerating the several districts that are in need of Churches and Chapels, and asking for a block grant to the Diocesan Fund, to be applied by the Standing Committee in any way that shall seem most likely to promote local efforts, and the interests of religion in the Diocese.'

Having given a full account of the state of the diocese, as regards the building of churches, the memorial proceeded to say: "The Standing Committee would further remark, that they would use any block grant that the venerable Society might be disposed to make to the diocese, in such a way as to call out local and individual efforts, and would apportion it to those districts that most need help, or are most zealous in the performance of their own duties. . . . The Standing Committee would conclude by stating that the Rev. H. W. St. Hill, to whom the venerable Society (in a letter addressed to the Bishop, dated July 9th, 1860) promised a grant of 50*l.* for a church at Napier, is willing to forego his special appeal, and merge his case in this application for a block grant."

Besides this block grant for general church building purposes, aid was also asked towards erecting, upon a site adjoining the Bishop's residence, a church to serve both for a cathedral and as the parish church of Wellington; and for this object it was stated that both the parish and the diocese generally would contribute most liberally.

In the letter, in which he gave more general information about the diocese, the Bishop said: "I think that what I have stated will serve to show, that the members of the Church in this diocese do not apply to the venerable Society to help them, while they themselves are doing nothing for themselves. If the Society bears in mind that all this has been going on during a time of great depression, and the prospect of ruin from the late war being one of races; and that the people have been called upon to subscribe individually as well as publicly to the relief of the sufferers in the ruined province of Taranaki, they will, I hope, give encouragement to a young and struggling diocese, and help to plant the Church in the hearts and affections of the people, by showing that sympathy which of all things is the most cherished and valued by emigrants, and tends to attach them to the best principles of their English home."

The Standing Committee gave notice, that at the meeting on Tuesday, Feb. 4, they should propose that 1,000*l.* be granted for Church Building in the Diocese of Wellington, and 200*l.* towards the cathedral; the 1,000 to be paid when 3,000*l.* shall have been raised in the diocese.

The Standing Committee gave notice that, at the next meeting of the Society they should propose a grant towards a school for the sons of settlers in the Diocese of Perth, Western Australia, of 600*l.*, in addition to 500*l.* voted in October last.

It was resolved—"That 250*l.* be placed at the disposal of the Bishop of Gibraltar, to be expended in supplying such agency as he in his discretion shall think fit, for the circulation of Italian Bibles and Prayer-Books, and integral portions of the same, as well as other works on the Society's catalogues; any use which he may make of the grant to be reported to the Society."

In consequence of a letter from the Bishop of Calcutta, the Standing Committee reported that they had granted 100*l.* out of the Indian Fund towards the printing of a new and complete edition of the Urdu Prayer-Book, both in Arabic and Roman character.

In consequence of applications from Bishop Chapman, 10*l.* was granted towards the erection of a schoolroom in connexion with the church at Pusalowa, and 20*l.* towards the erection of a small church in the village of Koorana, about twenty-six miles north of Colombo.

A letter was received from the Bishop of Capetown, dated Nov. 15, 1861. The Bishop mentioned the anxiety which he felt lest, in consequence of the withdrawal of the parliamentary grant, the Government should reduce, and perhaps altogether withdraw, their payment of 1,000*l.* a year to the Kafir College; and said, "If a great work is to be done by the Church in this part of Africa, this College is essential to success."

The following are extracts from the Bishop's letter:—

"I may have to contract our operations considerably: but I trust not. If Government support fails, other friends will, I hope, be raised up. The community here, with so much to be done for its own supply, cannot be expected to do much for a work so purely external to the diocese. At this very moment I am offering the Natal Government to take in Umkewya, Panda's son, who was the ostensible cause of Cetywago's threatened attack upon that colony; and who is himself seeking to rally round him all the

refugee Zulus in Natal. I am offering also to take in lads from the Zambesi Mission, and from Livingstone. . . .

I sent off yesterday the third party of the Zambesi Mission to Natal, where they are to meet Livingstone's steamer, and proceed to meet him, according to his appointment, at the mouth of the Congone, by Jan. 1st. The Bishop's sister was amongst them. She has been just a year with me. Her health is still very feeble. We have not heard from the Bishop during the last month, nor are we likely to do so before March."

A letter from the Bishop of Nassau, at present in Dublin, recommended the applications of the Rev. R. Saunders, Incumbent of St. Peter's and St. Stephen's, Bahamas—

1. For 10*l.* worth of Books and Maps for the Alice Town School.

2. For 10*l.* towards the erection of a larger and more durable chapel at Fresh Creek, Andros, in the place of a small dilapidated building.

These grants were made accordingly.

The Bishop of Glasgow, in a letter dated Ayr, Dec. 27, 1861, forwarded the application of the Rev. Ernest Spooner, Kilmarnock, for a grant of books for the use of the members and Sunday-school children belonging to his congregation. The population attending the church was upwards of 300, chiefly miners and mechanics. Books from the Society's catalogue to the amount of 5*l.* 15*s.* had been purchased for the library. The Board granted 5*l.* 15*s.* in books.

A grant of 5*l.* in Prayer-Books and Tracts was made to Mrs. Gardiner, daughter of the Rev. E. G. Marsh, of Aylesford, a member since 1812, and widow of the lamented Captain Allen Gardiner, R.N., for distribution by her son, the Rev. A. W. Gardiner, residing at Lata, Chili, South America, where he officiates as chaplain to a community of Englishmen who are working a coal-mine.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Jan.* 17.—Rev. J. E. Kempe in the chair. The Rev. Brymer Belcher was elected a member of the Standing Committee. Notice was given that the four gentlemen following had ceased to be members of the Standing Committee: Rev. R. Burgess, Charles Campbell, Esq., A. J. Beresford Hope, Esq., and C. W. Giles-Puller, Esq., M.P. The following were proposed to be elected in their places at the meeting in February: Sir W. Burton, late of Madras, and formerly of Sydney, the Rev. J. H. Hamilton, J. G. Talbot, Esq., and the Rev. Reginald Coplestone. It was also agreed to propose Mr. C. W. Giles-Puller, M.P. for election as Vice-President in February. A letter was read from the Rev. F. R. Vallings, Secretary to the Diocesan Committee at Calcutta, and in compliance with the recommendation of the Committee, it was resolved to station a second Missionary at Patna, and to purchase certain premises there. It was also resolved under conditions to purchase certain property at Roorkee. It was resolved that, for the future, the Finance and Home Organization Committees should not be independent bodies, but Sub-Committees of the Standing Committee. An additional sum of 50*l.* was granted to the Rev. Mr. Robertson,

of Zululand, to assist in repaying him the losses he has sustained by a fire. Two grants were voted for missionary pupils, one under the charge of the Rev. C. D. Goldie, and the other of the Rev. J. E. Philipps.

A grant was sanctioned for the salary to Archdeacon Grubb, of Natal, for a Native School at Maritzburg and Ekukanyeni, on condition that the whole of his time be given to work among the natives. The Society's grant to the Rev. J. S. Williams, of Campobello, Fredericton, was renewed.

It was announced that the Board of Examiners had approved (1) of Mr. C. Kirk, of St. Mary Hall, Oxford. He was to go to the Diocese of Bombay, as a candidate for orders. Meanwhile with the Warden's permission he was to study theology and Oriental languages, and medicine, at St. Augustine's College, and to be employed there in tutorial work. And (2) of Mr. J. Scott, of St. Aidan's, who was to go to the Diocese of Calcutta, most likely to Moulmein or Rangoon.

A conversation took place on the advisability of a large increase in the number of incorporated members.

ANGLO-CONTINENTAL SOCIETY.—A meeting of the Committee of this Society was held at 79, Pall Mall, on Monday, Jan. 20th. The chair was occupied by the Rev. Canon Jacobson, D.D. Regius Professor of Divinity, Oxford, and there were present—the Rev. the Warden of St. Augustine's College, the Rev. W. J. Beaumont, Rev. Dr. Camilleri, Rev. W. Emery, Rev. E. Hawkins, A. J. Beresford Hope, Esq., Rev. F. C. Massingberd, Rev. F. S. May, Rev. F. Meyrick, Rev. G. R. Portal, T. Parry Woodcock, Esq., Rev. J. Vernon. The chief purpose of the meeting was to consider what steps the Society should take under the present circumstances in respect to Italy, and what agency it should employ for the dissemination of Prayer-Books and other publications. The proceedings having been opened with prayer, the Secretary read a letter from the Lord Bishop of London, proposing an alteration of one of the rules of the Society. The Secretary was unanimously authorized to make a communication to his lordship on the subject. Letters were then read from Rev. L. M. Hogg, written from Italy, and it was resolved that two resident Italian gentlemen, named by him, should be employed to distribute Prayer-Books, together with the French and Italian publications of the Society, among the educated classes of their countrymen; and that Mr. Hogg should be requested to recommend two other gentlemen, qualified in his opinion to fulfil the same task. On the proposal of the Rev. G. R. Portal, seconded by A. J. B. Hope, Esq., it was resolved to substitute the words "native agents" for the words "book hawkers," in the second of the Society's rules.

NOVA SCOTIA.—The Census gives the following facts with regard to the religious denominations in the Province:—Church of England, 47,744; Church of Rome, 86,281; Church of Scotland, 19,063; Presbyterian Church of the Lower Provinces, 69,456; Baptists, 55,336; Wesleyans, 34,055; Free-will and F. Christian Baptists, 6,704; Christian Disciples

and Reformed Baptists, 901; Congregationalists, 2,183; Reformed Presbyterians, 236; Lutherans, 4,382; Universalists, 846; Quakers, 158; Sandemanians, 46; Bible Christians, 112; Campbellites, 32; Evangelical Union, 143; Swedenborgians, 13; Mormons, 27; Deists, 3; other creeds, 822; no creed given, 2,314.

MARTYRS IN CHINA.—We hope the following extract from the *New York Church Journal* will lead to a proper appreciation of the "Protestant Christianity" of the Chinese rebels:—"The Rev. Henry M. Parker, one of our Missionaries in China, has been tortured and then martyred by the rebels in China; and the Rev. Mr. Holmes, a Baptist Missionary, we believe, shared his fate. A native preacher was also martyred for refusing to renounce Christianity. We look anxiously for detailed accounts of an event of such startling interest. The blood of the martyrs is the seed of the Church; and as this is the lowest point of depression in our work there, these martyrs may, with their blood, usher in a new demonstration of the Spirit and of power in that benighted land."

(From the *Grahamstown Anglo-African*.)—The festival of St. Andrew was observed in a suitable manner this year in connexion with St. Andrew's College in this city. There was holy communion at 8 A.M., morning prayer at 11 A.M., and evensong at 7 P.M. All the services were well attended, but that in the evening was especially so, the hour suiting the convenience of all classes, and allowing of the attendance of the several clergy, and of the choirs of the cathedral and St. Bartholomew's, who kindly accepted the invitation to aid in celebrating the festival. It was a pleasing sight to see this beautiful little chapel filled to overflowing, and to hear the psalms chanted antiphonally, the voices of the united choirs telling most powerfully as they alternately led the congregation. His lordship the Bishop preached an excellent sermon from Rev. iii. 7, and before the conclusion of the service the choirs sang Keble's Evening Hymn, which was joined in by the assembled congregation in a hearty manner. Those who had not previously heard the service said in this manner, could not fail, one would think, to be impressed with the idea that the choral method of performing divine service is the most perfect. We hope that this commencement of the observance of the festivals with which our churches and religious institutions are connected, may be kept up in this manner, as the anniversary comes round. St. Andrew's was the day on which the late beloved Bishop Armstrong was consecrated to the See of Grahamstown, and it is the festival of the saint to whom our first Diocesan Collegiate Institution is dedicated. The clergy present on this occasion were, besides the Bishop, the Revs. F. Y. St. Leger, H. R. Woodroffe, G. Thompson, J. M. Cotterill, and Jas. Seddon. The alumni of St. Andrew's employed their holiday on the occasion in playing a return cricket match with the boys of the Wesleyan Grammar School. This time the College was victorious, winning the match by some forty-six runs, Mr. H. Cotterill carrying out his bat for the handsome score of sixty-one in the second innings. In the evening the boys were feasted at the house of the Head Master, the Rev. F. Y. St. Leger, B.A.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

MARCH, 1862.

ITALY: THE KINGDOM AND THE CHURCH.

“*Ista quam felix Ecclesia! cui totam doctrinam Apostoli cum sanguine suo profuderunt, ubi Petrus passioni Dominicæ adæquatur, ubi Paulus Joannis exitu coronatur, ubi Apostolus Joannes postea quam in oleum igneum demersus nihil passus est, in insulam relegatur!*”

The sentiments of regard for the Church of Rome which, as this apostrophe of Tertullian shows, were already in the sub-Apostolic period entertained throughout the West, were justly deepened in England by the mission of Augustine. And though during the last three centuries of estrangement there has been directed against us, from what was once a chief pillar of the Faith and centre of unity, a series of attacks and insults which need not be recounted here, we would not for our part at least fall short of the example which even Pagan history has bequeathed—we would forget all injuries and remember all benefits—applying to the modern successors of St. Peter and their agents what that Apostle’s equal wrote of Israel after the flesh: “As touching the election, they are beloved for the fathers’ sakes” (Rom. xi. 28). *We* are no indiscriminating enemies of Rome; we seek not her overthrow, but her reform. It is therefore in no uncharitable spirit, and to promote no retaliatory designs, that attention has been called in the pages of this periodical to the difficulties which have befallen the Papacy, owing to the incompatibility of its retention

of temporal power with the realization of the national wish for the consolidation of all Italy into one state.

What may be the ecclesiastical consequences of the Italian movement we cannot foresee ; but it still continues to excite our interest. We will now attempt to note some of its phenomena with the impartiality which the fact of our position in the English Church both requires and enables us to observe, being indebted for our information and the translated extracts we shall give to the kindness of one well known for his untiring exertions in connexion with the Anglo-Continental Society, the Rev. Dr. Camilleri.

Putting out of consideration the seceders to the Vaudois and other ultra-Protestant sects—few in number, and likely to continue so—it would appear, as our readers are already aware, that the Italian movement has given birth to two distinct Church parties. Of these, one goes “no further than to protest against the Pope continuing to hold his temporal dominion, to the prejudice of Italian national unity, and with injury to the whole Latin Communion.” But the other also “calls for reform in the discipline of the Church, and even in some matters which touch on doctrine.”

I. Of the former party, Carlo Passaglia continues to be the chief leader, in spite of the condemnation of his first work upon the question. This divine, who, remarkably enough, had been the private adviser of Pius IX., who for ten years had been the official organ of the Roman Curia, who was called upon first to put forward and then to defend the doctrine of the Immaculate Conception of the Blessed Virgin, contrived to elude the grasp of the Inquisition, and is now a professor in the University of Turin. He had published a pamphlet on “The duty of the Roman Bishop and Supreme Pontiff to reside in Rome, when it should become the capital of the Italian kingdom,” and another on “Excommunication.” But the work by which he has lately distinguished himself is the one written in Latin, and addressed to the Italian Bishops, “*Pro causa Italica*.” Let us hear his remonstrances with the Italian Episcopate :—“The general institution of the Bishops, and the particular one respecting the Supreme Pontiff and Bishop of Bishops, have, by Christ’s command, always had and will have the effect of securing unity both to particular Churches and to the Church universal. Whoever endangers that unity, or breaks it, or attempts to hinder it, is guilty of the blackest crimes, by opposing the wisest counsel of Christ. But how, we ask, do most of the Italian Bishops protect and defend this Catholic unity ? Do they not rather shake and disturb it by separating themselves from their flocks, and by persecuting the faithful, who are abandoned as so many heathen and

publicans, even when they pray and return thanks to God? 'Who hath heard such things? The Virgin of Israel hath done a very horrible thing' (Jer. xviii. 13). 'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people' (Jer. ix. 1). Yes, day and night will I weep over the slain of the daughter of my people; nor will I cease to do so till peace and Christian concord shall be restored throughout the whole of Italy between the people and their pastors, to the joy of heaven and earth" (pp. 39, 40).

On page 43, he thus speaks of the state of the Church :—"What is the condition of the Christian people in nearly every part of Italy? There is hardly one instance of a church in which our eyes can be cheered by the sight of a people surrounding their priest, or of a flock that would gather round its shepherd. What are we to think then of the churches of Italy? We think—and we boldly proclaim it—they are but shadows and vapours of churches—and God grant they may not gradually vanish away—which indeed they will, if the bishops and pastors of our souls delay to come to terms of conciliation, concord, and peace."

Looking into the main causes of opposition on the part of the Pope and Bishops, he believes they are two : the *injustice* done to so many legitimate princes, and the *sacrilege* of taking away the Papal States. He then, quoting St. Bernard, shows that neither the Pope nor the Bishops have any right to judge of these matters, which are strictly temporal and beneath their dignity, besides being questionable in themselves, and already practically settled by universal consent. He then concludes by saying, "What wisdom is this? Is it ancient or new? heavenly or earthly? spiritual or carnal? Surely, it cannot be ancient; for ever since Peter till we come to Stephen, for the space of seven centuries, we do not read of any one that believed the dignity of the Pontiffs could receive any additional splendour from the majesty of the prince; or, that the freedom of the Church could be effected by an absence of political independence in the Roman Bishops. Were the Popes, such as Sylvester, Mark, Julius, and Siricius, without pontifical majesty? or Clement and Zephyrinus, Victor and Cornelius? Had Damasus no liberty when he brought about and confirmed the Council of Constantinople? . . . And quoting St. Bernard, writing to Pope Eugenius on the words of St. Paul, "Being free, I was made the servant of all," he says, "Did the Apostle serve men for lucre's sake? Did men from all quarters of the earth flock round him to restore them to their livings and church dignities, after they had forfeited them by misconduct and crime? And what is more servile and undig-

nified in the Roman Pontiff, than to aim at the possession of riches, and to care for such worthless men, I do not say every day, but every hour? And then, when shall we pray? When shall we attend to teaching? When shall we have time to edify the Church? When shall we meditate on the law?" "See," adds Passaglia, "the benefits of an earthly kingdom; see what liberty it gives; see the help it affords for attending on the Apostolic ministrations!"

Since the days of the saintly doctor of Clairvaux no man has spoken out his mind to the Pope and the Bishops, with so much power united to such profound reverence as Passaglia has done, and still is doing. He has set on foot the *Mediatore* as an organ in which he and those who think like him attempt the conciliation of the Church with the nation by the sacrifice of the Pope's temporal dominion. Among other prominent ecclesiastics of his party may be mentioned the names of Liverani, Reali, and the Dominican Luigi Proti. In Germany also, the pious and learned Dr. Döllinger appeared on the same side; and though he has since retracted, the effect of what he said remains.¹ Passaglia himself continues as firm as a rock; and the importance to be attached to his advocacy may be measured by the truly Satanic denunciations hurled at him by Veuillot,² the late editor of the *Univers*, in his recent *brochure* entitled "*Parfum de Rome*."

II. But we must hasten to speak of what is doing by the other party, which, though more advanced than that of Passaglia, is still conservative, and hitherto thoroughly Churchly. Zaccaro and Miella appear to have been two of its first founders. Its main strength lies in the south of Italy and Sicily, centering at Naples, the very regions where superstition and ignorance, and temporal and spiritual despotism have been most rife. The organ of the Society or Union of Liberal Clergy is the *Colonna di Fuoco*. "The number of regular subscribers to the *Colonna* is about 600, but many priests are too poor to subscribe, and many are shy of being known to take it in, as in some instances Bishops have suspended priests simply from seeing their names as subscribers. . . . They gladly receive copies of our Prayer-Book, also Bishop Jebb's 'Treatise on the Distinctive Character of the Church of England, as between Rome and Continental Protestants,' Massingberd's 'Reformation,' the Bishop of Oxford's Sermon, &c. They say they are obliged to be very cautious in putting forth their own full ideas of Reform in the Church, as many who are well dis-

¹ In Spain, despite the known sentiments of the Queen, Fernando de Castro, one of her chaplains, is said to have gone, in a sermon before the Court, further even than Passaglia.

² See the *Times*, Feb. 13.

posed, are not equally well prepared to move ; but meanwhile they are open to receive information, and welcome our sympathy.

As to the Union itself, the editors of the *Colonna* state as follows in their report for this year : " A year has already elapsed since our Union began . . . and we reckon among our members above two thousand individuals. Among these there are many deputies of the Italian Parliament, whole chapters of cathedral churches, whole religious communities, heads of religious orders, canons, rectors, and curates, philosophers, divines, scientific men, orators, &c., as may be seen from a list which we publish in a supplement to the *Colonna di Fuoco*. Monsignor Michele Caputo, Bishop of Arriano, now Chaplain-General, is ours, and is an honorary President of the Association of the Liberal Italian Clergy. Other Bishops of the southern provinces hold friendly correspondence with us."

It appears from the same report that not only is the Society " extending into every district of Italy," but it has " attracted the notice of sympathisers and friends in Germany, France, England, America, and also Egypt."

The theological position of this party will best be understood from a leading article in the *Colonna* of December 28th last year, headed, " Il Protestante non è Italiano," in which Protestantism and Jesuitism are taken as the two extremes between which lies the right path for Italy to tread. It is there said : " In this conscientious return to ancient Catholicity which alone is cosmopolitan and infinite, as cosmopolitan and infinite are the truths of the Catholic religion, the real essence of the Christian principle is to be found ; since it is the only reasonable middle way between the two antagonistic extremes. These are on the one hand Papal Jesuitism, which through its frantic ambition for dominion has imposed upon controverted points of opinion the immutability of dogmatic teaching, and become unsocial, immovable, retrograde, and incompatible with the progress of civilization and science ; and Protestantism on the other hand, which being essentially restricted, is, like Jesuitizing Popery, but little capable of yielding to the requirements of the times. . . .

" We cannot exaggerate the evils which Protestantism would inflict even by a temporary settlement among us. The first, and indeed the root of all others, would be the sudden prostration of conscience into a complete denial of every religious belief ; for being thus brought into a cruel and heartless, though doubtful conflict with Papacy, Protestantism would lead men's minds straight to scepticism. Heretical Christianity, which virtually curtails the written Word itself, by rejecting the progressive development of dogmas through the

living teaching of oral tradition, would impress upon our moral, intellectual and political life alike, its negative genius. . . .

“Let the Italians be convinced that both the Protestant and the Jesuit, however born and nurtured in Italy, are neither of them Italian in heart nor in mind. . . . The Church ought then to return to the simple, popular, and truly Catholic forms of the ancient Church. Let the golden times of the Leos, Ambroses, and Augustines be restored, and then civilization and religion will join together in embracing the people round the purified altar of the Vatican ; there to enter into a solemn covenant of love and brotherhood, which will close once and for ever the age of despotism, born amidst the horrors of civil wars, and fed by the hatreds of schism and heresy.”

This article was followed by another of the same character.

Many of these remarks are embodied in the Memorial to the Pope, addressed and signed by the members of this Association. This document is already signed by some six thousand, between clergy and laity, and contains the *gravamina* as well as the *desiderata* of the Italian Church. After commencing with the remark, that on critical occasions there have appeared among the inferior ranks of the Catholic clergy defenders of the Church—such as St. Athanasius, while merely deacon, St. Jerome the presbyter, St. Francis of Assisi, St. Bernard ; and even women, such as St. Catherine of Siena, and others—it complains of the worldliness of the Church, and its removal from ancient simplicity and sanctity. It then imputes to these infirmities the still more deplorable losses of the Catholic Church, schisms, heresy, superstition, and casuistry. And, after dwelling on the quickening power of the Gospel of Christ, it alludes to the complete severance between the clergy and people in Italy, particularly since the restoration of liberty and constitutional privileges. And then it proceeds : “Now, this fearless war of the classes, even the most uneducated, against the authority of the Church, arises from the fact, that they found out that, under colour of contending for the temporal rights of the Apostolic See, your advisers are influenced by nothing but a burning fever of vanity and pride, which drives them to any means, however immoral and wicked, provided it seems conducive to their crooked and dark ends. They have encouraged you against every moral, intellectual, and political interest of advancing civilization, and roused against the Church those feelings which ought to have been arrayed on its side. In the name of the Church, they launched forth anathemas against science ; and science, in the name of reason, rose up against the Church. They proclaimed an open and obstinate war against a wise and enlightened freedom ; and freedom, which is the firstborn of the Church, turned

fiercely against its mother, in whose degenerate institutions it beheld all the elements of servitude. For the abuse recently made of the spiritual arms of the Church, by opposing the national liberties for which the brave King exposed his life and made painful sacrifices, has induced even the best and blameless to suspect that many Catholic institutions which bear the impress of dogmatic sanction, either do not really come from any Divine source, or else have so far departed from it, as to be no longer a faithful emanation of that spirit of truth, holiness, and justice, which the Gospel teaches. . . .

“One would think we have seen the end of mischief; and yet at the bottom of those sores which disfigure the divine features of the spouse of the Immaculate Lamb, the people see something worse still. They see the sacred ministry of the Church converted into an object of sacrilegious speculation.” (Here there is a note, referring to the market for indulgences, dispensations, prebends, blessings, sacraments, and masses.) “They see the sacred chair of the Gospel turned into a profane tribune, a pestilent seat, from which rebellion against ‘the powers that be’ is preached, and murderous hatred and fratricide are re-kindled.” (Here another note appeals to the texts of Scripture, where obedience to kings and the *de facto* civil authority is inculcated, contrasting these with the behaviour of many preachers, especially of Ab. Zinelli, at Venice.) “They see—and the very thought strikes one with horror—the very tribunal of grace and forgiveness (the confessional) converted into a den of dark equivocation and a police investigation, where to-day is promised God’s pardon to him, whom to-morrow you may see betrayed into the hands of the executioner !” . . . (And here the memorialists append notes, in which they request that they may not be challenged to refer to particular cases, which are most numerous.)

The Memorial then explains the object of the Association which sends it—that object being mutual help and united efforts to combat heresy and promote religion, to reclaim the alienated, and unite Church and people. “Supreme and excellent master of divinity, shall we dare to remind you (addressing the Pope) of the unimpeachable and copious testimonies of the Gospel,¹ or those of the holy Fathers and Doctors,² or of many of your most pious and illustrious predecessors,³ with a

¹ In a note, these texts are pointed out:—John vi. 14, 15; xviii. 36. Matthew xx. 26; xxii. 17—21. Luke xiii. 14; xviii. 14; xxiii. 42, 43.

² Here again, in a note, are quoted Athan. in Ep. ad Solit.; Gregor. Nazianz. Orat. 17; Chrysost. Hom. 15 in ep. ii. ad Corinth; Gregor. Nazianz. in Apolog.; Hieron in Ep. ad Nep.; Bernard. de Consid. lib. i. c. 6.

³ Here another note quotes Gelas. p. Capitular. c. 319. cap. *Duo sunt*; Gregor. ii. p. in Ep. ad Leon. imp. ante *Septimæ Synodi acta*; Nichol. i. p. ad Michælem, ap. Gratian. dist. i. cap. *Omn ad veram*; Innocent. p. iii. vide Pietro dalle Vigne,

view to show you the inconsistency of those who hinder the separation of the pure wheat of the Catholic verities from the tares of human traditions ? No, holy Father ; it is our firm hope that, as soon as you understand the danger we are in, you will provide that it may be averted." The Memorial ends by referring to those happy resolutions which the Pope had made at the opening of his pontificate, and urges him to resume them.

The assertion of the *Colonna*, that sympathy among the Latins of other countries has been called forth, not only for Passaglia's party, but for those Italian Churchmen whose aims are higher and wider, is capable of ample attestation. A letter which lately appeared in that journal,¹ from a clergyman of their communion in Germany, is especially remarkable. "In Germany," he writes, "great is the interest felt in your religious movement. All the journals speak of it, and every one asks what progress your Memorial to the Pope has made. . . The religious movement in Italy ought to be supported by the Catholic clergy of Germany, to give it greater weight ; and I am happy to be able to say, that very many priests in Bohemia and Germany are of your opinion respecting the temporal power of the Pope, and express their wish of seeing a new Council convoked, to decide such an important question, on which depends the repose of all Christendom. Even the Protestants look forward to a Council that might devise some means for reconciling and uniting all the Christian sections under the tabernacle of the Reformed Catholic Church. They say, if there be any point on which we cannot agree, the Spirit of truth in a Council might help to smooth down and conquer the differences which have so long kept divided the brethren, children of the same mother.

EDWARD RÜFFER."

"Gotha, Dec. 16, 1861.

III. We ourselves have carefully watched the religious movement in Italy from its commencement ; and now that it has attained such strength, and assumed a definite two-fold form, we would again offer some remarks upon what, as English Churchmen, we ought to think of it, and what we ought to do.

As for the mere question of the Pope's retaining temporal dominion, that is rather a political affair than one which concerns religion. It can only concern religion indirectly. Our own divines, and those of even the ultra-Reformation abroad, have admitted it to be lawful. Of

lib. i. ep. 31.; Erasmo, lib. 19. ep. 29 ; et Teodor a Niem. in init. lib. *De Juribus*, &c. We have transcribed these quotations, because in them must be the substance of the reforms proposed by this association.

¹ No. 80.

"such as live within the Pope's own civil territories, there is no cause," says Hooker,¹ "why any should deny to yield them civil obedience in anything which they command, not repugnant to Christian piety;" and he cites Zanchius to the same effect. From our point of view, we have only to consider whether its retention is ecclesiastically expedient. On this head, however, as great a difference of opinion exists in England as among the Latins themselves. We hear it often urged, on the one hand: "When Italy retakes Rome, will not the whole of Christendom share with that nation in the benefit? Else why this obstinacy in the Pope and his episcopal followers, if they did not unmistakeably foresee that, in losing the temporal power, they will lose the means of disturbing the order and hindering the good of other Churches, and of dictating terms to them all?" On the other hand, we meet with persons—and though they are a minority, we confess we incline to them—who entertain opposite sentiments, presuming that the Pope, when permanently disentangled from the complications of modern politics, will greatly gain in freedom of ecclesiastical action, no longer exciting so much the jealousy of governments, and will receive the homage of a far deeper devotion of heart and soul from those who recognise their pretensions to represent the Great Shepherd, Whose "kingdom is not of this world." Certainly, the setting of the hierarchy on a footing which gives it nothing but its spiritual character to render it respectable and strong, has proved a successful experiment among the Papal adherents in our own islands. But the shrewdest prognostications as to the effects of the change impending at Rome may, after all, be negatived in the actual event by the arising of some unforeseen circumstance.

We seem to proceed to less slippery ground, in turning to consider the sentiments of the more advanced party represented in the *Colonna*. Accepting in the light of their programme the article in that journal which we have quoted above, "*Il Protestante non è Italiano*," we would assure those earnest men (for we know that our words will reach them) that, as they could not have expressed themselves more to our mind than the way in which they have condemned the Jesuitical conversion of many school-questions into essential dogmas, so neither is the Protestantism they abhor a Protestantism to which the Church of England is committed. Our spiritual Mother has never endorsed even the term "Protestant"—so painfully reminding of dissensions, and so liable to abuse from the outset; and if one of her daughters in America has acted otherwise, that has been from accident rather than deliberate

¹ Eccles. Polity, VII. xv. 5.

intention.¹ It has, indeed, gradually come into popular use; but our divines have striven to guard its meaning, as, for instance, by introducing the word "*ultra-Protestant*." "Protestantism," in the mouth of an English Churchman, need mean nothing anarchical, no denial of Church authority, no assertion of an unlimited right of private judgment; not so holding, for its *formal* principle, the Sufficiency of Scripture as to ignore Tradition, nor so, for its *material* principle, Justification by Faith as to dispense with Obedience. "Protestantism" can only be predicated of the English Communion in a conservative and orthodox sense; and let us add here, with an eye to our brethren of the Augustan Confession, that sense is essentially none other than would have been admitted by some, at least, of those who first occasioned the invention of the term. Whatever may be attempted by such bodies as Scotch Presbyterians, or by such associations as the Foreign Aid Society, let the Italians remember that *we* are not responsible; the schisms, or rationalism, or reaction thence arising, will be due to those who do not conform to the English Church, or who act without her mission, and in defiance of her spirit.

But while thus, as we trust, this movement of the more advanced party in the Italian Church has a hopeful side—appearing as it does to search after the *via media*—we own that we are not without some anxiety lest it come to be "spoiled by false philosophy." "Progressive *development* by the living teaching of oral tradition" has an ambiguous sound; what does this mean? Undoubtedly, as our own Thirty-Nine Articles suggest, not only is the Church the "Witness" and the "Keeper" of Holy Writ, but she has "authority in matters of Faith;" and it is true that after the Canon of Scripture was completed, there went on a process of development, *defensive*,—to use the language of Dr. Moberly—and "in the way of *identification* and *combination*." There is the *engrafted* Word as well as the Word *imparted*. "The Church (as another gifted writer among us wrote) will never be deserted by that guiding Spirit which is as necessary for truth as for obedience. The help of the Holy Ghost is no doubt an abiding succour, which is given according to the wants and circumstances of the inheritance of God." But while "in the Apostles there was that original communication of all truth which was given once for all, for the instruction of mankind, the subsequent direction of God's Spirit was for the purpose only of interpreting what had already been

¹ At the Convention which lately declared the Church in the Confederate States to be independent of the North, Mr. Pearce, of Alabama, said that the term Protestant Episcopal originated in Maryland, to distinguish it from the Romish Church there, and was attached to the Church by the merest accident.

delivered. Thus was it always regarded in ancient times, and unless thus restrained, the Spirit's guidance might be a warrant for Neology on one side, or Mahometanism on the other." Though a Newman, to palliate his lapse to Ultramontanism, has fabricated a system of development *without* this all-necessary restraint, Rome herself has been too wary to adopt it. Let those who would reform her show equal prudence, if they would avoid the quicksands which have swallowed up Ronge and his company. The "yielding to the requirements of the times" of which these Italians speak must not be a yielding to that "spirit of the age" which, instead of being the Spirit of God, is rather the working of "the carnal mind which is enmity against Him." There is a course for Italians leading to the positions of Socinus and Ochino; there is another—not that of Zanchy or even Peter Martyr—adhered to more or less by Vergerio, Sarpi, and that Archbishop of Spalatro who again blended their succession with ours.

But whatever be the issue of this movement—and what earthly eye shall presume to read its future?—we would deprecate any slighting of it on the score of its political origin. Was not the Reformation of the sixteenth century brought about in England by a monarch's caprice, in Sweden by impatience of the Danish yoke, and in short everywhere bound up with political circumstances? Our plain duty is, while we refrain from all the aggressive and proselytizing efforts which the "mixed multitude" around our camp have already so noisily set on foot, to express our deep sympathy with our Italian brethren, and to show them in every legitimate way which may be open to us, as individuals, or associations, or a Church, that in our Communion and its history they have an instance of how it is possible to accomplish a reformation and yet believe and remain in the Church Catholic. Let the Anglo-Continental Society cleave steadfastly to its self-imposed task of making known the true character of our Church, without bending to any—be their multitude or their dignity what it may—who fail to come up to the height and fulness of her distinctive theory.

MADAGASCAR AND ITS NEW KING.

MUCH interest is everywhere excited in reference to Madagascar, and many erroneous reports have obtained currency respecting the proceedings which took place upon the death of the late Queen. So soon as the accession of the new sovereign, Radama II., was made known to the Governor of the Mauritius, he despatched a special mission of congratulation, headed by Lieut.-Colonel Middleton, of the Royal

Artillery, with suitable presents. In their instructions the mission was emphatically cautioned against "anything that might even remotely be connected with diplomatic action," on the ground "that there is a clear understanding between the English and French Governments that no diplomatic step whatever, that may alter the present relations and state of things with Madagascar, is to be taken by either of these countries without the full knowledge and consent of the other."

Colonel Middleton and his party landed at Tamatave on the 27th of September last, and proceeded, in a few days, to the capital of the island, Antananarivo, which they reached after a fatiguing journey of fifteen days, no other mission having yet arrived, though one was expected from the French. "Wherever our mission halted," says Colonel Middleton, "or, indeed, any individual member of it, the most unvarying attention was shown, and nothing left undone, as far as the acquaintance of the people with our wants could guide them, that could contribute to our facility of progress and to our comfort." They were treated with the greatest courtesy, and left at perfect liberty, at the capital, to go where they pleased, the royal pleasure-grounds being particularly mentioned to them as an object worthy of their curiosity. Their interview with the king was most satisfactory. He expressed himself much pleased with the letter presented to him, and in answer he said, 'His whole wish was to extend trade, and to know and honour the English, and do all he could to obtain their regard and friendship; that he looked upon the English as his greatest and truest friends, and that he very much wished to encourage English education.' With regard to religion, he did not touch that point."

On the 22d of October, after taking leave of the king with the same ceremony as on the day of their reception, they left on their return journey for Tamatave, which place they succeeded in reaching in twelve days. "The Governor of this port is an old man, was in England thirty years ago, and still speaks English with tolerable ease: his feelings and tendencies are peculiarly English." At the capital itself, a very strong feeling of attachment to our nation was found to prevail, and our language was spoken by several of the Government officials.

The English Church as yet has sent no Missionary to this interesting island; almost all that has been done having been done by that respectable, but nondescript body, the London Missionary Society. But to all who rejoice like the Apostle that, albeit imperfectly and irregularly, nevertheless "Christ is preached," the following selections from the Report of the Embassy will be perused with deep thankfulness:—

"The members of the mission had many opportunities of contrasting the state of the country during the reign of King Radama, and that existing only six months before. It was imagined that Christianity had been entirely suppressed ; but now Christians are to be found in all parts of the capital ; and already a school has been established under the special patronage of the king, and, for the short time it has been in existence, appears wonderfully prosperous. The want of books is severely felt, their possession having been forbidden during the late Queen's reign. The few copies of the Bible that are to be found are nearly useless, having been for a long time concealed under ground. By command of his Majesty, and out of special compliment to the embassy, the schoolmaster and the children attending the school were dressed in European clothes."

"Throughout the country the fact that Englishmen have once more penetrated to the capital, and at the king's express invitation, is hailed with uniform gratification. We need not look for an explanation of this feeling. The missionary work, initiated thirty years ago, will sufficiently account for it. Nearly all the arts with which the people are acquainted were taught them by the Missionaries ; and your Excellency would see with astonishment with what patience their workmen carry out any given task, and often with implements ill fitted for the performance of it."

"Although there is every disposition on the part of the king and his Government to welcome Europeans, and treat them with respect and kindness, there is yet no truth in there port that the king has sought their official counsel, and has appointed one among the European residents to fill an important executive office. Such a step would be entirely opposed to the spirit of the Madagascar Government."

"It was most satisfactory to see the state of things at Antananarivo, especially when we reflected that only six short months before, scenes of cruelty and tyranny had been enacted which are difficult of belief. The Christian persecution had gone on, with little intermission, up to the time of the late Queen's death, and parties of Christians, who had been for many years in chains, were released at King Radama's accession."

"We cannot conclude this Report without expressing our strong conviction, not only that your Excellency's promptitude in the despatch of the mission has given very great pleasure to King Radama and his people, but that it will materially tend to render his reign a prosperous one for Madagascar ; and this conviction is strongly corroborated by the opinion of the king and his principal officers. They all consider the advent of the mission to mark, as it were, a turning-point in the

annals of Madagascar, and believe that it will exercise a lasting influence for good."

No one can venture to relate fully the atrocities which were practised on the Hova Christians during the reign of the old Queen now happily removed by death. Burning, scalding, sawing—there was no punishment, as even the Roman Catholics acknowledge, "too horrible for her and her Government to invent for their extermination." Yet in spite of all, they held fast, and nothing could discourage them. A few years ago, two poor women had their bodies sawn half through, in an attempt to make them denounce their Christian relations; but they were proof against every torture, and not a single word could be extorted from them. And not long before the death of that female Nero, the two chiefs of the little flock of confessors and martyrs walked to the place where they were to be stoned to death, singing hymns to the glory of the "chief Shepherd and Bishop of their souls."

We understand that the *London Missionary Society* are sending out new Missionaries from this country to resume the work which persecution had interrupted since the death of Radama I. in 1828. Shall our own Church be unrepresented on that mighty island? There is room enough there for us and them to labour for years without any painful collision.

The Church of Rome is already in the field, and promoting, as usual, the growth of schism rather than of Christianity. She had, under French protection, obtained a precarious footing on certain islets lying close to the Madagascar coast, even before the late Queen's death. The native Christians in the interior, having heard that she designed to arrest the Roman Catholic Missionaries and put them to death, sent a deputation of six to warn them of their danger. This deputation underwent infinite peril and suffering in the attempt to reach Baly, and were at length captured by the wild tribe of Sakalaves, who do not own the central Government. The priests happened to hear of these poor men's misfortune, and bought them off from slavery. "We then took them to Bourbon," writes the Prefect Apostolic,¹ "to let them see a civilized country where religion is surrounded with all the pomp of our ceremonies. The five Hovas were doubtless Christians; but trained by Protestant ministers, they could only have very incomplete and erroneous notions. It was essential, therefore, to instruct them thoroughly in the Catholic faith, and so to fortify them in it, that they might become one day not only disciples, but propagators and apostles to their families and fellow-countrymen. . . . After five months' period

¹ *Annals of the Propagation of the Faith*, July, 1861.

of probation, they were baptized again conditionally, and admitted to their first communion as well as confirmation, sacraments which they received with sentiments of faith and piety so lively that they moved to tears all those who witnessed the ceremony." Very soon afterwards these new proselytes set out on their return, which they successfully accomplished.

The report of the conversion of the present monarch to Romanism has turned out to be false; but undoubtedly if the professors of a purer creed do not quickly bestir themselves, this magnificent country, with its six or seven millions of inhabitants, will pass under the dominion of the Pope, whose numerous and zealous emissaries are powerfully protected by the flag of France. We would point out to our readers, in conclusion, that we have already in the Mauritius what might be made a starting-point for a Mission of the English Church to the Malegache. The Bishop of Mauritius wrote home last year as follows: "One morning after prayers I stopped some of the congregation—there were twenty-two—and with an African Polyglot examined two old men and four boys. They came from four different tribes on the east coast of Africa, and a Malegache catechist spoke a fifth language. . . . What a glorious prospect it is to entertain the hope that people taught here may some day be telling of the great salvation in Africa and Madagascar!"

Correspondence, Documents, &c.

THE SOUTHERN PROTESTANT EPISCOPAL CHURCH IN AMERICA.

(From the Hartford Calendar, Nov. 30, 1861.)

At the General Convention, held at Columbia, South Carolina, Oct. 18th, of "The Protestant Episcopal Church in the Confederate States of America," all the Bishops in those States, except Bishop Polk, were present. The Right Rev. William Meade, being senior Bishop, presided. The deliberations were free from bitterness towards the Northern branch of the Church, but manifested a settled conviction that the separation in ecclesiastical organization, like that in the civil government, should be complete and perpetual.

The distinguishing feature of this Convention was the adoption of a Constitution for this Confederate Episcopal Church. This completes the ecclesiastical secession. The new Constitution varies from ours in only one or two respects. In it, the political doctrine of State Sovereignty has been embodied, so that a diocese, without the consent of the General Council (as they term their General Convention), may divide into two or more dioceses. Provision is also made, so that any State, containing more

than one Diocese, may be constituted an Ecclesiastical Province, and this, too, independently of the will of the General Council. This Constitution now awaits ratification by the several Diocesan Councils. Possibly in a population sparse as that inhabiting the Southern States, the doctrine of Diocesan sovereignty may work, under the provisional restrictions, without injury to the whole body. But in a full and rapidly-increasing population, as in the North, a door would be opened for entrance into the General Convention, of unfair provincial influences, and consequently of manifold mischief, disorders, and perhaps final disruption. One thickly-settled State, abounding with Churchmen, could form itself into many dioceses, and thus, to further certain designs of its own, could, with little aid, preponderate over all other interests and influences, which regard the general welfare and integrity.

As the matters referred to form the main difference from the Constitution of our General Convention, it is scarcely worth the space to insert more of the Confederate Constitution than the Articles relating to the formation of Dioceses and Provinces:—

ART. IV. Whenever any one of the Confederate States shall contain more than one diocese, said State may, with the consent of all the dioceses thereof, constitute an Ecclesiastical Province, in which a Provincial Council may be held at least once in three years, which Council shall be made up of all the Bishops having jurisdiction within the Province, and of such representatives, clerical and lay, from the dioceses within the Province, as may be determined upon by the Diocesan Council thereof. If there be more than one Bishop within the Province, the senior Bishop, by consecration, shall preside in the Provincial Council; and when there shall be three, or more than three Bishops, they shall form a separate House.

Whenever such Council shall legislate, its acts shall be of force within all the dioceses embraced within the Province.

ART. VII. A new diocese, formed in any of the Confederate States, or in any territory thereof, not now represented, may, any time hereafter, be admitted to union with, and representation in, the General Council of this Church, on acceding to this Constitution; provided there were, at the time of organization, and are, at the time of making application for admission, at least six officiating presbyters within such diocese, regularly settled in a parish or church.

A new diocese may be formed within the limits of any existing diocese, with the consent of its council, and Bishop or Bishops thereof; or, if there be no Bishop, of the ecclesiastical authority thereof; and a new diocese may be formed within the limits of two or more dioceses, with the like consent; provided, that no such new diocese shall be formed, which shall contain less than ten self-supporting parishes, or less than ten presbyters, who have been, for at least one year, canonically resident within the bounds of such new diocese, regularly settled in a parish or congregation, and qualified to vote for a Bishop; nor shall such diocese be formed if thereby any existing diocese shall be so reduced as to contain less than fifteen self-supporting parishes, or less than fifteen presbyters, who have been residing therein, and settled and qualified as above mentioned; provided, that no city shall form more than one diocese.

In case a diocese shall be divided into two or more dioceses, the diocesan of the diocese so divided may elect the diocese over which he will preside, and shall become the diocesan thereof. And the assistant Bishop, if there be one, may elect the diocese to which he will be attached; and if it be not the one elected by the Bishop, he shall be the diocesan thereof.

The *Episcopal Recorder* remarks:—"On the question of a division of the Episcopal Church, no words spoken by us can have any effect. This paper now reaches no seceding diocese . . . we can only wait in the trust that in God's good providence, union will be once more restored. In the meantime we should recollect, that in ecclesiastical matters, this union depends upon the consent of the parties; and we should be careful, if we indeed prize the memory of our old relations, to avoid any measures of an ecclesiastical character which may prevent their renewal."

APPEAL FOR THE AMERICAN MISSIONS.

Foreign Missionary Rooms, New York, Epiphany, 1862.

To the Bishops, Clergy, and Laity of the Protestant Episcopal Church.

BRETHREN,—The Foreign Committee proceed to lay before you, in few words, facts in relation to their present condition and prospects for the current financial year.

Their Annual Report, presented to the Board of Missions, and published in the November and December numbers of the *Spirit of Missions*, has informed you that it would be necessary to borrow the sum of 15,000 dollars, to carry the Missions in Africa and China to the end of the year 1861. The Board authorizes the loan to be made, with directions that the amount be repaid out of the first unappropriated receipts.

Immediately after the meeting of the Board, the Foreign Committee were called to consider and determine the question, in relation to appropriations to the several Missions for 1862.

Beginning the financial year with an arrearage of 15,000 dollars, cut off from all expectation of aid from the Southern Dioceses, and amid the distractions of civil war, the anxious inquiry with them was, What shall we appropriate? This question it was absolutely necessary at once to answer, in order that, at the beginning of the year 1862, the Missionaries might know what to expect. The consideration of this subject was, under the circumstances, peculiarly solemn. There was, on the one hand, a most urgent call for the exercise of prudence and of wise forethought, to guard against going beyond the point which the Church would sustain; and, on the other hand, of the careful avoidance of an unreasonable curtailing of the work, and a failure to regard it, even in its present aspects, with that measure of faith which the Lord will approve.

Considerations of prudence merely, if they alone had been taken into account, would have limited the amount appropriated to a sum barely sufficient to pay the salaries of Missionaries, leaving no provision for the support of catechists and teachers, and involving also the necessity of disbanding the boarding-schools in Africa and China, and sending the three

or four hundred children and youth therein back to the contamination of heathenism.

The Committee could not put their hands to a measure so fraught with dishonour to the cause of Christ, and so disastrous to the spiritual interests of those for whose salvation this great work has been undertaken, and thus far prosecuted. They said: "We must make provision for these, and look to the Church to sustain us in so doing."

The Committee have made their appropriations; the Missionaries are advised of the same; and now this letter is sent to you, brethren, to tell you what has been done, and to ask for your earnest co-operation. The Committee require 40,000 dollars to meet their appropriations for the year, and 15,000 dollars additional to refund the loan above-mentioned. A less sum than this will not suffice to sustain the work upon its present limited scale, and guard it against serious damage.

The Committee do not, cannot, fail to consider the darkness of present days, and the terrible evils which afflict the land. And yet they are constrained to ask if these things are to paralyze the efforts of the Church to carry out the divine behest of her gracious Lord? Shall the light which, by the blessing of God, our Church has set up here and there, amid the surrounding gloom of heathenism, be withdrawn?

Never, in the history of our Foreign Missionary work, has there been a year when the result of Epiphany Collections was looked for with deeper solicitude than at this time. The Committee earnestly hope that it may be such as to show that they are to be sustained in their appropriations.

P.S.—Since the foregoing was in type the Committee have received a pledge from one person for 1,000 dollars, given on condition that nine other persons shall each contribute a like sum. The Committee hope that this liberal offer on the part of one friend to the cause will stimulate others who have the ability, to respond to this proposal, and thus secure an amount of aid of vast importance in the present emergency.

And while they who are blessed with wealth are urged to give large gifts to the treasury of the Lord, let all willingly bear their part, according to the injunction, "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity."

Remittances to be made to JAMES S. ASPINWALL, Treasurer, 86, William Street, New York.

HORATIO POTTER,
WM. BACON STEVENS,
JOHN COTTON SMITH,
A. H. VINTON,
S. D. DENISON,

STEWART BROWN,
LEWIS CURTIS,
JAMES F. DE PEYSTER,
FREDERICK S. WINSTON,
JAMES S. ASPINWALL.

THE CHURCH OF SWEDEN RECOGNISED BY THE BISHOP OF ILLINOIS.

(From the Hartford Calendar.)

OUR readers probably remember the great pains taken by some of our Church brethren, to discover whether or not the ministry of the Swedish Church is in the line of the Apostolic Succession. The question has been considered at large in General Convention, and a book has been published containing much information thereon. A correspondence has been had with a dignitary of the Church of Sweden, and the conclusion seems to be, that that Church is a legitimate branch of the "one Catholic and Apostolic Church." At any rate, Bishop Whitehouse has practically recognised the authority or orders of the Swedish ministry, as may be seen from the following extract from his Annual Address to the Illinois Convention:—

"Among our Clergy, entitled to seats in this Convention, is the Rev. Jacob Bredberg, an ordained Minister of the Church of Sweden, whom I have recently received on his Letters of Orders, and other papers, from the Bishop of Scara. In this I have, of course, formally recognised the validity of the Episcopate in that venerable Church; guided in this act by the best-informed judgment of the English Church, and that of my brethren in the Episcopate here, whose opinion was favourably, though informally, expressed in answer to my own request for it, during the last Session of the House of Bishops in Richmond. This referred to the giving of Letters Dimissory to the Swedish Bishops, as well as the reception of ministers from there, as regularly ordained. Mr. Bredberg succeeds the Rev. Mr. Unonius, in ministering to the Swedes connected with the Church of St. Ansgarius, Chicago; and there is a prospect that, through him, I shall be enabled to extend the use of our services into some Swedish settlements accessible by railroad. There is a prospect of one or more young Swedes offering themselves for the Diaconate to assist in this work. Mr. Bredberg has been for some time officiating under the discipline of the Swedish Methodist Conference, and from the itinerant system, has become well known to a large number of his countrymen. This is one movement—small indeed—towards a closer fellowship with the National Church in Sweden; an event which the recorded action of the General Convention has shown to be an object of interest."

THE BISHOP OF HONOLULU.—DEBATE IN CONVOCATION.

On Friday, February 14, the occasion of the delay attending the recent consecration of the Bishop of Honolulu was brought before the Upper House of the Convocation of Canterbury. We are indebted to the *Guardian* for our Report.

The BISHOP OF OXFORD—I have been requested to present the following petition from Mr. Colin Lindsay, President of the English Church Union:—

To the Most Reverend the Archbishop and the Right Reverend the Bishops of the Province of Canterbury, in Convocation assembled.

The humble Memorial of the Members of a Society called the English Church Union,

Sheweth—That your memorialists have been informed that his Grace the Archbishop of Canterbury was not permitted to consecrate the Right Rev. Dr. Staley, now Lord Bishop of Honolulu, until he had sued for and obtained a “royal licence” authorizing and empowering his Grace to proceed to such consecration.

Your memorialists were at first astonished when they heard that application for a licence had been demanded on behalf of the Crown for the consecration of a Bishop who was destined to officiate in a foreign country.

Your memorialists have since learned that, by the Act 26 George III., chapter 84, and by the statute 5 Victoria, chapter 6, as interpreted by the law officers of the Crown, such licence should be obtained before the Archbishop of Canterbury or the Archbishop of York may consecrate any prelate for countries not subject to her Majesty’s authority.

Your memorialists would humbly represent to your right reverend house that the imposition of the licence, as provided by the aforesaid Acts, is a direct invasion of those sacred rights and prerogatives which belong exclusively to the spiritual rulers of the Catholic Church, which were bestowed upon them by our Lord God on the eve of His Ascension, and which no portion of that Church can lawfully cede to any earthly authority; and your memorialists need scarcely remind your right reverend house that the brightest jewel in the Episcopal Corona is that inalienable right of ordering and sending forth in its threefold completeness the Christian ministry to lands enveloped in heathen darkness. The command, “Go ye into all the world and preach the Gospel,” holds good now, and is as binding upon the right reverend prelates of England and Ireland as it was upon their predecessors, the holy Apostles. This command, your memorialists would humbly represent, would have been rendered of none effect if princes possessed an original right to impose as obligatory upon the Catholic hierarchy a licence before any one could be consecrated to the highest spiritual office in the Church.

Your memorialists believe that those who drew up the Act of 26 George III., chapter 84, did not clearly apprehend the true constitutional nature and object of what is called the royal licence. They apprehended that because it was by law essential to obtain a licence before the election of an English prelate, some sort of licence was requisite to enable the Archbishop of Canterbury, or the Archbishop of York, for the time being, to consecrate a Bishop for a place not within the King’s dominions. In a word, they supposed that because the King claimed and exercised a right to appoint English bishops, the Archbishop of Canterbury or the Archbishop of York could not proceed to consecrate a Bishop for a foreign country without obtaining a royal licence to authorize and empower him to do so.

Your memorialists need hardly remind your right reverend house that

the ancient royal licence, commonly known as the *congé d'élire*, referred to the election of English prelates, who as soon as consecrated were by virtue of their office Lords of Parliament. The Crown, in the appointment of these Bishops, naturally demanded a voice in the election, and accordingly, when the liberties of the Church were confirmed by Magna Charta, the King required the Chapters to supplicate him for a licence to elect, and for his royal assent to the election after it had taken place. But no such licence was ever required by any statute before the passing of the 26th George III., chapter 84, for the consecration of Bishops for sees not situated within the dominion of the Crown.

Your memorialists would humbly represent to your right reverend house that the Act of 25 Henry VIII., chapter 20, made no change in the law respecting the issue of the royal licence. The Bishops of England were prohibited from consecrating any person for a bishopric within the King's dominions without his consent, but no limitation was made as to their right to appoint and consecrate Bishops for foreign countries.

Your memorialists would therefore humbly pray your right reverend house to take such measures as may be deemed advisable for obtaining such alterations in the law as shall enable the Bishops of England to consecrate and send forth Missionary Bishops for the conversion of the heathen, without being compelled to sue for or obtain any royal licence whatsoever.

And your memorialists will ever pray, &c.

Signed on behalf of the meeting of the English Church Union, held upon Monday, 10th February, 1862.

COLIN LINDSAY.

President of the English Church Union.

The petitioners argue the question whether a licence is required, and point to the Act of Henry VIII., which applies strictly to Bishops within his Highness's realm, there being a palpable reason that such licence was necessary for the purpose of preventing the intrusion of foreign Bishops by a foreign Power. But there was no intention to limit the general power of the Episcopate with respect to ordination, or to prevent the sending out of a Bishop to head a Mission. The petitioners, as I apprehend, overlook the legal point of difficulty. The real difficulty arises not under the Act of Henry VIII., but under the Act of Uniformity, and the question is, whether the rubric in the service for the consecration of Bishops, which says, "Here the Queen's licence shall be read"—whether that rubric is or is not in the eye of the law a part of the consecration service. I have my own opinion on the subject. I do not believe it to be a part of the service, and in my opinion all the requirements of the Act of Uniformity would be fulfilled by the Archbishop asking for the Queen's licence, and receiving the answer that it is not a case in which the Queen's licence is required under the statute of Henry VIII. Other difficulties were alluded to in our discussion the other day, arising from the wording of the Acts under which the American Bishops and the Bishop at Jerusalem are consecrated, and I think it most desirable that we should know the real law on the subject.

The ARCHBISHOP—The petitioners say, "that his Grace the Arch-

bishop of Canterbury was not *permitted* to consecrate the Right Rev. Dr. Staley, now Lord Bishop of Honolulu, until he had sued for and obtained a royal licence." There was no such inhibition used towards me; but having requested advice, and having been told that the safer and more proper course was to obtain her Majesty's licence, it was obtained accordingly.

THE BISHOP OF LONDON—It is most desirable that we should know exactly the opinion of the law officers of the Crown on the subject now under consideration; for I have heard it stated that one Missionary Bishop has been consecrated in express opposition to the opinion expressed by the Colonial Secretary. With respect to the consecration of the Bishop of Honolulu, no one can help feeling that there was somewhat of an inappropriateness in his consecration under an Act which contemplated circumstances very different from those under which he was consecrated; but he could be consecrated in no other way. The Act of Victoria, under which the Bishop at Jerusalem is consecrated, contains various provisions not applicable to Missionary Bishops in general, and yet it does seem to be the opinion of persons versed in the law, that it is not competent for his Grace to consecrate Missionary Bishops under that Act. I don't know that it is desirable to go to the Legislature on the subject; but I think we ought, if possible, to obtain the opinion of the highest authorities on this simple point—whether or not, in the Colonies or in England, a person can be consecrated as a Bishop for work beyond her Majesty's dominions, without first having obtained a licence of the Crown. I should be glad if any means could be devised whereby the opinions of the legal advisers of the Crown on the subject can be made public.

THE BISHOP OF OXFORD—Some time ago a request was made that the head of her Majesty's Government would obtain from the law officers of the Crown their formal opinion with respect to certain supposed impediments in the way of the consecration of Colonial Bishops; and the head of her Majesty's Government transmitted to us the opinion of the law officers, stating that no such impediments existed. Upon that opinion being conveyed to the Bishop of Capetown, with the recommendation of an individual, the consecration of Mr. Mackenzie took place at Capetown. But it being thought desirable that, in some cases, Bishops should be consecrated at home, and a doubt having been raised whether the same liberty could be exercised by the Bishops at home as by the Bishops at a distance, your Grace was asked a second time to obtain the opinion of the law officers of the Crown on that point. The head of the Government, in reply to the application of your Grace, transmitted the opinion of the law officers of the Crown, the effect of which was, that we possess the same liberty as the Bishops in the Colonies; but they added that, although we had that liberty, it would not be expedient to use it. I believe these two opinions were printed at the time, and no doubt they are recorded somewhere. I certainly have heard rumours like those to which the Bishop of London has alluded, but I must say I do not believe them.

THE ARCHBISHOP—It is true that the opinion which has been referred to was given in the first instance; but when the last consecration was about to take place, I received another opinion from the law officers of the Crown, stating that I had better require a licence from the Crown.

THE BISHOP OF OXFORD—I believe the opinion then given was, that if your Grace or the Bishops thought fit to consecrate, they would not be liable to any penalty, and that they would not act unconstitutionally. In the case of the Bishop of Honolulu, in consequence of the interference of some person or other, the Lord Chancellor was moved, and an opinion unsought and unasked for by his Grace was sent, and the consecration was stopped.

THE BISHOP OF LONDON—It is generally supposed that the “some person or other” is myself, and I am glad of this opportunity of stating how the matter stood. When I returned from abroad last summer, I was informed that the consecration was about to take place. I took no notice of the matter. The Bishop of Honolulu called upon me, and asked me to take part in his consecration. I replied that nothing would give me greater pleasure, and inquired if he had examined the legal question respecting his consecration. He said he believed it was all right. I talked the matter over with him, and it was his opinion that it would be far more convenient for him to be consecrated under the licence of the Crown; and on leaving me, he said he would write to his Grace, requesting to be consecrated under the Act of Parliament. I wrote also, stating that, as I had been asked to take part in the consecration, I thought he ought to be consecrated in the manner suggested. I believe I have stated all that I know about the matter. From what has occurred since, I have reason to believe there is the greatest doubt as to the real opinion of the law officers on this point.

After some further conversation, the Minute-book was referred to, and an extract relative to the matter was read.¹

LETTERS COMMENDATORY.

THE subject of “Letters Commendatory” was again brought before Convocation on Feb. 12.

THE BISHOP OF OXFORD said:—I have reason to know that these letters have been of the greatest advantage, inasmuch as they gave an immediate introduction to the officiating clergymen, and the persons presenting them have, in the midst of many temptations, held to the faith of the Church of England, and remained communicants, while under other circumstances they might have felt shy of presenting themselves amongst strangers. I will now submit to your lordships the following resolution:—

“That this house has taken into consideration the representation of the Lower House of the 21st June, 1861, touching letters commendatory, and desires the Lower House to prepare and present to them forms of such letters commendatory for the consideration of this house, in favour of persons migrating from their parish to other parishes, or leaving this country for the colonies.”

THE BISHOP OF LONDON—I second the motion.

THE BISHOP OF LLANDAFF—I think it extremely desirable that a form of this description should be framed for the clergy in the country. At

¹ See *Colonial Church Chronicle*, April, 1861, p. 154.

certain seasons of the year farm-servants and others frequently leave their situations, and a new set of labourers find their way into parishes, and not liking perhaps to intrude themselves upon the notice of the clergyman, fall into bad habits. Many of my clergy think it most desirable that some systematic plan should be adopted to meet such cases.

The resolution was put and agreed to, and was ordered to be communicated to the Lower House.

A correspondent has sent us a specimen of the form of Letters Commendatory already in extensive use in the diocese of Bath and Wells, which is substantially the same as the form for emigrants published by the *Society for the Propagation of the Gospel*, but with the important addition of certificate of baptism, &c. We earnestly hope that a custom so primitive and useful may speedily become universal throughout our whole Communion.

CANADA WEST—TRINITY COLLEGE.

A CORRESPONDENT of the *English Churchman*, writing from Canada West on the 1st of February, says:—

“The principal matters of ecclesiastical interest amongst ourselves have been the Quarterly Meeting of the Huron Diocesan Church Society, and the Convocation of Trinity College, Toronto. The principal discussion in the former was a matter of detail, in which, however, an important principle was involved, namely, what shall be done with the income of our Clergy Commutation Fund, as the present incumbents drop off? The Bishop was very strongly in favour of appropriating it to our Diocesan Missions, while the deep conviction of a large number of the laity, as well as the clergy, appears to be that the stability and interests of the Church herself will be best served by using it to give something like certainty for at least a small income to the clergy, by appropriating it to them according to a graduated scale, proportioned to their time of service. All experience shows that a pauper and anxious clergy is by no means advantageous to a high tone of moral and religious principle in their flocks.

The annual Convocation of the University of Trinity College was held on Thursday, December 19, in the hall appropriated for that purpose. There was a large attendance of the friends of the institution, including many ladies. Sir J. B. Robinson, Bart., Chancellor of the University, presided; and was supported by the Bishop of Toronto, the Archdeacon of York, and others. Sixteen degrees of B.A. and four M.A. were conferred, besides two *ad eundem* degrees. Thirteen or fourteen students matriculated; not so many as we could wish, but perhaps more than might have been expected after the cruel ordeal the College has lately passed through; and the unceasing and seductive opposition it has ever to encounter from the splendidly endowed University of Toronto. The proceedings of the Convocation were closed by the Bishop pronouncing the Benediction. The students then sang ‘God save the Queen,’ with much spirit, after which three hearty cheers were given for the Queen, three for the Chancellor, three for the Lord Bishop, and a final three for the ladies.

Not the least interesting of the incidents connected with Trinity College is the way in which its former graduates, most of them still quite young men, from the youth of the institution itself, have rallied round their *alma mater* in the time of her extremity, and formed themselves into an 'Association' for her defence and support. They hold their meetings about the time of Convocation. They are making efforts for the endowment of a Fellowship by the Association.

I am sorry to learn that efforts are being made in England to raise funds for the endowment of a Theological College in the Diocese of Huron. This ought not to be. Trinity College was established in good faith as the Church University of Canada West, and to attempt to establish another is not only a waste of funds and a weakening of all effort for Church education, but a grievous sin against unity; and calculated to injure the Diocese of Huron by introducing a bitter party spirit, even more than Trinity College, and the less excusable, as, though the latter has never been extreme in its teaching, its authorities are ready to give even additional securities, if possible, that it shall never become so."

ADJOURNED MEETING OF THE ADELAIDE SYNOD.

THE adjourned meeting of Synod to receive the Lay Report on Finance, and his Lordship's Report of the steps taken in reference to the despatch of the Duke of Newcastle, was held on December 9th, at the New Church Offices, in Leigh-street.

The Lay Committee brought up the Report on Clerical Incomes, &c.

Mr. Thrupp proposed, that Synod should adopt the recommendations of the Committee on the following points:—1. That his Lordship, the Bishop of the diocese, be requested to recommend the adoption of the Weekly Offertory. 2. That he be requested to recommend to the vestries, the adoption of a graduated scale of pew-rents. 3. That the subscription of 1s. per month to the General Church Fund should be revived, such subscriptions to be collected by the pew-rent collectors in the different parishes. 4. That the annual sermons for the General Church Fund should be continued. 5. That no parishes should be assisted out of Synodal Funds, unless an effort be made in those parishes to assist the General Church Fund by such sermons or subscriptions. 6. That the amended regulations in reference to Clerical Incomes, recommended by the Committee, should be adopted, and the Standing Committee empowered to remove churches from schedule A., and *vice versa*, as occasion might arise.

Eventually all these proposals were adopted by Synod, except that which made the collection of General Church Fund subscriptions, by means of the pew-rent collectors, a feature of the plan; but with the additional proviso brought forward by the Bishop, that so soon as any city church shall be endowed to the extent of 500*l.* capital, it shall be debarred from receiving any further assistance from church funds.

We subjoin the following extract from the Report spoken of above:—

"In the Diocese of Adelaide the average Clerical Income is over 251*l.* per annum, exclusive of glebe and parsonage, which your Committee think

contrasts favourably with the mother country, and with every other profession in this province. Churches and parsonages are yearly increasing in number; fresh Missionary districts are annually opened; the contributions of the Laity are annually great; fresh Clergymen are being regularly introduced into the Diocese: and the whole ecclesiastical work of the province is ably and laboriously presided over by the Lord Bishop. Your Committee therefore believe there is much cause for gratitude in the existing position of the Church of England in this Diocese, particularly as all State aid to religion has been abolished for several years."

MARTYRS IN CHINA.

THE following particulars of the recent martyrdoms in China are extracted from an American journal:—

A private letter dated at Shanghai, Oct. 24, is given in the *Christian Intelligencer*:—

"We have received very sad news from Cheefoo within the last week, and it cast a gloom all over the place.

Last Sunday night, just after the Service in the Episcopal Mission Chapel, Bishop Boone received a letter from Mrs. Smith, of their Mission at Chefoo, stating that the Rev. Mr. Parker, of the Episcopal Mission, and a Mr. Holmes, of the Baptist Mission, had been murdered by the rebels; that they had been obliged to flee with their families; and that Mrs. Parker and her sons were on the steamer which brought the letter. The Bishop went out in a sampan, and tried to find the ship; but after going about until near midnight, came back without finding it. It had not yet come up the river. Upon further intelligence, we learned that the rebels had been advancing upon Chefoo, devastating the country all around, slaughtering the villagers, and burning the villages. Messrs. Parker and Holmes, who were living at a little village called Yentai, went out to meet the rebel chief, to see if they could induce them to pass by their village without molesting them; for as Chefoo was too strongly guarded by foreign soldiers to be taken by them, and as they could get nothing valuable at Yentai, they begged them to spare the inhabitants. The chief, it seems, ordered the two missionaries to be killed, and their mangled half-burnt bodies were not found for more than a week afterwards. Mr. Holmes was struck five times on the head with swords, and twice with spears, his left hand cut, and after receiving seven wounds in the lower part of his body, was burnt. Mr. Parker had seven spear-thrusts in the face and neck, and several severe cuts. Their families, and the other Missionaries who live in Yentai, narrowly escaped with their lives, being obliged to flee at midnight, the English Consul, Mr. Morrison, sending them horses at 11 P.M. They reached Chefoo at four o'clock in the morning.

The Rev. Mr. Smith, one of the Missionaries living at Yentai, after taking his family to Cheefoo in safety, returned with a French gentleman

to look after their valuables, but before reaching Yentai, they were set upon by the rebels, and obliged to retreat. As they were galloping back, they came to a sort of ravine, where the road was very narrow and defiled between two hills. Here two mounted rebels barred the way, but Mr. Smith, having a double-barrelled gun, shot them both and escaped. The unfortunate villagers, who had not been able to escape from their fury, were slain by hundreds, and the ponds in the neighbourhood are said to be filled with the bodies of men, women, and children, while the roads are strewn with corpses."

FOREIGN CHAPLAINCIES.

Fulham Palace, S.W. Dec. 1861.

We publish the following letter from the Bishop of London:—

"REVEREND AND DEAR BROTHER,—Believing that it is your own desire, and that of your congregation, to cement as much as possible your connexion with the Church of England at home, I forward to you some heads of inquiry, the answers to which, I conceive, would be found useful in facilitating a more regular and systematic communication between us.

The directly sanctioned connexion between the See of London and the Church of England congregations abroad has, you are aware, existed now for above 200 years, and where no other ecclesiastical arrangement has been legally made, affords the only means of providing for the orderly government of such congregations in matters spiritual, and for making arrangements to bring them within the reach of such portions of the system of our Church as require the intervention of a Bishop.

The experience of a five years' Episcopate, during which I have had very free communication with chaplains and congregations abroad, as well as with the authorities of the Foreign-office under successive administrations, convinces me that it would conduce greatly to good order if some such returns as I now propose were periodically made. I have, during the last year, caused a more complete list of authorized foreign chaplains than has, I believe, hitherto existed, to be drawn up, and published in the *London Diocesan Calendar*, as well as in the *Clergy List*. You are, I know, as deeply pained as myself at the scandal which has from time to time been caused by unworthy persons obtruding themselves into the position of chaplains without any due appointment, and without any communication with either the civil or the ecclesiastical authorities at home, whereby their previous history and their fitness for such an office might be regularly tested. It is to be feared that instances have not been wanting in which the character of both our Church and our nation has suffered in consequence of such unauthorized intrusions.

I have caused the published list of foreign chaplains who are not under the authority of the Bishops of Gibraltar or Jerusalem to be divided into three classes. The first two comprise, first, chaplains to Embassies and Legations; and, second, chaplains nominated in accordance with the Consular Act. These are all appointed directly under the authority of the

Foreign-office, and where they hold licences from me such licence is granted for the period during which it may be consistent with the will of her Majesty the Queen to require their services. Under the third class fall other chaplains permanently officiating to British residents abroad, who are neither Embassy nor Consular chaplains, but who have been licensed or authorized by my predecessor or myself, after having furnished satisfactory testimonials. These chaplains have most commonly been nominated by the congregations to whom, or the proprietors of the chapels in which, they minister, who submit their names to me, that they may, after being duly tested, be authorized by licence. In several important cases the Colonial and Continental Church and School Society, either by having become proprietors of chapels, or by delegation from proprietors or congregations, or by having undertaken the responsibility of providing an income, have acquired the right of nominating such chaplains for my licence.

Besides these three classes, who alone are mentioned in the list published last year, I am aware that there are many highly respectable men who, living abroad, have voluntarily offered their services for a time to the English residents amongst whom they happen to be sojourning, and who have been ministering often very usefully though without any regular authority. Such persons will, I doubt not, soon recognise the desirableness, for the sake of their own position and character, of putting themselves into communication with me, lest they should be confounded with others of a very different class, to the evil done by whom I have already alluded.

Besides all these, there are also the chaplains who officiate only for a few months to tourists during the summer. And here has been found a wide field of usefulness for the Colonial and Continental Church and School Society. By making arrangements with local committees and the authorities of local governments, and masters of hotels in Switzerland and elsewhere, the society has been able to organize services at many of the principal stations to which English travellers resort in the summer. The society at the beginning of each season submits to me the names of the clergy whom it desires to employ, that they may receive a licence or authorization under my hand; and I should be wanting in my duty if I did not testify that much good has been wrought through the society's exertions.

Now, though great pains has been taken, I fear that the lists hitherto published have been in many respects inaccurate. It is my anxious wish, before next summer, to be able to issue a perfectly correct list of all chaplains in foreign countries who are either permanently or provisionally officiating under my licence or with my cognisance and approval.

I trust you will understand that in thus addressing you my sole desire is to strengthen your hands, and aid you in furthering the spiritual welfare of the flock over which you watch. The way in which I have been received everywhere by the English chaplains during my recent tour on the Continent, assures me that their wishes are the same as my own, for a more complete organization of the system under which they live. Your work is indeed beset with difficulty, and any help towards its due accomplishment is to be prized.

Our countrymen living in foreign lands are exposed to many trials; the young, especially, necessarily grow up amid many associations not calculated to assist in training them to those habits of a well-ordered piety which our Church seeks ever to impart. I trust that it will be ever your endeavour, so far as may be, by your ministrations, to make up for the religious disadvantages under which your people labour.

Suffer me to remind you very solemnly, before God, how much the eternal welfare both of old and young in your flock must depend upon your faithfulness to the Lord Jesus Christ, both in your public ministrations and your own private life.

Commending you to the guidance of our gracious Master,—I am, reverend and dear brother, yours faithfully,

A. C. LONDON.

The Rev. ———, Chaplain to, &c.”

The following are the “inquiries” to which the Bishop has requested answers:—

1. What is the name of the chaplaincy?
2. What is the date of the present chaplain’s appointment? What is the date of the present chaplain’s licence? By whom was he appointed?
3. What is the number of English residents?
4. Is there a Church Committee, and what is its constitution? Who are at present acting as chapelwardens? Under what authority from the Government of the country are your meetings for Divine worship held? What is the tenure of the chapel?
5. What are the services in the chapel on Sundays and week-days? How often is the Holy Communion administered? What is the average number of communicants? What is the average number of the ordinary congregation?
6. Are there any English of the labouring class in your neighbourhood? Do they attend your chapel? Have you any school for the poor? Have any steps been taken for the regular visitation of English families in your neighbourhood?
7. Are there any English boys or girls of the upper classes at school in your neighbourhood? Have you a Sunday-school, or what steps have you taken for the religious instruction of the younger members of your flock?
8. What opportunities have your people had for Confirmation during the last three years? Have you any young persons waiting for Confirmation?
9. Have you been called during the last year to baptize? Have you been called during the last year to marry? Have you been called during the last year to bury? Under what circumstances have these services been performed, and what register has been kept?
10. Give the name of any clergyman who has assisted you during the past year for more than three Sundays.

Give your own name in full.

Sign and date.

MISSION AMONG THE DACOTAH INDIANS.

THE following extracts relating to this Mission in Minnesota, U.S., are taken from the December number of the Missionary paper published at Faribault :—

“ JOURNEY THROUGH THE WILDERNESS.

The Bishop of the Diocese [Dr. Whipple,] desired to spend Advent Sunday with the little band of Dacotah Christians, who have been led, by God's grace, out of their heathen darkness to find a home in His Church. He left the German village of New-Ulm on Saturday noon, November 30th, for a ride of thirty miles to the Lower Sioux Agency, the last twenty-two miles being across a prairie without a house. It was a cold winter day, with a severe wind and slight fall of snow. A friend had assured him that the path was plain, and as he desired to celebrate the Holy Communion on Sunday at the Mission, he made the venture of a journey, which at any other time he would have postponed to an earlier hour of the day. Just at night-fall the path became obscured by the snow; as the fall prairie-fires had burned the grass, which is a way-mark to show the road, he was without a sign of a path on the broad prairie, not a shrub or tree, or living creature in sight. After a few vain efforts to retrace his steps or to find some clue to the road, the snow having covered every trace of the path, the truth flashed upon him that he was lost. None who have not experienced the feeling can understand the strange sensations of the lost traveller. Thoughts of home, of work yet to be done, mingled with recollections of stories of those who have perished. The only refuge is in God, and so commending himself to the kind protection of a heavenly Father, the Bishop prepared to husband his strength for a long night's battling with cold, the terrible enemy of our winter clime. A fur coat saved him from being frozen. After long and repeated trials, the horses crossed a blind Indian trail. The Bishop followed it with joy, and after an hour reached the grateful shelter of the Mission of St. John, having been out in the storm from one o'clock to near nine in the evening. Many thanks arose that night for the kind care of God in delivering him from peril.

THE WAY THE MISSION WAS PLANTED.

In June, 1860, the Bishop visited the Lower Sioux or Dacotahs with the Rev. Dr. Breck. The object of this visit was to learn the condition of this tribe of heathen, of whom there are between eight and ten thousand in Minnesota, while thirty or forty thousand of them roam beyond toward the Rocky Mountains. The chiefs earnestly besought the Bishop to send them a Missionary, and he resolved that, by the help of God, they should not ask in vain. If God opened the way, he resolved to plant the Mission; but he had not the least idea how or where the help could be found.

A young man, who was in training at Faribault for the sacred ministry, came one day to see the Bishop, and said he had felt deeply for these poor heathen, and had been trying to learn their language, and believed he should acquire it easily, and that he would like to devote his life to this Missionary work. A female teacher offered herself. There was that in

the earnest spirit of these persons which convinced the Bishop that it was no romance, but a deep love for perishing souls. Here were the labourers. If God gave the means, here was the way. Friends gave the Bishop the means, and the Mission was planted. It has been largely blessed to the white population on the border, and its cost would be repaid to the Church even in this. Two entire families have left the Indian country, with every member of them in the Church, and are to-day earnestly serving Christ. The entire cost of furniture for the Mission-house, books, and support of three faithful labourers, is less than 800 dollars. Eight hundred dollars for the first year! It was well expended even for whites on the border. It is the only place in the diocese where the stranger can see in a room, filled with worshippers, every man, woman, and child on his knees. This the Bishop saw at a service for whites at this visitation, and many bowed the knee before God who for long years had lived as strangers to religious worship.

THE SERVICES.

The Morning Service on each Lord's Day is for the Indians, and the Evening Service for whites. The room is too small to accommodate all who desire to come, of either class.

The Indians, who are at this season on their hunts, came in to meet the Bishop and attend the Services. The Service was in Dacotah, the Morning Prayer being abbreviated, as we have not been able to translate the whole of the Prayer-Book. The Service never sounded sweeter, with its songs of praise, than in that strange musical language. The hymn was joined in by nearly the whole congregation. Then followed the Sermon from Acts xvii. 30. The subject being to show the difference between the false religion of the Grand Medicine and the true religion of the Gospel of Jesus Christ. Many Medicine-Men were present, and it was almost painful to see their startled looks as argument after argument was pressed home to show the falsehood of all heathen religion. It was particularly so when the Bishop asked the people such questions as these: 'Ask your Medicine-Men to show you the book which the Great Spirit gave to them to show you his will.' 'Ask them to tell you when you have done wrong how to take the sin away from your heart.' 'Ask them when your child dies where he has gone.' 'Ask them for any message from God.' 'See! he does not answer. He is dumb. He has no message from God. He can take you to his childish dances; he can deceive you with his conjurations; but he cannot help you.' When the Bishop came to tell of the merciful love of Jesus Christ, there was a breathless silence, as if the poor souls hung upon the words as good news from heaven.

THE CONFIRMATION AND COMMUNION.

Six Indians and persons of part bloods were confirmed, and it would have gladdened any Christian to look on such a scene. The poor red man kneeling for apostolic benediction, or with his white brethren kneeling by the Table of the Lord. There is a feeling that this is hopeless work, or the work of an enthusiast; but whether wise or foolish, we can thank God that we can count some Dacotahs as Christ's sheep and lambs, and

when the world rejoices at Christmas, there will be some hearts who keep their first Christmas in the land of the Dacotahs."

The Indian Missions, under Bishop Whipple, in Minnesota, sustained by the free-will offerings of the Church, are two:—

1. St. John's Mission to Dacotahs, Sioux Agency.—Rev. S. D. Hinman, Mrs. Hinman, Miss Emily J. West.

2. St. Columba Mission to Chippewas, Gull Lake.—Rev. John Johnson Emmahgahbowh (native), Miss Marcia Faxton (native).

This latter Mission is under the superintendence and co-operation of Rev. E. S. Peake, the Missionary of the Committee at Crow Wing, who spends a part of his time at the Mission.

It is a singular fact, and well worthy of record, that the funds with which Bishop Whipple began Missionary work among the Dacotah Indians were contributed by the native converts at Cape Palmas, Africa. The African converts had seen in a Missionary publication, Bishop Whipple's plea for aid for this work, and moved by a sense of gratitude for what had been done for them, sent the first money applied to the Bishop's Dacotah Mission.

THE WEEKLY OFFERTORY *versus* DEPUTATIONS.

SIR,—Mr. Markland's little work on the Offertory, which you notice in your last number, affords the most practical answer to the objections of your correspondent, "G.," and is at the same time a most valuable testimony in favour of the proposal I ventured to make in my former letter. The practicability and possible success of the Weekly Offertory is thus placed beyond doubt, and must be patent to all but those who wilfully close their eyes and ears to what is good and old, if they will, without prejudice, study these two little works of Mr. Smyttan and Mr. Markland. For me to say more in favour of the subject appears futile. I am quite content to leave it in hands so practical and good, as sure I am that a plan so sound and sensible will, ere long, work its way in the Church. To "G.'s" objections, I would, however, with your permission, briefly reply; and, for brevity and convenience, will put his first three considerations together.

"G." objects (1) "that the Offertory, if generally and constantly adopted, would not accomplish the end designed in the deputing by religious Societies of authorized representatives;" he then defines what this end is, viz. to "communicate information," &c. &c.; (2) adduces Scripture authority for deputations—a wholly unnecessary and irrelevant digression, as no one presumed to deny the lawfulness or use of deputations in the abstract; and (3) quotes the charter of the *Society for the Propagation of the Gospel* in support of his arguments.

Mr. Vernon, be it remembered, and, after him, your own editorial, had shown that the funds of the *Society for the Propagation of the Gospel* were falling off, that "deputations" were expensive and unsuccessful, and that some other plan for raising funds must be resorted to—to use your own words, "that the clergy should, in some way, do more for it themselves." As a remedy, I ventured to propose the Weekly Offertory, "for this and all other Societies and objects." The proposal was based upon Mr. Smyttan's

success; it has been, beyond expectation, confirmed by the experience of Mr. Markland, of whose little work I was in ignorance when I wrote. The question under consideration was not the lawfulness and use of "deputations," but, "deputations" and other means having failed in their object, to find some remedy. "Deputations," I admit, may sometimes be useful to impart or gather information: I do not think they are so absolutely necessary, even for this purpose, in these days of schools, publications, and readers; and certainly not, when, as is often the case, the clergyman keeps his poor and illiterate parishioners tolerably well informed on Missionary and other Church matters. But, whatever the duties of "deputations" of other Societies may be, I fail to perceive the relevancy of "G.'s" quotation from the charter of the *Society for the Propagation of the Gospel*, or the identity of its object with his definition of the purposes of deputations. The clause he quotes says nothing about "communicating information," &c., but relates to purely financial matters, viz. that the Society . . . "may depute such persons as they shall think fit to take *subscriptions* (mark the word—nothing about '*communicating information*'), and collect such moneys as shall be by any person or persons contributed for the purposes aforesaid" (see Report, 1861, p. 5)—a provision, no doubt, very necessary and useful at the time (viz. 1701) when the Society was incorporated, and when the transmission of money was more difficult and attended with greater risk than it is at the present day. The quotation is certainly not a happy one in support of "G.'s" theory of "deputations" or their functions, at least in this case.

(4) He does not consider the sum of 437*l.* 0*s.* 11*d.* being the expenses of "42 honorary deputations," a very "profligate expenditure." Not very long since, S. G. O. exposed the delinquencies of many societies in this and such like expenditure in the *Times*, and his inquiries did not give us much confidence in the machinery of many of the charitable and religious societies of this country. To speak only of the instance before us, I presume that these "deputations" are those contemplated by the clause of the charter above referred to; though on looking at the report of 1861 I see no less a sum than 5,384*l.* 16*s.* 4*d.* charged as the expenses of "travelling and organizing secretaries and deputations." What proportion (and this is the real criterion) this sum of 437*l.* 0*s.* 11*d.* bears to the sum *collected* by these "42 honorary deputations" I have no means of ascertaining; but if it bears a proportion (and I fear it would be found much greater) anything like what this sum of 5,384*l.* 16*s.* 4*d.* bears to the amount of annual subscriptions, donations, &c., viz. 75,404*l.* 0*s.* 5*d.*, I can only tell "G." and all who think with him, that the "Country Layman" considers it a very "*profligate expenditure*," which the weekly offertory would go far to put an end to.

(5) "G." objects to the four lines which constitute the sole digression (if digression it may be called) from the main subject, wherein I write that "the vanity of men would be mortified," &c., and he accuses me of writing "some severe and even bitter things against 'deputations' and their works." Let me assure "G." that at the moment I penned those four lines, which constitute the whole passage I presume to which he objects, "deputations" were not uppermost in my thoughts; for so far as

my scanty experience and knowledge go, one can but pity them for the unmerciful way in which they are worked by their brethren; three or four sermons a Sunday, to say nothing of the distances traversed meanwhile, or the meeting in the village school—but I did allude to the pompous placarding of the Rev. This, and the Rev. That, accompanied by all the paraphernalia of the advertising world, to hear the eloquent Mr. A. or the wonderful stories of Mr. B.; to the beating up of parishes and neighbourhoods in order to get, if possible, a “good attendance,” either in church or school—in churches oftentimes, except on such occasions, miserably vacant as to congregation—and to the money wrung under excited feelings at thrilling tales and under such exciting circumstances, a method, which in common with many others, “the Country Layman” cannot but regard as baneful and injudicious. These unfortunate men may work hard, as I believe they do. They can hardly be said to work “gratuitously,” as “G.” would have us believe, seeing their expenses are paid them, and they generally get board and lodging in the house of the clergy or a layman.

In conclusion, let me thank “G.” for further ventilating this important subject. He may depend upon it, that the more the subject is discussed and considered, the more will sensible and devout Churchmen, particularly the laity, see the reasonableness of the method, and the immense saving in the collection of funds; in fact, they will become assured that the money they give will go *bonâ fide* entirely to the purpose for which they give it. I cannot congratulate “G.” on the success of his advocacy; but in parting with him, which I do in all good humour, and, I hope, Christian brotherhood, I do most sincerely thank him for giving me this opportunity of again advocating this cause, and enabling me to bear a humble part in endeavouring to restore to our villages and towns that good old Scriptural custom of the Weekly Offertory.

I am, sir, Your obedient servant,

A COUNTRY LAYMAN.

Reviews and Notices.

We have received the Reports of the *Moslem Mission Society*, and of the *Patagonian, or South American Missionary Society*. The former of the Societies is governed by a President, Vice-Presidents, and Council, all “members of the United Church of England and Ireland.” It proposes to devote itself to the conversion of the Moslems wherever found. They have commenced proceedings near Aleppo, where Mr. Skene, the British Consul, has obtained great influence over the Syrian Bedouins. Through Mr. Skene’s exertions, these wild sons of the desert have been partially induced to lead a more settled life. “Cas Butros Hazaz, once a priest of the *Syrian-Catholic* [we presume this is a slip of the pen for *Syro-Roman*!] community, and for several years a member of the English Church, and Antoun Anesa, another good and zealous man, have become agents of the Society. These settled Arabs have of their own free will, engaged to contribute 12/.

a-year in provisions, towards the maintenance of each Christian teacher, sent among them by this Society." The Secretary, Dr. Muhleisen Arnold, who is already well known for his instructive volume on the history of Islamism, entitled "*Ishmael*," appeals for further aid towards carrying on this Society's operations.

We have received from Messrs. Longman an elegant volume of *Hymns for the Church of England*. The multiplication of Hymnals is an inconvenience with which we suppose we shall have still to bear; but we are glad to find the tone of this compilation Churchly and sound.

From Messrs. Mozley—*The Christian Remembrancer* for January; *Scripture Lessons for the Unlearned*, by the author of "*Ploughing and Sowing*," and well worthy of the author's reputation for ability to deal with the young of the labouring classes.

From Mr. Murray—*Two Years of Church Progress*, reprinted from the *Christian Remembrancer*. There is one portion of this very able production with which we are not altogether satisfied—the very sanguine view of the results, ecclesiastical and others, to be expected from the disruption of the American Union.

From Messrs. J. H. and J. Parker—*Illustrations of Faith*, eight plain, but eloquent discourses, full of sound teaching. *A Guide to the Church Services of London and its Suburbs*, corrected from the former edition. A sermon, *On the Work which every man hath to do*, by the Rev. C. B. DALTON, occasioned by the Prince Consort's death.

Colonial, Foreign, and Home News.

SUMMARY.

THE Junior Fellowship at St. Augustine's College is now vacant.

It is in contemplation to subdivide the Diocese of NEW YORK. The proposed new diocese would consist of Long Island, with Brooklyn for the Cathedral See.

IN NOVA SCOTIA the Rev. Mr. Maturin has been publicly received back from Romanism by the Bishop of the diocese.

The *Halifax Church Record* states that the late Charles Inglis, the son of one Bishop of NOVA SCOTIA and the grandson of another, has bequeathed Claremont estate to King's College, Windsor, together with 1,000 volumes of books, and also made the institution his residuary legatee. He has also devised a valuable farm to the church at Aylesford, for the especial sustenance of the clergyman, and the support of the Sunday school. The bequest to the College is to be specially appropriated to the support and encouragement of young men preparing for holy orders.

W. K. Reynolds, Esq., lately deceased, has also granted 1,000*l.* to the

poor of the churches of St. Paul, St. Luke, and St. Matthew, in Halifax; 500*l.* to the National School; 500*l.* to the Acadian School for free scholarships to the poor; and 500*l.* to the Asylum for the Deaf and Dumb.—*Montreal Church Chronicle.*

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Feb. 4, 1862.*—The Right Rev. Bishop Chapman in the Chair.

The Standing Committee, in accordance with notice given at the last general meeting, proposed that the sum of 1,000*l.* be granted for church building throughout the Diocese of Wellington, and 200*l.* towards the building of the cathedral and parish church of Wellington; the 1,000*l.* to be paid when 3,000*l.* shall have been raised in the diocese. This grant was voted by the Board.

The Standing Committee further proposed, in pursuance of previous notice, a grant of 600*l.*, in addition to the grant of 500*l.* voted in October last, towards the permanent establishment of a school for the sons of settlers and other colonists in Perth, Western Australia; and this grant also was voted by the Board.

The Rev. David Simpson, Secretary of the Madras District Committee of the S.P.C.K., in a letter dated Madras, Dec. 13, 1861, informed the Society that the new edition of the Tamil Common Prayer-Book was the admiration of all who had seen it in that country.

In another letter he acknowledged the grant of 300*l.* towards the support of native female boarding-schools, and stated that the Madras Diocesan Committee were quite satisfied as to the value of the work which was being done.

Mr. Simpson acknowledged further, the grants of 100*l.* towards the purchase of paper to be used in printing; of 30*l.* to the Sawyerpuram Seminary; and of books and tracts for the use of soldiers. "The demand on the Madras Diocesan Committee for books for hospitals and for discharged soldiers and invalids returning to England," he observed, "is constant."

The Madras Diocesan Committee were glad to learn that an illustrated sheet, containing the Creed, Commandments, &c., in Tamil, had been published, and they solicited a considerable grant of the publication for use in the Tamil Missions of South India.

The Standing Committee reported that they had agreed to send 1000 of the Tamil sheets to Madras, to be charged to the Indian Fund; and to present a supply of them to Bishop Chapman, who had requested some for distribution in Ceylon.

A letter had been received from Archdeacon Hellmuth, dated 21, Compton Road, Canonbury Square, Islington, Jan. 10, 1862, inclosing a printed letter, addressed to him by the Bishop of Huron, setting forth the wants of the Diocese of Huron. The Archdeacon stated that the most pressing mentioned was "that of a theological college:" that the population of the diocese amounted to nearly half a million, and had increased nearly eighty per cent. in the last nine years: that there were in the diocese thirteen counties and 138 townships, each township being ten miles square, and sixty-five of them being still unsupplied with clergymen:

that since the consecration of the Bishop of Huron, four years ago, the number of clergymen have been increased from forty to seventy-five; but that more than treble that number would be required to make adequate provision for the wants of the present population.

Towards the foundation of the proposed college, it appeared that nearly 3,000*l.* had been contributed by several friends, and promises had been received from others.

It was stated to the Board, that the Standing Committee had conferred with Archdeacon Hellmuth, and obtained from him further particulars. It appeared that in London, Canada West, where the new college was to be erected, the course of tuition of candidates for the ministry, during the same period of years, could be accomplished for about half what it would cost at Toronto, provisions being so much cheaper; and that settlers from England, Ireland, and Scotland, as well as the United States of America, are now flocking in large numbers to the diocese of Huron, owing to the fertility of the soil, the mildness of the winter in the west, and the cheapness of land and living. The Standing Committee gave notice that, at the next meeting of the Society, on the 4th of March, they would propose that a grant of 500*l.* be made towards this object.

The Bishop of Rupert's Land, in a letter dated Bishop's Court, Red River, Dec. 12, 1861, announced the safe arrival of the Communion plate and the service books for the new cathedral. The Bishop offered his warmest thanks for these, as well as for other sets of service books for churches now in progress. One of these sets the Bishop had given to the new church at Mapleton, the second new church opened in three months, which will be consecrated as St. Clement's. "One of the most promising of my young native clergymen," the Bishop said, "is the minister of this church, much beloved and esteemed by the people, to whom he preaches both in the English and the Indian tongue."

The Bishop had offered 50*l.* from the Diocesan Fund for a third church, to be erected at Laprairie on the Assiniboine, upon the condition that those on the spot give as much in material and labour; and he asked the Society to give a similar sum with the same condition. The church was intended to be, not like St. Clement's, a stone building, but a substantial wooden church; and 200*l.* would go a considerable way towards its completion. 50*l.* were voted by the Board towards this church.

The Bishop reported that he had lately given out the contract for the tower of the cathedral, which he hoped might be opened in September, though the consecration might be deferred a few months, so as to coincide with his next visitation. The Bishop hoped to be able shortly to do something towards rebuilding a collegiate school, and trusted that he might be allowed to claim in two or three years the 300*l.* balance of the grant of 1,000*l.* voted in 1849, towards a college for the diocese of Rupert's Land. This grant has not been allowed to lapse, and the Bishop had been informed that, when the arrangements for the establishment of the school had been completed, the Society would be prepared to pay the amount.

A letter was received from the Bishop of Columbia, dated Victoria, Vancouver, Dec. 4, 1861, forwarding the application of the Rev. R. L. Brown, the missionary clergyman of Lilloet, British Columbia, towards

the erection of a church in that district. Lilloet, it was stated, is a town about 250 miles from the mouth of the River Fraser, on the high road to the Caribboo mines, which this year will be worked by several thousands. It is a place to which the miners fall back in winter, and where families are likely to settle. The governor of the colony, Mr. Douglas, when at Lilloet, last summer, considered a church to be so much needed that he advanced 200*l.*, which enabled them to commence the church according to a plan drawn for them by the Royal Engineers at New Washington. Mr. Brown said, "Things are so expensive here, that money goes a little way, and from subscriptions but little comes in."

The Bishop applied further for a grant for the erection of a church at Alberni, Vancouver, a place likely to be of considerable commercial importance as the most western part of the colony. At present there is a settlement there of persons engaged in cutting and sawing lumber; and shipping is constantly lying at the port. The principal proprietors are willing to render assistance, and have promised the wood for the church.

The secretaries reminded the Board that, shortly after despatching this letter, the Bishop would have received information that in October, 1861, a grant of 300*l.* was voted for church building in the diocese of Columbia, out of which he would be able to give the desired aid to the above objects.

The Rev. Edmund Paine, in a letter dated Somerset East, South Africa, Dec. 13, 1861, thanked the Society for their grant of 30*l.* towards the building of a school-room for the natives, which would be ready by Christmas. There were now forty children, with prospect of increase.

Several letters of acknowledgment were laid before the meeting.

Books to the value of 21*l.* 18*s.* 6*d.* were granted for the performance of Divine service.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, Feb. 21.*
—The Rev. Dr. Russell in the chair. Present, Bishop Chapman, C. W. Giles Puller, Esq. M.P., P. Cazenove, Esq., and several other members of the Society.

This meeting was held at an unusually early hour, in compliance with the Society's charter, in which the Society is directed to choose its officers for the ensuing year between the hours of eight and twelve in the morning of the third Friday in February.

The election of officers took place as usual. C. W. Giles Puller, Esq. and A. J. B. Beresford Hope, Esq. were added to the former list of Vice-Presidents. Four members retired from the Standing Committee, and the following gentlemen were chosen in their places, viz. Sir W. Burton (of Madras), Rev. J. H. Hamilton, Rev. J. Coplestone, and J. G. Talbot, Esq.

The Reports of the Auditors and the Treasurers were presented, and the thanks of the Society were voted to the Honorary Consulting Physician, and to a large number of gentlemen, who have rendered great service to the Society by acting as deputations, without remuneration, in the course of the past year.

An allowance of 50*l.* was granted towards the salary of an additional

clergyman, who is to labour among the diggers in the new gold-fields at Owen's, in Nova Scotia.

A similar sum was granted towards the salary of the Rev. T. E. Dowling, at Douglas, in New Brunswick: and a gratuity to the widow of the Rev. J. McGhee, a Missionary in the diocese of Fredericton. The Rev. G. Tucker was appointed Missionary at Moreton's Harbour, in Newfoundland. A gratuity was granted to the Rev. A. W. Elder, of Verulam, in Natal.

Letters were read from the Bishops of Capetown and Mauritius, emphatically calling the Society's attention to the opening for Missionaries in Madagascar: and the Society, after some discussion, expressed its willingness to take preliminary steps in accordance with the suggestion.

Mr. J. G. Coldham was appointed schoolmaster at Constantinople: and Mr. W. S. Burgess to an Exhibition at Codrington College, Barbados.

The days fixed for the Annual Meeting and Sermon in behalf of the Society, were announced as follows:—At St. James' Hall, Piccadilly, on Wednesday, 30th April; at St. Paul's Cathedral, on Thursday, 19th June.

Mr. Belcher, who has kindly officiated as one of the Secretaries of the Dinner, announced that it would take place this year, on Wednesday, 18th June. Several new members were incorporated.

NEW SOUTH WALES.—The Bishop of Sydney has returned from his long Visitation tour in the south-west, in which he was more than ever convinced of the necessity of a Bishop for that immense territory between Goulburn and the river Murray. Considerable progress has been made towards the endowment of the new see, which has been commenced by large sums from the Messrs. Campbell. At a meeting, held at Goulburn on the 20th of November, it was resolved:—

“That on condition that the seat of the future Bishopric shall be the town of Goulburn, it is further resolved, that subscription lists shall at once be opened for the formation of an endowment fund, and that the *minimum* amount of such fund shall be 12,000*l.* and a suitable residence.

That in the opinion of this meeting it will be desirable that the first appointment to the Bishopric of Goulburn should be made at the recommendation of his Grace the Archbishop of Canterbury.”

About 8,000*l.* has been raised in the colony, of which the Campbells give one-half; it is understood that the great Church societies will each give 1,000*l.* now that the work has been begun in earnest; probably another 1,000*l.* will be raised in the colony, which will still leave about 3,000*l.* to be raised before the Bishop can be appointed. There must be some score, at least, of persons who have made fortunes in the southern districts of this colony, which they are now spending in different parts of Europe. Surely they will feel it their duty to contribute towards this good work, and thus do something for a country which has done so much for them.

The Bishop of Sydney intends to visit England early next year.

An attempt has been made to introduce a bill into the Legislature to do away with State Aid, which failed, not so much from a desire to retain it

as from the determination of the members not to take any new business this session. As is usual, it is the Church of England which comes in for abuse, the mover of the resolution declaring his opinion that the Church of England was cradled in hell and had the devil for its father; and such language was upheld in the Assembly as not offensive to individual members of the House, but only an attack on the Church in its corporate and political capacity.

The Bishop of Newcastle has just completed a lengthened tour in his extensive Diocese.

Notwithstanding the many difficulties by which he is surrounded, the Bishop of Brisbane is gradually extending the influence of the Church. During the last months two additional clergymen have arrived in the colony, so that the three clergymen who were in the diocese on the Bishop's arrival have, within fifteen months, been increased to twelve, and this notwithstanding the strong sectarian bias of the head of the Government, the Colonial Treasurer, who is ever anxious to thwart the progress of the Church, and publicly declared that he passed the bill abolishing State Aid through the Queensland Parliament in its first session, because he feared the influence of the Bishop, if it were not done before his lordship's arrival.

THE CAPE MAIL.—(In *Times* of Feb. 22.)—Subscriptions were being collected at Capetown to augment the stipends of the parochial clergy, and for carrying on Mission work in the city.

The decision in the case of "Long v. Bishop" was still withheld by the Supreme Court.

For three months past the Africans at Rupert's have been receiving instruction from the Lord Bishop of St. HELENA, assisted by the Rev. H. J. Bodily, through an interpreter. At 11 A.M. on the 3d ult. all were assembled in the garden near the station; the Bishop read the Baptismal Service, and having addressed the candidates on the solemn undertaking about to be entered into, they were arranged around the temporary fonts, when, with the assistance of the Rev. H. Whitehead and the Rev. H. J. Bodily, his lordship proceeded to name and baptize them. The behaviour of the catechumens was throughout attentive and devout. The number baptized was 192. If Bishop Mackenzie at the Zambesi follows up the new idea of baptizing large numbers in this way, Africa may be soon Christianised and regenerated.—*Cape Paper*.

PARIS.—The *Observateur Catholique*, of Feb. 15, states that "there are in Paris, with a population of 1,700,000 souls nominally belonging to the Roman Catholic Church, 65 places of Catholic worship, great and small, affording room for somewhat more than 26,000. There are also 58 theatres, balls, and public concerts, registered in the *Almanach de Commerce*, the gross receipts of which last November—that is to say, at the beginning of a winter exceptionally severe, and when bread was worth from 46 to 48 centimes the kilogramme—amounted to 1,539,647fr. 16c." Who hath ears to hear, let him hear.

THE
COLONIAL CHURCH CHRONICLE
AND
Missionary Journal.

APRIL, 1862.

ITALY.—NEO-CATHOLICISM AND REFORM.

IN recurring to the subject with which we commenced our last number, we shall begin with offering, through the kindness of Dr. Camilleri, some analysis of an important work which we omitted to notice before, but which has deservedly produced a profound impression on the Italian mind. We shall then call attention to some remarkable articles in the *Colonna di Fuoco* and *Mediatore*, which may further illustrate the opinions and tendencies of the parties whom those journals represent. And here we might lay down the pen, had we only readers of the Anglican communion; but, knowing as we do that the *Colonial Church Chronicle* has found its way to the national clergy at least of Florence and Naples, we must not shrink from the responsible and somewhat hazardous task of offering to those who would reform their Neo-Catholicism, if possible, without breaking with Rome, certain suggestions which seem conformable to the principles of a Church such as ours—a Church independent, but non-aggressive—a Church aspiring after “no dominion over their faith,” but only desirous of being among “the helpers of their joy” (2 Cor. i. 24).

Few men in Italy, if any, could have been named more competent, both by experience and position, to speak out their mind upon the evils afflicting the Church than Mgr. Liverani. The book for which his name will long be remembered is called “*Il Papato, l'Impero, e il Regno d'Italia.*” In this octavo volume of 330 pages, he gives a

record of intrigues, scandals, impostures, and other abuses of the "Court of Rome." The expression, "Court of Rome," is, we hardly need remark, that employed by such Italian writers as seek to distinguish between the Papacy and the Church in communion with it.

The first of the chapters into which the work is divided treats of "The Court of Rome under Clement VIII. (1592—1605), and how it degenerated under Innocent X. (1645—55)." Chap. ii. : "The Government of Rome under Benedict XIII. (1724—30), described by Clement XIII., Cardinal Pacca, and Cardinal Coscia." Chap. iii. : "The same under Clement XIV. (1769—74), by Cardinal De Bernis." Chap. iv. : "The temporal principality of the holy Church, a prey to nepotism and party, under the administration of Antonelli. Prediction of Napoleon I. and of Cardinal Pacca respecting it." Chap. v. : "The same government transformed into an agency of traffic and banking transactions, &c." Chap. vi. : "Present state of the College of Cardinals and Roman prelates." (Liverani contends that the only learned man among them is Cardinal Wiseman.) Chap. vii. : "Present state of the clergy of Rome." Astonishingly dark is the picture which Liverani here draws, not from imagination, but from numerous facts, all circumstantially narrated. As a specimen of these, take the following description of his own experience, he having been himself a Canon of the church in question, until his self-imposed exile last year :—"If any one would like to find out the real moral condition of the clergy at Rome, let him wait with patience at the basilica of Sta. Maria Maggiore till the time of vespers, and observe the behaviour of the officiating clergy. At the ringing of the bell, he will see eight or ten priests (the canons and minor canons), wearing robes, some of silk, some of ermine, emerge from a hall, which, judging from its remaining splendour, one would suppose to be the vestry, though the demeanour of these priests, talking loud and irreverently to each other, might lead the beholder to form a very different opinion. And about what do you imagine they are conversing? Any theological or mysterious question which St. Anselm of Aosta or St. Thomas Aquinas may have overlooked? Alas! they are, to be sure, speaking of the *book of dreams*, or the *lottery*, and the *failure of cabalistic devices*, on which they have been speculating, and which they never disconnect from their breviary and calendar. You may detect in the faces of some of them indications that they have just emerged from the temple of Bacchus, at the summons of the bell calling them to say vespers. Arrived at their stalls, neither the presence of God nor the fear of scandal will check their conversation. . . . It is thus that, in Santa Maria Maggiore, the profane taunts and foul oaths of Calvary are, day by day, launched at these services. That

looking about here and there ; that speaking in the ear of the person sitting next ; that sending of messages from one stall to the other ; laughing, chattering, jesting, and otherwise filling up the interval between alternate reading of the psalms ; and even leaving the stall to go into the vestry, to come back to the stall ; and that hurrying and mumbling away of the prayers, so as to have vespers and compline over in a quarter of an hour's time . . . such is the daily service at this sanctuary."

Many such avowals this writer makes, and ends the chapter with these emphatic words :—" We have read, from one end to the other, the 'Inedited Records,' published by Bianchi Giovini ; we ran over the three volumes of the 'Rome of the Popes,' published by Pianciani ; nor have we omitted the pungent writings of About—and we are bound to state that all the little stories and anecdotes recorded in those publications are no fables or libels, but, on the contrary, the most painful accounts of the truth. We record this fact, with no wish to impute it to our good mother, the Catholic Church, but to protest against the worthless sons and ministers of hers, whom she is the first to blame and to condemn, and to show our sympathy with her under the cross she has been made to bear. . . . I am a Romagnuolo—that is to say, from the province which has lately shaken off the papal yoke ; and, as a priest and a Catholic, I must honestly say to my countrymen, *You are wrong to withdraw your old devotion towards the holy Father ; nevertheless, I hold it to be my duty to declare to Count Montalembert, that no divine, or journalist, or politician, will ever be able to persuade these people to submit their neck to such a yoke as we have described in the foregoing chapters. No human or Divine law can bind a people to a political martyrdom.*"

Passing on to chapter xiv. of the volume, we read as follows :—" It remains to be seen if the Italian revolution be an attempt against religion. For the honour of Italy, and the fame and wisdom of the Italians, I would not believe this to be the case. I will, however, say that our youths have been exasperated against religion by the violent opposition, the disappointed expectations, and the disloyal events, to which the clergy are no strangers. Certain it is, that the symptoms of irreligion and of sectarian and atrocious views have made their appearance there where liberal aspirations have received the greatest check. Tuscany and Piedmont are more truly Catholic—and Cardinal Corsi himself confessed it—whereas the young men of the Romagna are constantly twitting the clergy by these charges : '*Since you say that religion prevents our having our own country, we shall have it without religion !*' Alas ! the countries in which heterodox proselytism is rife,

and aspirations incline to schism and heresy, are Italy and Poland—that is to say, countries, the most sincerely and extensively Catholic of yesterday, but now the most tried and opposed in their national wants. That paltry proselytism of the heterodox party which has settled down among us proceeds, less from conviction, than from spite and hatred to the attitude of the clergy against all legitimate liberty : nor would the heretical ministers, the Methodists, the Evangelicals, the Anglicans, have been so successful, had it not been for the *false position* of the Catholic priesthood, suspected by the people on account of its aversion to the *national movement*. . . . Indeed, it seems as if to the Creeds and the Ten Commandments, the twenty-five millions of Italians had been catechized to add that *it is a dogma, or nearly so, that they should be an unhappy people!* The debates of the clerical papers intimate this, without perceiving that they are instigating the people to renounce their faith, rather than their happiness. A fine way for making religion loved, to represent it as a political yoke round which clank manacles and fetters ! ”

In the succeeding chapter Liverani reviews the organs of Antonelli and the Jesuits, *La Civiltà Cattolica*, the *Letter* on the Roman question, by Montalembert, to whom he addresses himself in an introduction to the book, and several papers and pamphlets of the clerical or retrograde party, which he taxes with intolerance, ill faith, fanaticism, revolutionary insinuations, and lying, and a tone altogether alien from any religious principle. He also replies to the grave accusations of the reactionary press against the King and the new Government, and lays bare the Roman question, descanting on the proposed settlement of it made by various writers, and proposing his own in these very significant words : “ History, then, tells us that Italy must have a political chief, as she had one in the French, Italian, and German line of emperors—history tells us that the Italians then wished to have the empire transmitted from one Italian prince to another, and that the Popes did accede to this, by crowning Guido, Lambert, and Berengario—and history tells us, that if we return to the state of things ten centuries ago, if we except the cruelty and barbarism of the age, as in the time of Berengario, the Roman question may yet find its solution in that alone.”

The author is familiar with all the past and contemporaneous history of transactions and men in connexion with the Roman question—treats the subject with soberness and dignity—proves everything by documents, and speaks with as much affection and reverence of the Pope as Passaglia has done. The two writers, however, have their characteristic differences : Liverani’s treatment of the subject is more

like that of a courtier and a man of the world, while Passaglia has handled it as St. Jerome or St. Bernard would have done. We cannot find room for further extracts from this valuable work ; we shall only add that Liverani is familiar with all the literature of Europe relative to the Roman question, and has written on the point several voluminous historical works in Latin and Italian. Historical records, canon law, liturgy, and the Pope's protestations, have been shown by him to concur in establishing the fact that Rome has never been without a sovereign independent and totally distinct from the Pope. First, the pagan emperors held the sovereign power—to them succeeded the Greek emperors—then quoting Pope Innocent III, "*Apostolica sedes in persona magnifici Caroli, Romanum Imperium a Græcis transtulit ad Germanos*"—he follows up the thread of history through the French, Italian, and German emperors of Rome. And by the aid of the Liturgy, which still prays for the Roman emperor, and by the protest of Pius VII. at the Congress of Vienna, he makes out that Italy has the right to choose a king for herself, and the Pope should crown him the *Emperor of the Romans*, thus saving both the Papacy and the kingdom of Italy, and, in all but the uncouth and extraneous elements of the middle ages, restoring the place and settlement of the empire at the time of Charlemagne and Pope Leo III.

We may safely recommend Liverani's book as a guide to the *penetralia* of Rome, which may fittingly supplement such older works as Platina's.

Turning now from Liverani's book to the *Colonna di Fuoco*, we would call attention, in the first place, to a leading article of the date Feb. 5, entitled *Leggete la Bibbia*. Who would have ventured to predict such a phenomenon at Naples two years ago?

"Surely it should not need to be said, Read the Bible. The Bible is naturally the book for all Christians, as well laity as clergy, women as men. In the Bible is the Word of God which all ought to know meditate on, and apply. It is the proper work of ecclesiastics to make the Bible all their study, to teach its true and uncorrupted sense, and of every other Christian to have recourse to them for solution of what difficulties they meet with in its perusal. In the first ages of the Church women read the Bible as well as men, and the most saintly pastors enjoined its constant study. If every Christian ought to have the sacred volume in his hands, how much more should not the clergy, to whom in so especial a manner the Word of God is committed?

"It is unpardonable that Catholics, and above all ecclesiastics, should

ignore this duty of studying the Bible ; nay, that some of them should never have so much as seen the volume. All the Jews, priests, Levites, laity, men and women, were acquainted with their Scriptures, and heard its precepts read from their youth. And does the Bible make a difference between the privilege of the Hebrew people and the Christian ? Christianity is but the development and complement of Judaism. And if the doctrine of the Gospel is more sublime, ought not the obligation of Christians to have ever in their hands the New Testament which contains it to be so much the greater ? Yes, the exhortation of St. Peter is addressed to all the faithful (1 Peter i. 19), and St. Paul writes to all the Thessalonians, ‘Prove all things ; hold fast that which is good.’ To study the Bible is only too plainly the duty of every Christian.

“The ignorance of the Bible among the Catholics is one of the chief causes why they have not the true virtue, the true knowledge, the power, the concord, the progress, the liberty, which they would otherwise possess. How many evils are abated when the study of the Bible is encouraged ; popular aspirations are reconciled with vested rights, and a higher standard of morality is attained. It is easy to perceive, then, why Italy is so attacked, betrayed, and slandered by her own sons—why her people have not all that elasticity of rebound we might desire—why among so many of the Catholic clergy and laity the temporal government of the Pope is believed, or pretended to be believed, as a dogma of faith. There is a lack of the knowledge of the Bible, and also of the morality of the Bible.

“And therefore we call on the Government to introduce into the schools the study of the Bible, that the religion and the morality of the Bible may be promoted among the people, among the clergy. Such a step will redound to the good, not only of Italy, but of the whole Church.”

“The same subject is resumed in the *Colonna* of March 1st. Remarkable enough is the adoption in it of the word “Romanism” to discriminate true from pseudo-Catholicism. This might teach even the Paris correspondent of the *Guardian* a lesson to be more careful in the use of terms. “It is wonderful that Catholic priests do not attend to what is the proper study of the priesthood—the study of the Bible. It is wonderful that Romanism reproves, condemns the study of the Bible by the laity, and by you, too, ministers of the Gospel. The priest’s lips are to keep knowledge, but how shall men learn the law at his mouth if he study it not himself ? See 1 Cor. iv. 1, 2. . . . We ought faithfully to dispense the Word of God as Christ did, and His Apostles, to be the food and medicine of souls. What meant of old the Urim and Thummim ?

Call to mind that threat in Hosea (iv. 6), St. Paul's description of the man of God as 'apt to teach,' and what that apostle wrote to Timothy (iii. 16). On the priest's knowledge of the Word of God depends his own salvation and that of his hearers (Rom. x. 14, 17). And the Word of God is the Word of the Bible.

"... We daily utter the prayer which Christ has taught us, 'Pater noster, qui es in coelis, sanctificetur Nomen Tuum!' But how can we be said to hallow that Name while we neglect the command which our Lord gave to His Apostles, to preach the Gospel to every creature?... Read also our Lord's description of the Good Shepherd and the hireling (John x. 1—12).

"The priest who is ignorant of the Bible hurts the faith by teaching false doctrines himself, by admitting the false doctrines imposed by superiors, and by resisting the propagation of the true doctrines. The ministry of the Word has been committed to the clergy; and unless they discharge it, they are not faithful pastors, but the hirelings portrayed in the parable. St. Paul corrected the Vicar of Christ, St. Peter; and St. Peter himself teaches, 'It is better to obey God than men.' A pastor who teaches otherwise than the truth of Christ is a minister, not of Christ, but of Satan. And Antichrist is fought and vanquished by that two-edged and sharp sword proceeding out of Christ's mouth, which is the Word of God.

"On the other hand, when the priest is enlightened with the knowledge of the Bible, not only does he distinguish truth from error for himself, but he hinders ignorant and false pastors from corrupting the faith, distorting the Gospel, aiming at unrighteous pre-eminence, and leaguings with tyrants to oppress the nations. Priests thus enlightened will be able to introduce into the Church the fairest reforms; and reforms will then be more willingly welcomed and promoted—reforms which will issue from the Church herself. What glory will not accrue to religion!—what blessings to the people!

"Brethren, let us be priests such as Christ would have—instruments of all human happiness—to whom is specially intrusted the procuring for mankind happiness beyond the tomb, and to whom nothing can be alien which tends to promote man's happiness upon earth! Shape we our mission by the Bible; that is the book of the priest, the book of truth. Let us have that ever before our eyes and in our hearts, to set the nation in the right way, and to restore to the Church that purity and simplicity which Christ gave to her! Thus let us promote the glory of God, the interests of our country, and the welfare of all mankind!"

But striking as is the appearance in Italy of such articles as those of

the *Colonna*, we scarcely know whether the *Mediatore*—the organ of Passaglia and the intermediate party—has not of late contained matter more startling still. The latter journal, in its tenth number, of March the 8th, undertook to discuss “The probability of an Ecumenical Council, and its consequences.” Reasons are there given why the invitation of so many bishops to Rome, next Whitsuntide, ostensibly for the purpose of assisting at the canonization of the martyrs of Japan, should be considered a mere pretext to draw thither the whole Latin Episcopate, and form a regular General Council. The paper taxes with irregularity and duplicity the whole of the circular, and suspects that when the simple-minded bishops are safe in Rome, the brief of synodical convocation will be produced, by which means the danger of alarming them will be averted. The letter has been issued by Cardinal Caterini, Prefect of the Congregation of the Council, and not by the Prefect of the Congregation of Rites, as it ought to have been, did the Pope mean nothing more than the assistance of so many bishops at the canonization. Then, again, they ask, “What fresh errors have arisen among the believers to be censured, or *what new question is there which requires to be defined?*”

But, “as to the consequences, should this Synod take place, they may be very serious. We cannot deny the importance of even an expression of mere opinion on the part of such an imposing assembly. It might seriously disturb the timid and unenlightened consciences. It might be the indirect source of grave scandals and deeply painful divisions; since, however incompetent its authority, it might embolden the internal and external enemies of Italy, by giving them the appearance of religious champions. At any rate, it would not prevail on the Italians to cease from their wish and endeavour to complete the holy and glorious work of procuring their country’s unity.”

In another number of the *Mediatore*, Passaglia makes a very respectful examination of an article on “Italy and the Future,” published in *Il Paese*, a Neapolitan paper, of the 18th February. Judging from the quotations in the *Mediatore*, it is a startling one. It contemplates neither more nor less than a *religious reform*, without which the Italian kingdom can never be established. The *Paese*, be it remembered, is a political paper, and, as far as we can see, the first to moot this delicate question, although thinking men must have long since felt that it would inevitably come to this. The following extract will give some idea of the article in the *Paese*:—“The word Emancipation may have different and comprehensive meanings, which, however, are so intimately related to each other, as to be madness to separate; and a people that set their heart to accomplish their freedom should do it

out and out completely. No emancipation is complete and perfect unless it embraces all the orders and classes of which it is composed ; that is to say, the political, scientific, and religious orders. A revolution by which only one of these orders is emancipated cannot be called successful, inasmuch as it is impossible to be politically free and religiously enslaved." And, after stating both the political and scientific triumphs of modern civilization in Italy, it winds up in these words :—" What change has yet taken place in the religious element in Italy ? None. Rites, dogmas, creeds, whether true or not, compatible with human reason and the people's benefit or not, all has been retained—nothing is removed. In this most important order there is not one step taken, not one reform, not a change. . . . Papacy oppresses and torments the heart of Italy, and yet there are not wanting those who call it a Christian institution ; diplomacy treats it with deference, and with almost childish devotion tries to remove it from its obstinate immovableness ; and the works of Liverani, and of the *Mediatore* of Passaglia, try to conciliate it with the people's cause. Those monks turned Liberals are too credulous, or dissimulate. . . . Italy will never be free and independent, unless the revolution which has begun in the political order will be courageously followed up in the scientific—but, above all, in the religious order. When, out of the rubbish of these old institutions, new ones shall be firmly established, then we may with truth say, ITALY IS MADE ! "

Of course Passaglia cleverly replies to that article ; but the fact alone that such a grave writer should notice the article sufficiently proves its importance. Indeed, it renders it better known, and its principles—the right and practicable ones—more appreciated.

(*To be continued.*)

MISSIONS TO THE EAST—RIGHT AND WRONG.

THE pseudo-Protestant Missions to the East have come upon evil days. The defection of the Armenian proselytes at Pera and their manifestoes have already been commented on in this journal. Intelligence has since been received of the sudden death of Dr. Dwight, in America, which he was revisiting after a stay of thirty years in the East. Moreover, the whole work is labouring under financial difficulties. The sectaries of the United States, by whom it has hitherto been chiefly supported, are appealing to their English co-religionists in aid of their preachers' training academies—at Bebek, near Constantinople, with 14 students ; at Kharfoot, with 30 ; Aintab, with 25 ;

Abieh, in the Lebanon; and Ooromiah, in Persia—and of their female seminary at Haskeuy.

Respecting the institution at Ooromiah, Mr. Shedd writes from thence: "There have been 50 pupils. All the communicants of their number are from the advanced classes. Of 62 who have previously graduated out of this College, 56 are in full communion; 40 are labouring as preachers; 15 are school-teachers and evangelists."

The organ of the "Evangelical Alliance" thus speaks of the Mission of which this Ooromiah Academy is the centre:—

"Fain would we speak of the field of Koordistan, and of the work wrought among the Nestorian people. Never do we remember having heard of such a catholic spirit as that by which the devoted Missionaries there have been actuated. They came among a benighted people, Christian only in name, followers of an Episcopal Church boasting of its apostolical succession. They have enlightened that Church, by giving it the Gospel, but made no proselytes from her communion. The native pastors prepared by the American Missionaries have been ordained by the Nestorian Bishops; and one instance, in later times, has been given of a corrupt Church becoming reformed, while her constitution and Church-government remain the same."

The statement that the American Missionaries have made no proselytes from the Chaldæo-Persian Church is one we should like to see verified. The very different course they have elsewhere pursued makes us hesitate to give it full credence. Take, for example, their conduct with regard to the Armenians:—"Their Mission to the Armenians commenced in 1830, and at Pera, or Constantinople, as being the most central point. For a period of fifteen years or more, the Missionaries declared, repeatedly and emphatically, that they had no wish or design to interfere with the Oriental Churches; all that they aspired to do was, to 'preach a pure Gospel!' They could not, at that time, have maintained their position a day, on any other principle. Subsequently, however, and with the opportunity, their real design was unfolded, and, in violation of their former pledges, they began, by preaching and in other ways, to incite their converts to leave their old Church. Books of a certain stamp were printed and circulated. Their converts, notwithstanding their immaturity, were called on to lead in extemporaneous prayers; and in these devotions, prayers were offered for the conversion of the patriarchs, bishops, &c. &c. As early as 1844, the Rev. Drs. Anderson and Hawes, having gone, for the sake of consultation, to the East, it was formally resolved, that these converts 'are to be recognised as Churches,' and 'that the reformed Churches are to have no reference to any of the degenerate Oriental Churches.' The

first formal organization of the 'Evangelical Armenian Church' took place at Pera, in 1846. Among the works (one hundred and nineteen in all) which the American Board has published in the modern Armenian language, are the following, which show, clearly enough, the ecclesiastical tendency and design of their work: 'Assembly's Shorter Catechism, with Proofs;' 'Church Member's Guide,' pp. 167; 'Exposition of an Apostolic Church,' pp. 48; 'Protestant Confessions and Catechisms,' pp. 265; 'Rule of Faith,' pp. 402; &c. &c."

We shall not now pursue further the history of the growth and present misfortunes of the American proselytizing system in the East, but would refer those who seek further information to the *Review* from which we have just quoted. In the same publication will be found also a frank acknowledgment of the smallness of the results of the Missionary efforts which the American Church herself has set on foot. But it is satisfactory to observe that hitherto she has done nothing to incur reproach on the score of *proselytism*, whether at Athens or elsewhere. She has continued to act on the belief that "a Mission to decayed Churches, and a Mission to the heathen, must, to be successful, use different methods, adapted to the entirely different condition, conceptions, habits, and circumstances, of the two different classes of people. If the Greek Church, or the Armenian Church, is in reality a branch of the Catholic Church of Christ, then, in the words of the American Reviewer, as an organic body, with an organic life, and organic laws, the only method of treatment adapted to its condition, and the only one on which we have a right to look for the blessing of the Great Head of the Church, is organic, constitutional treatment; and this, only in accordance with the rights and prerogatives of those Churches themselves. If this is Christ's method, we may quite safely leave Him to vindicate His own honour, in His own way, and in His own time. The great work to be done, therefore, in such cases, is to build up, not to overthrow; to restore, and reform, and purify, not to destroy."

This true and right principle of action was clearly recognised in the "Letter of Instructions" from the pen of Bishop Griswold, on the establishment of the American Episcopal Mission to Greece; and even more clearly in the Letter of Instructions from the American House of Bishops to Bishop Southgate, when he was sent out to Constantinople. The latter Letter has but recently been published, and we shall therefore conclude with subjoining it in full. "Its recognition of the Catholic Church, of the Creeds"—as the journal to which we are indebted for it remarks—"in which every Churchman solemnly before God professes to believe as part of his Faith, could not be more

explicit; and the principles, on which the Letter is drawn up, are as unchangeable as the Faith and promises of Christ."

"TO THE RIGHT REVEREND HORATIO SOUTHGATE, Foreign Missionary Bishop of the Protestant Episcopal Church in the United States, in or at the Dominions and Dependencies of the Sultan of Turkey.

DEARLY BELOVED BROTHER,—In setting you apart to the Office and work assigned you by the vote of the General Convention of this Church, we are not unaware of its peculiar delicacy and difficulty. Promoted to the dignity of a chief pastor in the Church of Christ, you are to go forth to exercise its responsible trust in circumstances that allow no claim of territorial jurisdiction, or fixed limits of official ministration. Beyond the brethren in the Ministry associated with you in your Mission, and the few lay members of the Church who may be residents or visitors from time to time in the Dominions and Dependencies designated as the boundaries of your Mission, you will have no direct pastoral charge or oversight, nor is it, in the remotest manner, any part of our design to gain one. You are to be pre-eminently an Ambassador, the head and manager of an Embassy of love and peace and brotherly sympathy and anxiety, to the brethren in Christ among whom your ministries will be discharged. To remove the land-marks by which the line of spiritual jurisdiction is determined, you will regard as a crime justly displeasing alike to God and man. To take away the flocks from their own Chief Shepherd, whether violently, or by subtle craft, you will utterly decline and abhor. Recognising all the rights derived by long succession, through His own Apostles, from the Lord Jesus Christ Himself, to the existing Heads and Governors of the Churches for whose advantage your Mission is designed, you will live among them as a brother among brethren, in all humility and peacefulness and love, avoiding every kind of claim or authoritative interference, that could by any possibility become the ground of jealousy or suspicion. To stir them up to the full appreciation of their own responsibilities and privileges, and the effectual discharge of their own duties, is the main object of your Mission, and you will never lose sight of the danger of frustrating that great object by awakening misapprehensions (for a disposition to which the conduct of others has given so much occasion) concerning the means employed. Your investment with the Episcopal Office has in view principally the facilitation of your intercourse with the Heads of the Eastern Churches, as an equal with equals, and the adequate supervision and control of the brethren associated with you as delegates to those Churches, that one mind and one spirit pervading all your counsels and operations, caution, prudence, delicacy, and sound discretion, may appear at all times in all you do. You cannot be too careful to eschew everything wearing even the appearance of intrusion, encroachment, or usurpation. You seek no home or establishment in the East. Your errand is one of counsel and help to those who are there at home, rightfully established in a trust, the full importance of which you are to labour to bring them more and more to perceive, while you strive with them and for them, that they may be enlightened and strengthened for its

full discharge. You go forth to Churches completely organized, and in possession of the entire deposit of Faith, Discipline, and Ritual, but reduced by oppression and its consequences, ignorance and error, to a state of degradation, alike disgraceful to the Christian name, and dangerous to themselves. Bearing to them the message which the beloved disciple brought from Him who walketh in the midst of the golden candlesticks, 'Be watchful and strengthen the things which remain that are ready to die. Remember how thou hast received and heard, and hold fast and repent.' But bear the message of the Apostle in his spirit—a spirit of meekness, holiness, long-suffering, and gentleness; of love, that beareth all things, believeth all things, hopeth all things, endureth all things. Be not slow to testify against departure from the teachings of the pure Word of God, as held in the Church of God in all ages, whether of doctrine or practice; but be sure to do so in humility, as a witness, not a judge, and in love, as one desirous of the exaltation, not humiliation, of those whose error or deficiencies it may become your duty to expose.

In matters of Discipline and Ritual, you are well aware that it is no part of the design of your Mission to introduce novelties or the desire of change among the brethren whom you visit, still less to impose upon them, as models, our own peculiarities, while you exhibit the beauty of holiness in your own private and public conduct and in the religious service, which, jointly with your clergy and such of the laity of this Church as may be at the place of your sojourning, you will deem it alike your duty and your privilege to conduct in strict conformity with *our* rules and usages, practised, because sanctioned among us, as deemed good *for us*, but in no wise obtruded upon our brethren or set in invidious comparison with theirs.

To strengthen the unity of the Spirit in the bond of peace, not to bring about uniformity, is your errand. That our brethren in the East may draw the full measure of spiritual benefit from the Ordinances of the Gospel, which they have received from their fathers, the blessed Saints and Martyrs of former ages, and may combine their outward use with a clear perception of their spiritual character and import, will be the object of your labours.

Those labours you will direct *in no case to destruction*, not even when you may find what you deem error in doctrine, or corruption in practice, prevailing most hurtfully or extensively. By speaking the truth in love you will most effectually accomplish the task before you. Review the truth and holiness which error and superstition may have overlaid. Proclaim the Gospel in its purity and power. Appeal to the acknowledged standards of Faith and Discipline, and, by their application and enforcement, endeavour to bring back the better state that preceded present deterioration. This do in modesty and tenderness, as suggestive, not inculcating; in brotherly love discharging the duty of a brother, not arrogating the office of a judge, nor presumptuously lording it over the heritage of God.

To further the healings of the divisions that have so long distracted the Churches in the East, as well as to bring about a full and free inter-communion between them and ourselves, will be an object of your Mission;

but an object to be prosecuted with the most solicitous caution and discretion. In such an undertaking, the interests, not only of the Church, which you represent, and of those to which you are sent forth, but of the whole Catholic Church, are at stake, and may be compromised by rashness or overhasty zeal. Let no important steps be taken, not merely without deliberate and sufficient advisement, but without express consultation and sanction of the Ecclesiastical authorities of this Church. Truth and Order must not be sacrificed for the sake of union. That whatever is done in the visible restoration of the Church may be done surely and effectually, it must be done with the strictest observance of established rule and adherence to settled principles.

In the revival and reunion of the Eastern Churches, a further aim will be to provide for the extension of the Gospel to that large portion of the inhabitants of the Turkish Empire which is yet destitute of the blessings. To the Churches of the soil the providence of God has committed the care of that benighted part of the human family. It may be our privilege to stir up and prepare our brethren to do their work and reap their rich reward. Such must necessarily be the result of their own increased knowledge of the riches of the love of Christ, and practice of the worship of God in spirit and in truth, and of the concentration of their energies and strength by union. Labouring for such increase of knowledge, purity and worship, and reunion, you will be most effectually labouring to bring about the subjection to the Gospel of those who are now perishing in unbelief, and will earn for yourself and the brethren whose direction is committed to you, the title of Missionaries, in its fullest sense.

As such, dear brother, we commend you to God, and to the word of His grace, charging you before Him, that it be your unceasing care and study to make yourself and the brethren in the ministry committed to your jurisdiction, examples both to believers and unbelievers of the lively efficacy of the glorious Gospel of Salvation; showing forth its power in word, and conversation, in charity, in spirit, in faith, in purity. Let not your good be evil spoken of. Give none offence. Be not partaker in the sins of others. The soundness in the Faith and holiness of life to which we all are bounden, becomes specially requisite in the honoured instruments in the revival of the Lord's work where it is decayed, the chosen vessels for the communication of His grace to the needy portions of His household. In Him and the power of His might, be strong, and to His name be the glory now and for ever more. Amen.

PHILANDER CHASE, Presiding Bishop.

Signed in New York, Nov. 5th, 1844, by WILLIAM ROLLINSON WHITTINGHAM, Bishop of Maryland."

. The third member of the Committee, Bishop Henshaw, would have signed this Letter, but was prevented by an unavoidable absence.

Correspondence, Documents, &c.

THE SAWYERPOORAM TRAINING INSTITUTION.

[We are enabled, through the courtesy of the Rev. Principal, to publish the following yearly report of this establishment in Southern India.]

Our Training Institution continues in a flourishing condition. During the past year we have been engaged in working out the several plans, &c., which our Diocesan and Local Committees have laid down for the greater efficiency of the Institution.

In March last, the Government Inspector, Colonel Pears, visited us and spent some six days in examining the students, assisted by the Deputy-Inspector, Mr. Fitzpatrick.

From the long written examination of the Government Inspector, the annual *visd voce* examination by our Tinnevely Local Committee, and the Christmas examination (which is for the most part a written one), the papers being circulated to the members of the Local Committee, a pretty accurate estimate of the attainments of the students may be formed. Col. Pears shortly after his visit forwarded me a report of the state in which he found the Institution. He was pleased to say, that he saw a marked improvement in each subject examined, and a falling off in none. As the whole of the subjects examined by him, with the exception of the Tamil language and literature, belong to the especial department undertaken by my colleague, our excellent training master, Mr. French, all the credit of this is justly due to him, and Colonel Pears remembered this and remarked on it in his report. During the past year we have introduced several new subjects into our syllabus, not, however, losing sight of the maxim that quality rather than quantity is to be aimed at, and that it is better for our youths to be well grounded in essential points than sent out having a loose and smattering knowledge of many things. Thus, in my own department, I have commenced a series of lectures on the "Art of Preaching" and "Early Church History," and Mr. French has formed and is carrying on classes studying Trigonometry and Latin. Every Monday morning each of the elder boys in turn delivers a short sermon from a text given him the previous Monday and which during the week he has been preparing. Until greater efficiency is attained I allow short skeleton notes to be used in the delivery, but I hope in time all external help may be dispensed with, as it is of such deep importance these young men should be able to speak to their countrymen of Christ and His salvation with nothing in their hands but their Bible. Further to enhance this place as one of *Training*, at the suggestion of Colonel Pears and also of our Local Committee, we are building a practising or model school, which is to be worked entirely by our senior boys. The school will hold about forty children, who will come in daily from the surrounding villages. We hope by the time of our next annual inspection to have it in good working order. The gymnasium, a grant for which the Diocesan Committee have kindly sanctioned, is in course of construction, and will be a great help in the physical training of the boys.

This part of their training, however, has not been neglected. Every day for an hour and a half the boys work in the several gardens, under our

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own supervision—a practice we find highly conducive to their health and discipline.

The practice of exacting six months' fees in advance is still observed and is very successful; not the slightest objection is raised, and the fees are very cheerfully paid. The taste for buying their own school-books, too, is on the increase amongst the boys, and is one sign of a healthy state of things. Nearly half of them subscribe for the Tamil magazines, published by the Missionaries in Palamcottah and Nagercoil, and many of them buy copies of any interesting vernacular books which may be published. It will please our friends to hear that I have almost sufficient funds collected wherewith to build a school chapel. The present building, in which our daily prayers are conducted (my lecture-room), is inconvenient in many respects, and with our increasing numbers too small for comfort. I have commenced the erection of a small building in the school quadrangle which shall be used for a school chapel and for no other purpose. The Parent Committee of the Christian Knowledge Society have very kindly given me 20*l.* towards this object; we have raised amongst ourselves at Sawyerpooram another 20*l.*; and from various kind friends in England and India I have received sufficient help to enable me to begin this good work.

In conclusion, reviewing generally the conduct of the boys during the past year, everything considered, we have much cause to be thankful. In every large school or college in other lands, as well as in this, it has ever been found that evil is mixed with the good. We are not an exception here. But neither Mr. French nor myself have had any serious cause for uneasiness; now and then something goes wrong, but it would be an ideal place were it otherwise; and if there has been at times some little thing to feel sorry at, there has often been much at which we could rejoice.

(Signed)

JOHN EARNshaw, MA. *Principal.*

MINUTES OF A CONFERENCE OF THE CHURCH OF ENGLAND KAFFRARIAN MISSIONARIES,

HELD AT KING WILLIAM'S TOWN.

8th and 9th January, 1862.

AFTER Litany said in church, at 9.30 A.M., the Missionaries assembled at Government House, lent to them for the purpose by the Lieutenant-Governor, when the business was commenced by an address from the Bishop, of which the following is an outline:—

1. They must bear in mind their work was spiritual work. Real Christians would be reproductive, as a plant bearing seed in itself.

2. Their work was chiefly evangelizing, making disciples by baptism. They were not pastors of native churches, which must not be dependent on foreign aid for the pastoral office.

3. Means for work of evangelizing—

(a) Direct: Preaching; teaching in schools; circulation of Scriptures and books.

(b) Indirect: Influence by medical aid; industrial arts.

On the former, the Bishop urged the importance of a thorough knowledge of the native language, and the value of instruction by catechizing. On the latter, he drew attention to the peculiar circumstances of the Mission.

4. *Translations.* The Prayer-Book in Kafir would soon be finished by the *Society for Promoting Christian Knowledge*. He invited their attention to a suggestion from the Society as to the mode of spelling to be adopted.

After inquiries and conversation as to the state of the different Missions, &c., the following resolutions were adopted:—

“ That with reference to the settlement of natives on Mission stations, it be a recognised principle, not only that such natives should be no pecuniary burden on the Missions, but that their occupation of the lands should be a means of aiding in the support of teachers among them, with a view to an ultimate provision for the maintenance of a native ministry.

That in all except special cases, the parents of children boarded in the Mission schools be required to contribute at least a sufficient supply of proper food for their children during the year, and clothing also, whenever they are in a position to do so.

That industrial training in the schools has been found by experience to be a valuable handmaid to missionary work, by forming habits of industry and order, and preparing the pupils to be more generally useful in whatever station of life they may hereafter be placed.

That when the pupils are so trained as to qualify them to gain their own livelihood by their trades, a powerful impulse is given to the general advancement of civilization among the natives.”

The Conference then adjourned till next day.

January 8th.

Litany at church, at 9.30 A.M.

The first point this morning was the subject of native agency, to which the Bishop had directed their attention.

It was reported, that at several of the stations native converts were voluntarily engaged, in divers ways, in promoting the spiritual welfare of their countrymen—visiting kraals for services on Sundays, acting as readers in churches, visiting the sick, and so on.

That at the present moment native converts were carrying on the usual services in the absence of the Missionaries; that they were very ready to attend and assist the Missionaries in their preaching tours, in some cases supplying horses for their use.

This was regarded as satisfactory; and it was the opinion of the Conference, that when such services were confined to Sundays, or only occasionally on other days, they should be voluntary and unpaid. It was recommended that all such agents should periodically receive spiritual instruction from the Missionary.

On the subject of native agency, there was further discussion on the remuneration and status of native teachers, and the expediency of sending native youths to England. The general conclusion was as follows:—

“ 1. That in regard to sending youths to England, in particular cases

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It would be desirable to do so, but that in other cases a training at the Grahamstown Institution would suffice; and that all the higher class of school teachers should receive instruction there.

2. That the position of teachers who have passed through the Grahamstown Institution should be assimilated to that of the better class of native interpreters, constables, and others in Government employ; and that the domestic habits of the students at the Institution be regulated with a view to such a position.

3. That the question of the efficient maintenance of the Grahamstown Institution be pressed on the Society at home, it being the strong opinion of the Conference, that its permanent establishment is absolutely essential to the growth and development of the Mission work."

VII. Discipline.—Regulations of last Conference referred to and confirmed. The meeting was of opinion that it was desirable that, in certain cases, there should be some formal act both for the cutting off of offenders from the communion of the Church, when necessary, and for receiving the same, when penitent.

VIII. Translation.—Rev. H. R. Woodroffe reported that he had made a new translation of the Prayer-Book, as far as the end of the Epistles and Gospels. The Rev. W. Greenstock had made a new translation of the Communion and Occasional Services. The Rev. H. J. Waters had gone through and revised the existing translation.

IX. The question of the orthography of Kafir words, in connexion with the suggestions from the Secretary of the *Society for Promoting Christian Knowledge*. It was unanimously decided,—

"That in consequence of the general prevalence of the present method of spelling, it is impossible to make so great an alteration as the adoption of the system of Lepsius would require."

Afternoon Sitting, 4 A.M.

XI. Finance.—This subject completed, the Bishop called their attention to a letter from Rev. E. Hawkins, Secretary to the *Society for the Propagation of the Gospel in Foreign Parts*, stating that whenever the Synod of the Diocese should appoint a Board to superintend the Mission expenditure, he had no doubt the Society would consent to place their grants at its disposal.

It was then resolved,—

"1. That the Society be informed, that by an Act of the Synod, with reference to Missions, the Conference of Missionaries meeting under the Bishop is recognised as the Board for management of Mission affairs, as contemplated in the letter.

2. That the Society be requested to place their grants at the disposal of the Board, subject to the usual conditions.

3. That the attention of the Society be called to the accompanying estimates for the present year, as showing the impossibility of extending the present operations of the Missions in this Diocese, without largely increased grants from the Society."

Inquiry was then made as to the amount of contributions received from the natives during the year, in accordance with a resolution of the last

Conference requiring an annual return of such offerings from each station ; and it appeared that of a sum of about one hundred pounds raised on the Missions, for various purposes, during the year, fifty pounds at least had been contributed by the natives themselves. In connexion with this subject, it was further recommended that every native Christian be encouraged to make a special Easter offering towards the funds of the *Society for the Propagation of the Gospel in Foreign Parts*.

The whole proceedings terminated with an Evening Communion Service at Trinity Church, the Bishop preaching the sermon. The offertory, amounting to 4*l.* 10*s.*, was devoted to the All Saints' Mission at the Bashee.

THE SCOTTISH CLERICAL DISABILITIES.

(From the Cambridge Chronicle.)

LETTER I.

SIR,—As the Bishop of London has called attention to the unjust disabilities under which clergymen ordained in Scotland labour, when desirous of officiating in England, and as I find many otherwise well-informed Englishmen do not quite understand the point at issue, I beg leave to place the matter briefly before your readers.

1. The old ecclesiastical law by which the Church of England, before the Reformation, recognised all duly qualified clergymen, wherever ordained, is her law still.

2. In virtue of this law, she recognises the Orders of a Romish Priest, wherever ordained, so that the moment he renounces the errors of Romanism, he is eligible to hold a curacy, or receive preferment in the Church of England.

3. In virtue of this law, she also recognises the Orders of clergymen ordained by Bishops of her branches in Scotland, the Colonies, and America, so that all clergymen of these offshoots may, under certain conditions, officiate in England.

But, while *Colonial* clergymen are allowed to hold curacies and livings in England, under conditions specified in the Act, no such indulgence is extended to those ordained in *America* or *Scotland*, unless by private Act at a cost of 300*l.*

And yet, Scottish are identical with English Orders, as a reference to any work on Church history will show ; for, when Episcopacy was re-established in England after the Restoration, it was also re-established in Scotland, by the consecration in Westminster Abbey of four Bishops for Scotland, from whom the present Scottish Bishops trace their descent. True, the Scottish Episcopal Church was dis-established in 1688, and persecuted during the eighteenth century ; but surely it did not therefore cease to be a branch of the Church, or lose communion with its English sister. Did the Church of England cease to be a Church during its suppression by the Cromwellite fanatics ? Would it lose its sacred character, if any form of dissent were made to-morrow the established religion of England ?

The result of the present virtual persecution (for it is little less) is, that if circumstances oblige a clergyman (duly ordained by a Scottish Bishop) to settle in England, he is treated by many of his fellow-churchmen as an alien; *he cannot hold a living, or even a curacy*, and can only officiate by licence for two Sundays—a self-evident inconsistency; for if he is not qualified to officiate permanently, why is he allowed to officiate at all? Either his orders are valid, or they are not: if valid, he is a priest everywhere; if not, he is a priest nowhere. He may, however, see the Dissenting preacher who conforms, ordained, while he himself, already in Orders, cannot of course be re-ordained. He may see the Romish priest, who renounces distinctive Romish errors, recognised as an English priest, and admitted, while he himself, a clergyman of a branch of the English Church, is rejected. He must therefore either abandon his sacred calling; or, if determined to minister, join some form of dissent—or set up a schism in the shape of a “Scottish Episcopal Church in England”—or take Orders in the Church of Rome, that he may be admitted, on *Romish Ordination, into the Church of England!* For, however absurd this last expedient may seem, it is perfectly possible in the case of any man whose conscience is sufficiently elastic. In other words, the Orders of Rome, with whom we have no communion, are a passport to the English Church; while the Orders of Scotland, with whom we have communion by canon and civil law (3 and 4 Vict. cap. 33), are an insuperable bar!

Such an anomaly exists in no other community. Every Church, every sect, recognises its own ministers or teachers, from whatever country they come, or by whomsoever appointed. Romish priests from France may officiate in England, as English ones may in France. The Scottish Presbyterian, no matter where or by whom ordained, can officiate in any country. So of the Methodists, and, I believe, of all other sects. Why is the Church of England the only exception? Why does she theoretically recognise the true principles of unity, and yet practically treat some of her children as strangers and foreigners?

The question of complete union between the English and the Scottish branches is too extensive for discussion here. What we contend for is a far simpler matter—the *restoration of the ancient principle and practice*, so that a duly qualified clergyman, lawfully ordained, no matter where, shall be entitled to the same privileges as one admitted to Orders in England. As Parliament alone is responsible for the exclusion, so Parliament, in common justice, should remove this grievous disability. A short *enabling* Act would answer the purpose; of which I respectfully submit an outline to the consideration of our legislators:—

“A proposed short Act, or Amendment of 3 and 4 Vict. c. 33.

And be it enacted that any British subject, being a graduate of any British University, and regularly ordained in Scotland by a Bishop of the Scottish Episcopal Church, may, on producing his Letters of Orders, and satisfactory testimonials, be admitted by any English Bishop (if he see fit), with the consent, in writing, of the Archbishop of the Province, to the same status and rights as a Clergyman of the United Church of England and Ireland, as if he had been ordained in England by a Bishop of the said Church.”

It will be observed that this brief clause provides for due education, regular ordination, and satisfactory testimonials, leaving full power in the hands of the Archbishop and Bishop to admit or reject the applicant.

In a second letter I shall attempt to reply to the objections that have been urged against the removal of this remnant of intolerance.

I am, Sir, your obedient Servant,

JUSTITIA.

ITALY.

SIR,—The article on Italy, in your last number, gives one a good deal to think of.

Perhaps that which first and most forcibly occurs to one is, that the proper position of the Bishop of Rome does not seem to have occurred to anyone in the Peninsula. The reformers of the nation, who find the temporal power of the Pope inconvenient, cling to his spiritual power; and those of the south, who, as you very properly say, go further in their reforms, still speak of the Pope as the supreme arbiter of doctrine, and look to his power over the natives as a prerogative of Italy. All Italy appears to consider him as a Bishop over Bishops.

I think your readers, almost without exception, cannot but be shocked at this, and will look forward to no Italian reforms as satisfactory which do not restore the substantial equality of the Episcopate.

I very much like the spirit of your article, in so far as it looks back with veneration to the great things done for Christianity by former Bishops of Rome; and the tendency of late years to do justice to them in this country—evidenced especially by the candid and generous treatment of their piety by the Dean of St. Paul's—has given me great pleasure. But our admiration for the great Popes of former times, and our approval of the gradual construction of their power, must not blind us to its mischievous nature now. Good men had confidence in it, and we may see that, if it had been taken out of the way, greater evils would have befallen Western Christendom, than those which it has created. We had better, however, look now to its gradual fall during the last 500 years, to its claims, and their tendencies to break up Christendom everywhere with embittered schisms.

Those of your readers who have thought on the reunion of divided Christendom have probably contemplated the Pope as the first Bishop, and the person who, in any future council, would, in due connexion with “the commandment and will of princes,” occupy the first place if he be present; but they cannot have failed to take warning by his enactment of a new doctrine by his own authority, in the presence of a council, and without asking its consent.

No reunion is possible while such claims remain; it would not be right, because they rest, not on Christian antiquity, but on the false decretals; it would not be safe, for we should put ourselves under the yoke.

The history of the Papacy gives us some warnings, that of the Anglican communion some others, good for us, and not amiss for Italy.

The powers of this world have always done their best to secure the election of weak and inefficient persons, or tools of their own, for Popes and Primates, not always with success certainly, but with enough to make

us think whether it may not be unsafe that any Bishop should have power over another, and whether we had not better look to their equality in council.

The Pope has now a hold over every country, more or less, kept mainly by contrivance—a policy resented by many, even of those who have no notion of leaving his communion. Those who obey him best are good Catholics, the rest are bad; then follows a tendency to clique, to fall out with the Government, to fall out with society, and a singular inaptitude to deal with the questions of an age when many very difficult questions present themselves for solution, as well as a general want of strength; for this great body, spread over the whole world, is kept together in each place, mainly by the antagonism and discomfort the Pope's claims create, and has shown very little power to help him in his misfortunes.

The recent policy of the Church of England in the colonies, as well as that of the Church of the United States, to give up any peculiar advantages of influence, and secure the hearty co-operation of Bishops, clergy, and laity, in peace with the authorities of the State, and relaxing at the same time anything which may tend to bind the local Church closely to exterior power, is more likely to produce harmony; and even the union between different countries, which seems abandoned on this plan, will be all the stronger in feeling when it is given up in form.

What I would desire for Italy, then, is that it should seek to reduce the Bishop of Rome as nearly to the level of other Bishops as may be possible, and that the laity, in union with the Government and the clergy, should make such reforms as may be necessary for a well-managed Church and to independent nation, neither submitting to foreign dictation, nor seeking to manage foreign nations through their chief Bishop. If this be done, we may look forward to the time when the nations of Christendom, each reformed and reunited in itself, and no longer fearing foreign powers and plots, may agree on measures for bringing again into complete harmony those things which the reforms may have separated.

It is not impossible that a wholesome change may be wrought in the Italian mind if the Pope takes refuge in Bavaria, as I am told he intends. A future Pope, elected by German Cardinals, would not help Italy to rule the nations.

Yours, &c.,

F. H. D.

THE OFFERTORY AND DEPUTATIONS.

SIR,—The “Country Layman” forgets that, until the offertory is firmly established in every Church, special meetings and sermons for the *Society for the Propagation of the Gospel* must be resorted to; and even when the offertory is so established, our point will not be gained until the minds of both clergy and people are fully taught to recognise the support of such societies as ours as among the first duties of a Christian. I speak advisedly when I say that this truth is far from being fully recognised, and until it is an accepted truth, one of the chief works of the deputation system would remain unaccomplished.

Deputations are not solely to be defended upon the actual balance of £ s. d. which they bring into the Society's coffers; but the good of deputation

tion work is to be found in the increase of the number of parishes, and of associates in those parishes that have been brought into connexion with the parent Society.

To foster and increase a true missionary spirit among the members of the Church at home—this is no useless expenditure, but a good investment, which in after years, if not at once, will yield rich fruit. It would be easy, where a clergyman's heart is in the work, to keep up an interest among our original subscribers by reading the quarterly papers at quarterly meetings; but the use of the deputation at the yearly meeting is to stir up the hearts of new subscribers, and to bring fresh life into our parochial associations.

Our home organization has been more or less in a transition state; and I think the old travelling secretary may well be allowed to die out, now that the organizing archidiaconal secretary has been almost universally established.

The "Country Layman" considers that a charge for travelling expenses goes far to remove the boast of voluntary service from those deputations who give up much valuable time unrequited to the service of the Society. Now, such deputations are generally in their own parishes our most zealous supporters; and it is indeed hard that the over-burdened clergy should be expected, in addition to their annual subscriptions and special donations at home, to be indefinitely out of pocket when travelling on the Society's behalf. I would even claim to take our organizing archidiaconal secretaries out of the number of our paid army, for the sum of 50*l.* per annum bears a very small proportion to the extra work which most of them volunteer to perform.

Volunteers, clerical and lay, are still much wanted, but in most cases we must be prepared to pay their travelling expenses.

I am, yours faithfully,

A LAY DEPUTATION.

We have also received a last word from "G." It is to the same effect, as will be seen from the following extract:—

"I reciprocate the 'Country Layman's' kind expression and good humour, but I said nothing against the Offertory. I am as anxious as the 'Country Layman' or Mr. Markland can be for its general restoration. I only defended the deputations, and they may co-operate very harmoniously with the offertory. The deputations may render the offertory an intelligent contribution, and the offertory may show that the visit of the deputation has been the occasion of an effectual appeal.

'Alterius sic

Altera poscit opem res, et conjurat amico.'"

Another correspondent writes:—

"SIR,—The remarks of a 'Country Layman,' in your January and March numbers, will be of some use if they should prove the means of

¹ A comparison of the years 1856 and 1860 show the deputation expenses to have increased by 2,200*l.*; but the increase of the Society's income under the items of collections, subscriptions, and donations, especially by them has increased by 12,800*l.*, and the associated parishes by 1,100*l.*, in the four years.

calling the attention of the country clergy to the expense to which they put the *Society for the Propagation of the Gospel*, of sending deputations to preach in their churches and speak in their school-rooms. The Standing Committee and secretaries of the Society would be only too glad to save the expense, and to be spared the necessity of finding deputations. But I may be allowed to remark, that applications are incessantly made from all parts of the country to the office both for preachers and speakers; and it is plainly said that, if they cannot be sent, there will be no sermon or meeting, as the case may be. The fault lies, I do not hesitate to say it, with friends in the country, and not with officials in London. If the clergy generally would take a little more interest in the matter—even if it went no further than undertaking to preach their own sermons, or getting a neighbouring clergyman to preach for them—they would enable the Society to effect a considerable saving; and I do not think that they would have any cause to be dissatisfied with the collections. If the ‘Country Layman’ can succeed in persuading the country clergy to adopt the offertory, he will deserve well of the Society and of the Church; but, at all events, he must not suppose that the Standing Committee are to blame for the system of deputations.

Your obedient Servant,
BRITUS.

HURON COLLEGE.

SIR,—That a sanguinary war is now rending the once United States of America is manifest to the world, but it is not so much known that another internal conflict—bloodless, indeed, but no less embittering—is dividing Canada. In the Anglican Church there, the energies which should have been wholly devoted to the overwhelming work of providing for the spiritual destitution of the emigrants and the evangelizing of the aborigines, are unhappily being diverted to the prosecution of an internecine strife, owing to the importation of Old-World, and we had fondly hoped, outworn, polemics and prejudices.

The Diocese of Toronto, having trained up to man’s estate its two children, Ontario and Huron, and divided among them the portion of inheritance which fell to their share, has certainly not been treated by the latter in the manner due to seniority, good example, and the memory of many benefits.

Acquainted as I am with clergy who have received their professional education in Toronto College, I can add my personal testimony to the ample vindication of its teaching which was last year published in your pages, and elsewhere; and I deeply regret that the venerable Metropolitan of Canada should have lived to hear of a proposal to establish a rival institution, which, whatever its advocates may allege, is not wanted at all, but is really designed to be a permanent record of a lack of confidence in him, and in those to whom, with his sanction, the work of training the future ministry of the Upper Province has been intrusted.

I cannot think that Bishop Macilvaine’s letter to the *Record* did anything to mend the case. Of course, *prima facie*, it seems an excellent

thing to multiply our Colonial seminaries; and doubtless the viewing of the matter in that light was the reason why the Standing Committee of the *Society for Promoting Christian Knowledge* consented, at the last General Meeting, to propose the grant of 500*l.* in aid of the scheme.

The appointment of Colonial Bishops by synodical election is, as yet, an experiment of which we are anxiously watching the results. Shall exacerbation of party spirit be among them?—But I call to mind that this opposition to Toronto College occurs in the same country where a refusal to sanction noisy Orange demonstrations occasioned the questioning of the Protestantism of the heir to the British Crown.

I am, Sir, yours, &c.,

LAICUS.

THE MISSION FIELD IN THE DIOCESE OF TORONTO.

WE are glad to insert, from the *Canadian Ecclesiastical Gazette*, the following careful analysis of the *missionary ground* in the present Diocese of Toronto (omitting the new Dioceses of Huron and Ontario):—

“There are, I am persuaded, few amongst us who are fully aware of the extent of the work that has to be performed before the Church can consider her duty accomplished towards the multitudes of her members in this Diocese who are as yet without churches or opportunities of religious worship; without clergymen or means of Christian instruction; without the Sacraments; without those spiritual helps and privileges which our more favoured parishes enjoy, and who from this deprivation are in danger of declining altogether from the cause of religion, and of relapsing into a condition little better than that of the heathen. Among these tens of thousands, of whom, without any breach of charity, it must be said, that although perhaps nominal Christians and Churchmen, they are, with few exceptions, living in actual enmity to Christ—are yet numbers who might, by means of the appointed instrumentality of Christ’s Church, be won back to Him, but whose salvation, if that instrumentality be not employed on their behalf, must be fearfully imperilled. Let me request attention to this spiritual destitution, and the utter inadequacy of the means hitherto employed to relieve it.

The present population of the Diocese of Toronto, exclusive of that of Ontario, is by the last census, 544,699, of whom 134,680 profess to be members of the Church of England.¹ The rural portions of the Diocese, contain an aggregate population of 480,782, of whom 114,741 return themselves as members of the Church of England. Among them there appear to have been labouring, at the time of the publication of the last report of the Church Society, only 73 clergymen of our Church; being an average of but 1 clergyman to every 1,571 members of the Church of England, or 1 to every 6,586 of the aggregate population.

¹ The English Church holds by far the highest position of any religious body in the Upper Province of Canada. In 1839 the Church population of Upper Canada was 61,788; in 1842, 107,791; in 1848, 171,757; in 1851, 228,190; and in 1861, 311,565, thus showing an increase during twenty-two years of more than 500 per cent. In the ten years that have intervened between the census of 1851 and that of 1861 the Church in Western Canada has increased at the rate of 40 per cent.

Suffer me for a moment to fix the attention of your readers on this fact; and let me ask them to consider over how many souls one clergyman can, in a rural parish, exercise efficient pastoral supervision. It will be conceded that where the population is concentrated, as in a city, a congregation of from 600 to 800, probably representing a population of 1,200, or 240 families, would be a charge amply sufficient for an individual clergyman. But in a rural parish where the population is sparse, where villages are at a considerable distance from one another, and where miles sometimes intervene between the house of one Churchman and another, an average number of 120 Church families, or of 600 souls, would be more than enough for the pastoral charge of one clergyman. The inquiry is limited to the number of Church families only for the sake of arriving at a definite conclusion with regard to numbers: but it is not for a moment supposed that the clergyman will confine his attention to them. They will of course be entitled to his first care, his regular and stated supervision, but in every congregation, especially in country places, will be found many persons, who although professing to belong to other denominations, will thankfully avail themselves of the Church's services, and will look for the clergyman's visits. By this means the amount of his labours will be largely increased, so that the average assumed above will, in fact, be beyond the ability of many clergymen. To what conclusion, then, are we led by a comparison of the actual number of the clergy with the present population of the Diocese? That, supposing the ministrations of the Church to be afforded by each of the 73 clergymen now employed in the rural portions of the Diocese, on the average, to 600 of her members, there is at the present time provision made by the Church for the spiritual wants of only about 44,000 out of 115,000 of her members, leaving no less than 71,000 altogether unprovided with the means of Christian instruction; that in order to make anything like an adequate provision for the spiritual wants of these, the number of the clergy requires to be at once much more than doubled; that where there are now 73 labourers in the field, there should be at least 191.

From another view of the question we arrive at a similar conclusion. The counties enumerated contain altogether 165 townships. It will be admitted that there ought to be at least one clergyman in each well-settled township, while in such as contain large villages or towns additional clergy will be needed. Some of the newly-settled townships, indeed, may not yet be entitled to a resident clergyman in each. Still these, united two or three together, with the larger number that are already well settled, and with such as contain large villages or towns, will demand for effectual pastoral supervision at least the number of clergymen previously stated.

But this general statement will fail to convey to your readers an adequate impression of the religious destitution of particular localities.

In the counties of Haldimand, Lincoln, and Welland, where the number of the clergy bears a larger proportion to that of the Church population than in any others, there is an average of 1 clergyman to about 1,000 Church people. But in the county of Wellington, with 13 townships, where, according to the average above stated, there should be 17 or 18 clergymen, I find but 6, *i. e.* 1 to 1,766 of the Church of England, or 1 to 8,200 of the aggregate population. In Halton, where there should be 9 clergymen,

there are but 3, or 1 to 1,859 of the Church of England, or 1 to 7,598 of the aggregate population. In Victoria, with the vast area of 24 townships, where, according to the population, there should be at least 8 missionary clergymen, I find but 3, *i. e.* 1 to 1,652 of the Church of England, or 1 to 7,697 of the aggregate population.

In Peel, where there ought to be 12 clergymen, there are but 3, *i. e.* 1 to 2,742 of the Church of England, or 1 to 9,080 of the aggregate population. And in Northumberland, with 9 townships, and where at least 13 clergymen are required, there are but 2, *i. e.* 1 to 4,045 of the Church of England, or 1 to 20,295 of the aggregate population, leaving, in these two counties alone, no less than 12,000 members of the Church entirely unprovided for.

But in estimating the efforts which are required of us, there is another fact which must be considered. I refer to the rapid increase which is annually taking place in the population of the Diocese. The population of the 14 counties enumerated has increased, since the previous census, from 356,588 to 480,782, or nearly 35 per cent. Within the same period the number of clergymen in these counties has only increased from 53 to 73, being only about 37 per cent., or very little in excess of the rate of increase of the population. That is to say, the number of our clergy is now scarcely larger in proportion to the entire population than it was in 1851; and this, notwithstanding all the efforts that have been made on behalf of the Church Society; and notwithstanding that during the former part of that time the Church was receiving an annual income from the Clergy Reserves, which was employed in increasing the number of her missionary clergy. This fact also requires to be dwelt upon in detail. Thus in each of the counties of Peterborough, Ontario, and Victoria, the number of the clergy appears to have been increased by only one, while there has been an increase in the Church of England population, in Peterborough, of 1,534 souls; in Ontario, of 1,866; in Victoria, of 1,884. In Halton, with an increase of 1,180 souls, the number of clergy appears to have remained stationary. And in Northumberland, with the Church of England population increasing, although less rapidly than in other counties, the number of the clergy would appear to have actually decreased.¹

Now, from these facts, which present themselves to my own mind as truly appalling, and which can hardly be regarded as otherwise by any earnest Churchman who is made cognisant of them, what conclusion must we form? Do they not prove that, unless those members of the Church who enjoy a stated ministry and the full complement of her services, and who value these as privileges, can be aroused to exertions far, very far, beyond any they have hitherto made, we must expect to see the Church waning in her influence and decreasing in numbers, relatively at least to other religious organizations? Multitudes of those who from early association entertained a cordial respect for her, and now enrol themselves as her members, and who, were the privileges of the Church afforded them in due proportion, would speedily become warmly attached to her discipline and worship, and bound to her for ever, must inevitably become the prey

¹ A small accession to the number of the clergy by a recent ordination has not been taken into account in the above statement.

of one or another of the numerous forms of error which prevail around them, and in many instances be alienated from her entirely.

There is another fact, which, however painful and humiliating to us as Churchmen, ought yet to be made known, and should prove a strong incentive to exertion. It is this: that while the aggregate population of the 14 counties which have been named has increased during the last ten years 35 per cent., the Church of England population has increased only 29 per cent., that is, the Church of England has lost ground relatively to the entire population; so that whereas in 1851, those of our communion numbered more than 1 in 4 of the population, in 1861 they numbered less than 1 in 4. It is impossible to ascertain precisely to what extent this circumstance is attributable to immigration; but the fact is a significant one, and ought not to be overlooked by Churchmen. For the same reason, we must not perhaps insist too strongly on another fact, which is not without its lesson of encouragement as well as of warning: that while in Northumberland, where the number of our clergy has been less in proportion to the population than in any other county, viz. only 1 to 20,295 of the aggregate population, the former has increased only 9 per cent., while the latter has increased 30 per cent.; and in Peel, where there is only 1 clergyman to 2,742 of the Church of England, or 1 to 9,080 of the aggregate population, the former has increased only 6 per cent., while the latter has increased 9 per cent., being in both cases a very serious relative diminution in the members of our Church. On the other hand, in the county of Lincoln, where the number of the clergy gives 1 to 1,023 of the Church of England, or 1 to 4,604 of the aggregate population, the former has increased 18 per cent., while the latter has increased only 15 per cent.; and in Welland, where the clergy are 1 to 1,035 of the Church of England, or 1 to 5,000 of the aggregate population, the former has increased 49, while the latter has increased only 24 per cent., being in each case an important and encouraging relative increase in the number of the members of our Church, and leading us to the assurance, that if the Church of England but did her duty, she would gradually but surely win the hearts of our people.

And now, I would ask your readers, of the 26,000 members of the Church of England who have been added to the rural population of our Diocese within the last ten years, the greater part of them probably by immigration—of the 71,000 in the rural parts of the Diocese who now profess themselves members of our Church, but for whose religious instruction no provision is made, how many probably will, ten or twenty years hence; be found adhering to her faith and worship, unless their spiritual yearnings are met by the provision for them of religious ordinances in connexion with their own Church? Sad experience of the past supplies the ready but mournful answer. God forbid, however, that we should suppose the Church's Mission to be confined to these. Of the 366,000 who form the remainder of the population, how many tens of thousands are there, who, if closely questioned, would avow no religious belief whatever, would profess, to adopt their own phraseology, that they 'belong to no Church!' Have we no duty to fulfil towards these? Are there not among them 'Christ's sheep that are dispersed abroad, His

children who are in the midst of this naughty world,' and whom His Church is bound to 'seek out that they may be saved through Christ for ever?' . . . But the Mission Board of the Church Society, in place of being able to employ additional Missionaries, is now, from the want of proper support, unable to sustain its present staff of Missionaries; our number of candidates for Holy Orders was never so small as at present; the whole amount which the Society had in its power to contribute last year towards the erection of churches was only 400 dollars, while the amount contributed for books was only 67 dollars!

Fort Erie, Feb. 10, 1862.

HENRY HOLLAND."

EXTENSION OF THE INDIAN EPISCOPATE.

DEAR SIR,—In the *Church Missionary Intelligencer* for December last, there is an article in reply to observations which appeared in your journal, with reference to the opposition of that Society to the extension of the Episcopate in India. We have now all that the *Church Missionary Society* can possibly say upon the subject—rather, against it—and well had it been for her had she remained in dignified silence. The course of action which the *Church Missionary Society* has determined upon may be briefly set forth as follows:—

I. If an Englishman shall be appointed to the contemplated See, the *Church Missionary Society* will oppose the measure; because—

- (a) The number of Clergy in the Madras Diocese is too small to be divided.
- (β) Because the contemplated See would deprive Madras of its chief Missionary fields, and thereby diminish the importance of the Madras See.
- (γ) Because the Missions "receive the full (*sic*) benefit of Episcopal superintendence," and because the contemplated See would separate the Missions from the Boards of Management at Madras.
- (δ) Because the time is fast approaching when South India will be ripe for a Native Episcopate.

The *Church Missionary Society* did not perceive that the fourth reason renders the others unnecessary. But to resume.

II. But should a native be appointed to the contemplated See, the *Church Missionary Society* will be prepared—

- (a) To overlook the number of the Clergy in the Madras Diocese.
- (β) To deprive the See of Madras of its chief Mission fields, and thereby to diminish its importance as regards the new See.
- (γ) To admit that the Missions have not the full benefit of Episcopal superintendence, and also to disregard the risks attending a separation of the Missions from the Boards of Management at Madras.

Prior to the appearance of the *Church Missionary Intelligencer*, a stranger to the Society's peculiar views would have been sorely put to, to discover the cause of her extraordinary opposition to establish a new See, simply because the Bishop must be an Englishman.

The writer in the *Intelligencer* does make an effort to explain the matter; but I would ask him to give to the world his data for the sweeping conclusions he makes. Mere assertion is nothing; we require proof for the statement that an English Episcopate must denationalize the Indian Church, and make the native character more contemptible than even the bigotry and persecution of Mahomedan conquerors could make it. The writer adduces the Irish Church as an example of what we may expect from an English Episcopate in India. Are the cases parallel? The Irish Church had, at the period of which the *Intelligencer* speaks, clergymen who would have been considered ornaments to any Church. The people loved, revered, and preferred them to, not Anglo-Saxons only, but to any foreigners. Because these men were cruelly set aside, and Englishmen introduced, who were not even permitted to use the Irish language, the people learned to dislike the "Church of the Reformation." Are such Clergymen to be found in the Indian Church? Is the "Anglican party" endeavouring to thrust aside the pastors beloved by their flock, and to force upon an unwilling flock a Bishop sworn to denationalize them, even to blotting out their language? Far be this from the "Anglican party;" if the Indian Church were as ripe now as the Irish Church was at the Reformation, the world knows what course the Anglican party would pursue. But the *Church Missionary Society* will reply, "Seeing that you deem a Native Episcopate to be 'most desirable,' let us not introduce an English Episcopate which would impede the other, but rather let us wait until the Indian Church will be 'ripe' for a Native Bishop, especially as we can wait, seeing that the Indian Church has the 'full benefit of Episcopal superintendence.'" Those who are desirous of extending the Indian Episcopate believe, notwithstanding the charge made against them of "inexperience or ignorance," that the Indian Church has not the Episcopal superintendence which it really needs; and the weight of evidence on this point is with the "Anglican party." The late lamented Bishop Dealtry was a better judge than the *Church Missionary Society* of the superintendence which he gave the Mission Church. Gentlemen, lay and clerical, in Madras, have heard him frequently observe, that he felt himself unable to give to the Missions the attention which they needed, and that a Missionary Bishop was absolutely required to superintend them. Every one who had the honour to know the good Bishop, knows that what he said he felt. But, even supposing that we had not the Bishop's own testimony, there would be no difficulty in demonstrating that the Missions have not hitherto received "the full benefit of Episcopal superintendence," and are not, and cannot, under the present arrangement. What superintendence did they receive from the late Bishop of Madras, than whom there was no man more anxious about them? He visited them once in three years; he remained generally a day, sometimes less, in a Mission district; some of those districts as large as a shire in England; he saw the people, converse with them he could not; held a Confirmation—if necessary, an

Ordination—the solemnity of both services considerably deteriorated by the necessity which compelled him to use an interpreter. These comprise the superintendence which is pronounced to be “the full benefit” of Episcopacy; and if the *Church Missionary Society* limits the Episcopal office to “Ordination” and “Confirmation,” she receives, perhaps, enough for her Missions of Episcopal superintendence. But, will such superintendence satisfy the Church of England? I hope not. What can a Bishop of Madras, 400 miles away from the great Mission fields, know of the working of the Missions, of their internal organization, of Evangelistic work, of conversions, of the preparation of the Catechumens for baptism, of the Catechists and Readers, of their fitness for the work, of the condition of the heathen, of lapses, divisions, schisms? What can he know of his native clergy? Less, infinitely less, on all these matters, than the humblest labourer in the Mission field.

Will the *Church Missionary Society* venture to say, that things may continue as they are until the Church will be ripe for a native Bishop? She has said it; she is willing to leave the Missions of the Church of England without due Episcopal superintendence for another century, (for the most sanguine do not expect their “ripeness” earlier,) rather than forego at best a crude theory: for I would ask the writer in the *Intelligencer*, why a Church, founded by English Presbyters, must retain its vigour and character under a native Bishop, but lose them, languish, and pine under an English Bishop? I would know, by what law the Christianity which engenders “manliness” and “independence of character,” when preached by English Presbyters, produces meanness, servility, and hypocrisy when preached by an English Bishop?

The *Church Missionary Society* exercises a power over its Missionaries, lay and clerical, and over its Missions, which no English Bishop dare attempt. Has she found this Anglo-Saxon connexion denationalizing? Does she permit her Missionaries to hold “their own sentiments” upon doctrine, discipline, Church government, &c. if those “sentiments” should be, however remotely, at variance with the stereotyped teaching of “Islington College?” Does she not require her Missionaries, English and native, to hold only those “views” which have received her approval? Surely, if an Anglo-Saxon connexion must beget meanness, servility, and hypocrisy—a connexion which, even according to the *Intelligencer*, leaves the native free to choose his opinion—the intolerant rule of the *Church Missionary Society* ought to beget a fearful offspring! Her English Missionaries have too much of the Anglo-Saxon in them, perhaps, to be much affected by her domination; but surely she can tell the “Anglican party,” why her native clergy are not made “servile” and “hypocrites,” although they are entirely under the superintendence, with few exceptions, of English Presbyters? Under them to the extent that, independently of them, they can do next to nothing, and even so beneath them that, the *Church Missionary Society* Committee prohibits their sitting with the Anglo-Saxon Presbyters, in their periodical meetings for discussing plans, or making suggestions for the improvement of the Mission work.

This is doing something very much like what was done to the Irish Church by the Anglo-Saxon conquerors, yet doubtless, the *Church Mis-*

sionary Society would feel it to be a grave offence, on the part of her native Missionaries, to be presented with a memorial from them, reminding her that her rule has a tendency to destroy their nationality and to render them mean, "servile," or "hypocritical." The *Intelligencer* asks, will the increase of the English Episcopate be successful? I ask in reply, must it be unsuccessful? We have no reason to expect anything but success from it. It is not for the *Intelligencer* to tell the English Church that the work of "universal testimony" cannot be done by Bishops—that "this is not God's way." The Church of England is Episcopal, and if the Church is generous enough to plant the Gospel in foreign lands, to translate the Holy Scriptures and her inimitable Liturgy, and to place them in the hands of her sons and daughters, I ask by what right does she deny to her children that form of Church government which is requisite to give solidity and form to them? "Throughout the whole history of the Church, from the earliest and apostolic times," says the *Intelligencer*, "the plan proposed was never acted upon." This is nothing to the point. Can the *Intelligencer* adduce a single instance from Church history, of a Church Missionary society opposing the appointment of a Bishop to Churches as numerous and as well organized as those of South India? If the *Intelligencer* can do this he will be entitled to a hearing.

Sir, I have trespassed upon your pages thus far, but I cannot conclude without mentioning, what every resident in the Madras Presidency cannot fail to observe, that the natives themselves are desirous of having an English Bishop, not a native; and I may remark that had there been a Bishop, a great schism had been prevented.

I am, Sir, truly yours,

Madras, Jan. 28, 1862.

"CIVIS ROMANUS SUM."

THE PROPOSED CHURCH OF ENGLAND MISSION TO PEKIN.

SIR,—I shall be much obliged if you will allow me a space for a few words on a subject which is, or ought to be, of great interest, viz. the proposed Church of England Mission to Peking. An article in the *Colonial Church Chronicle* for last October drew attention to it, and the *Society for the Propagation of the Gospel* advertised that a medical man, and another in Holy Orders were wanted; one clergyman having been already met with. Whether the second has now been found or not, I do not know. The advertisement has ceased, or has been curtailed to a general statement that men are needed for India and China. Truly they are. It is of the latter however I am chiefly at present speaking, and an announcement in the public journals, of which I will presently quote a copy, is the immediate cause of my doing so. But before I come to this, I will ask your readers to cast their thoughts back a little. I will not weary them with the old question of the opium trade, or whether we or the Chinese were most to blame in the never-to-be forgotten Lorchá affair. Let all that pass. Grant that they were flagrantly in the wrong at the Peiho, and in the matter of the prisoners (and I know not who with a sense of truth and fair dealing can

deny it): it must at any rate be conceded that we have recompensed them to the full. Peace followed, and a treaty was made which gave to England, and the Church of England, larger opportunities than she ever had before in China. In other words, we, who are Christians, had the power, and therefore the bounden duty, laid on us of giving these barbarians, as we are willing enough to call them, Christianity. Proportioned to the truth of our claim to superiority over these people, towards whom we adopted such a high and contemptuous tone, and proportioned also to the new opportunities which God has given us, is, and *will be*, our responsibility.

Now, let us see how we have responded to the call on us, and let us do so honestly. The surrender of Peking to the allies occurred in October, 1860. The *Society for the Propagation of the Gospel* at once announced their proposed Mission. When a year had passed, nothing had been done; and when a second is rolling away, the results of our efforts, who have more means, more temporal interests and greater opportunities than any other nation or Church on the face of the globe in those parts, are confined to what I have stated above. A very near relative of mine went through the campaign, and remained with the garrison subsequently at Tien-tsin. He mentioned many things in his letters interesting to me in this point of view. He told me of the hospital, which the army doctors, supported by the officers and soldiers, had opened for the Chinese—all honour to them! (you will see presently why I especially allude to it)—and of the openings this gave too, though in a very small way, for the efforts of the American (not English) Missionaries. In one of those letters he said that the Emperor of the French had sent for the Bishop of Peking; that we should see how he would parade his great Christian Mission, that he would help it with means and patronage; and that unless England bestirred herself, she would be outstripped by France. The following announcement in the *Letter of the Times'* correspondent from Paris (published elsewhere also) is a significant comment on these anticipations. I quote it in full, and ask your own and your readers' attention to it.

“Advices from Alexandria of the 6th state that the *Descartes* had arrived on the previous day with stores and troops for Cochin China. Several passengers had also arrived by that vessel, and among them Monsignor Mouly, Bishop of Peking, seven missionary priests, and fifteen Sisters of Charity, for the service of a European hospital to be founded at Peking. The sisters have been also authorized by Prince Kung, the Regent of China, to found in the capital a dispensary for poor Chinese, and they carry with them for that purpose a complete stock of medicaments and other necessary articles. Monsignor Mouly, the priests, and the sisters will embark at Suez on board a vessel of war, which is to take them to the Bay of Pecheli, where a gunboat will be in waiting to take them up the Peiho to Tien-tsin, about twenty-five miles from Peking.”

Compare this then with what we *have* done, or even propose to do; and does it not put us to the blush, does it not make one's heart heavy? We boast ourselves superior to the Greek and Roman communions; superior in purity of faith, and doctrine and religious life. Will that boast stand a higher judgment than our own, if we leave it to them, our inferiors as we describe them, to do Christ's work, and to make Him known? I for

one wish to renounce all such claim to superiority, till we can at any rate, roused by a godly jealousy, "show our faith by our works."

Now, I do not look for a "vessel of war" to be put at the Church's disposal, or for "a gunboat to be in waiting to take our people up the Peiho." The time has gone by for that—alas that it is so!—for though Government patronage is far from an unmixed good, such an act as this on the part of France is a national recognition of the duty of a Christian people. No; we know only too well the animadversions which might follow in Parliament on such a course, though were it in the matters of silk or opium ministers would no doubt be asked why England was so surpassed in energy by France. No; I only refer to it, to arouse us from our indolence or apathy in a matter where we cannot be indifferent without heavy responsibility. And if any one asks me, What do you suggest? I would reply, Let the Bishops, our guides and rulers in these matters, meet, determine a plan, make it known, and invite volunteers. Surely there is an adequate cause when some 400 millions of these people are as it were inviting our efforts. Can any one doubt that the appeal would be responded to? What a society with no real authority has failed to do, the collected voice of the Bishops might at once ensure. A meeting at Lambeth of the Bishops a little more than twenty years ago, took place to establish more colonial dioceses. Let any one who doubts the expediency of this mode (*the* right and true one in any case, I believe), compare the number of the Colonial Bishops now and then. Let us do at least *as much* as Rome does. Let us have a properly and fully organized Mission at Peking. Let us no longer send out one or two men to take a fortress, and sink back dispirited, because isolated from the conflict, but a full staff of clergy, medical men,¹ and men of science. Let us work, as a high authority suggested to me, thus as from a centre, with faith in our own vantage ground, because of the Divine power abiding in our Church; and can any one believe that *such* an effort so made, will be all in vain, and unblest? This at any rate we should be able to say, "We have done what we could." Can we say so now? Trusting you will find space for this, and that you will draw further attention to the subject, and that something more may be done, I leave the matter and the issue to higher hands.

N. D.

ABORIGINES IN QUEENSLAND, AUSTRALIA.

We have been favoured with an extract from a despatch² of the Governor of Queensland to the Secretary of State for the Colonies, which shows that the government of this recent, but rapidly rising settlement, has not continued unmindful of the duties it owes to the aborigines within the limits of its jurisdiction:—

"... The only hopeful manner of ameliorating the condition of the Australian aborigines is to educate the children, while employing the parents in the work of a missionary cotton plantation. At all events, it

¹ The Tien-tsin Hospital, in its "day of small things," was sufficiently encouraging; and the French wisely and rightly adopt one as part of their plan.

² Dated Queensland, December 16th, 1861.

would be a most interesting experiment, and would satisfy the conscience (if I might so speak) of the State, which now possesses the territory over which these few aboriginal tribes formerly *wandered*; for it would be incorrect to state that they ever in any strict sense *occupied* it. . . .

But this is a work which, for many obvious reasons, should not be *directly* undertaken by the Government itself. It is certain, however, that the Colonial Government and Legislature would grant assistance to it in both land and money, if it were undertaken zealously and judiciously by one of the Missionary Societies of England. Accordingly, I have by this mail addressed an earnest application to the *Society for the Propagation of the Gospel*; and the Bishop of Brisbane has promised to support it strenuously. . . .

I submit that this British Colony has more immediate claims on the *Society for the Propagation of the Gospel* than have the heathens of the Pacific Islands, or of the interior of Africa. Owing to our warm and genial climate, and to the greater facility of procuring here edible plants, fish, and game, Queensland contains from ten to fifteen thousand aborigines—a far greater number than all the other Australian Colonies put together. My suggestion is, that the Society should send out forthwith a Missionary qualified to take the general charge of the proposed station, and of one or more industrial Schoolmasters placed under him. Much will depend on the character of the man selected for this office. He should have experience, zeal, tact, and, above all, *knowledge of mankind*. He need not, in my opinion, be a linguist; for there are so many dialects among the blacks, that it would be impracticable, even if it were desirable, to convey instruction to any number of them together, except in English, which they all acquire with ease and rapidity.”

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of SIERRA LEONE has returned to this country in impaired health, for a few months' change.

Letters from SYDNEY state that the Bishop (Dr. Barker, of Jesus College) intends to visit England early next year. During a recent visitation, occupying three months, the Bishop travelled over about 2,000 miles.

It is officially notified that “during the time of the Great Exhibition, services will be held in the German and French languages, at the Royal German Chapel, St. James's, at which distinguished foreign pastors will be invited to officiate. The names of the preachers will be submitted by the Bishop of London, as Dean of the Chapels Royal, for the approval of the Queen.”

NEW ZEALAND.—The Bishop of WAIAPU, writing from Turanga, October 1, 1861, says:—“You will be gratified to hear, that last Sunday week, on the 22d, another of our natives was admitted to deacon's orders. His name is Tamihana Huata. He has been some years on probation,

one of which was spent in Auckland with Archdeacon Kissling. I had invited to be present on the occasion the Rev. Rota Waitoa and the Rev. Raniera Kawhia. There were present, also, the Rev. E. Clarke, who had come from Tauranga to assist in the school during my absence, and the Rev. C. S. Volkner, who was on the point of leaving. The early part of the service was read by the Rev. R. Kawhia, and the sermon was preached by my son, who also presented the candidate. At the Communion Service, I was assisted by the three native clergymen. It had been previously proposed by the natives that the proceeds of the Offertory should be given to Tamihana, for the purpose of supplying his necessities, and I was glad to find that the sum amounted to nearly 9*l*. Tamihana has since left us for Te Wairoa, which is his appointed station. Thus we are progressing by degrees . . . slowly, but surely, and it is evident that the blessing of our God is with us. There is now a growing desire among the natives for ministers from among their own people, and they are collecting large sums of money for the support of them. I reported, some short time ago, that the sum of 550*l*. had been invested in Auckland on this account. The sum now reaches 700*l*., in addition to which there has been 250*l*. collected for the endowment of the bishopric. This money, and whatever further sums may be given for this object, I propose shall be invested, and allowed to accumulate during my lifetime, and that hereafter it shall be dealt with as it may be determined by the trustees who may be appointed by the General Synod. I left home this afternoon, and am now on my way to East Cape, and thence along the Bay of Plenty to Tauranga, to hold a visitation of that portion of the Diocese. At Turanga I leave all going on well, both at our schools and among the natives generally. I trust I may have a good report to make of other localities on my return.

The appointment of Sir George Grey fills us all with hope about the native affairs. We believe that it is in answer to the prayers of His people that God has caused this appointment to be made, and we now confidently trust that the late disturbances will be overruled for lasting good."

The Rev. E. R. Clarke writes from Turanga, Poverty Bay, October 19, 1861:—"Our excellent Bishop is now on his way to Tauranga, holding confirmations at the various places in his route. On his return, about the last week in November, he proposes to hold our first Diocesan Synod, which, interesting as it will be on account of its being the first, will be doubly so from its proceedings being all in Maori, the presence of three native clergymen, and a large number of native synodsmen."

A CHURCH FOR DEAF AND DUMB.—A very interesting movement is contemplated, in behalf of the deaf mutes residing in Philadelphia, in connexion with the new Free Church of St. Chrysostom, of which the Rev. Mr. Cox is rector. It is proposed to incorporate in the plan of this parish some stated ministrations, public as well as private, for this interesting class of persons who are cut off from usual religious privileges. The form of worship of the Episcopal Church has peculiar advantages to them, from the readiness with which they can gain familiarity with it, and can follow, by the frequent changes of posture, with the congregation. But, in addition to this, the service has been carefully translated into the sign language, for their benefit, and is already performed in this manner to a congregation

of deaf mutes, every Sunday afternoon, at St. Ann's Church, New York. The rendering of the service by signs, amid perfect silence of both minister and people, is deeply impressive, as well as beautiful; and, together with the sermon, delivered in the same mode, commands the most earnest attention of the silent congregation. The Rev. Mr. Gallaudet, rector of St. Ann's, who is himself connected by closest ties with the "children of silence," his mother and wife being both deaf mutes, has held repeated services in this city in the sign language, which have been attended by some seventy deaf mutes, most of them resident in the city. He now proposes so far to systematize this effort, with the ready co-operation of the rector and people of St. Chrysostom's Church, as to hold stated services here on the *third* Sunday afternoon of every month in the sign language, which the deaf mutes may thus regularly attend.—*Philadelphia Inquirer*.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, March 4th.*—The Right Rev. Bishop Chapman in the chair.

In pursuance of the notice given at the last General Meeting, the Standing Committee proposed that a grant of 500*l.* be made towards the establishment of a Theological College at London, in the Diocese of Huron, Canada West.

To this proposal it was moved as an amendment, by J. C. Meymott, Esq., and seconded by the Rev. W. Denton:—

"That the Standing Committee be requested to reconsider their recommendation, with a view especially of ascertaining whether such a college is really required at the present time, and whether there is a fair probability of such college being adequately sustained."

This was lost by a minority of one. The original question having been then put, Mr. Denton moved the following amendment:—

"That the Standing Committee be requested to ascertain from the Metropolitan of Canada the desirableness of establishing, at the moment, a Theological College in the Diocese of Huron."

This was seconded by Mr. Meymott, and, being put to the vote, was lost by a minority of one. The grant as originally proposed was then put to the vote, and carried by a majority of two. Mr. Meymott next gave notice that he should move at the next meeting—"That the resolution of this meeting for granting 500*l.* for the College at Huron be rescinded." An objection was taken to the receiving of this notice; in answer to which Mr. Meymott stated that it was his intention to bring on his notice whether it was accepted or not, supporting himself upon the Ninth Rule. The question had been decided by so small a majority that he wished to give the Society an opportunity of reconsidering the matter.

The Secretaries reported that they had received a letter from the Bishop of London, stating that a preliminary meeting had been held of gentlemen who are interested in providing religious services for the foreigners expected to be in London during the months of the Great Exhibition of this year. His lordship had directed the Secretaries to bring the matter before the Standing Committee, with his request that they would co-operate in this important work.

The Standing Committee proposed to the Board:—"That the sum of 250*l.* be placed at the disposal of the Bishop of London, for the furtherance of the design recommended in his lordship's letter."

The Board accordingly made the grant.

The Bishop of Grahamstown, in a letter dated Grahamstown, Jan. 15th, forwarded "Minutes of a Conference of the Church of England Kaffrarian Missionaries, held at King Williamstown on Jan. 8th and 9th, 1862."¹

The Bishop asked that the remaining portion of the Canning Fund (100*l.* having been voted by the Board for native schools in April, 1861) might be granted for the support of the schools in British Kaffraria. The Government of British Kaffraria having lost its imperial grant of 15,000*l.* had reduced the Mission grant for the support of schools by 900*l.* It was stated that the 100*l.* out of the Canning Fund, granted by the Society last year, had been expended in building a dormitory for the Training Institution at Grahamstown, where eleven Kafir youths are being prepared for Mission work.

The Board granted 100*l.* from Canning's Fund towards the support of the schools in British Kaffraria, together with Service Books requested for Fort Peddie and Fort Alfred.

Letters were received from the Bishop of Adelaide, dated Bishop's Court, Nov. 22d, and Dec. 26th, 1861, tendering the thanks of the Committees for the building of Campbelton and Robeton churches for the respective grants of 25*l.* and 20*l.*

The Bishop asked for grants, of 25*l.* each, for two quite rural churches. The first was St. Philip's, sixty miles north of Adelaide. This had been set on foot by a plain Yorkshireman who had risen by his own industry, and had contributed himself above 100*l.* towards the building, and, when lately the Bishop visited the church, subscribed 20*l.* towards ceiling the building. It would hold about 140 persons, and was built of brick and stone. The second church was at Hay Valley, Yankalilla, seventy miles south of Adelaide. In consequence of the low price of agricultural produce, and the high rate of wages, the agriculturists were very short of money at present.

The Board granted 25*l.* to each of these churches.

His lordship stated that the opening services at St. Paul's, Port Adelaide, to which the Society granted 50*l.* in April, 1861, took place on the 15th of December;—that a most gratifying harmony and earnestness had been manifested; that a member of the congregation had advanced a sufficient sum to build a parochial school-room; and that thus, in three years, the parsonage and church had been doubled in size, and a school-room added, while the minister has been competently maintained by his people.

In further reference to the examination of the Collegiate School, mentioned in his former letter, the Bishop wrote:—"The pupils took all the prizes, and most of the honours, at the late public Colonial Competitive Examination. There are now at St. John's, Cambridge, and Christ Church, Oxford, pupils who went from the colony with no other instruction than that afforded by the School."

¹ This will be found in another part of the present number of our Journal.

The first stone of the chapel had been laid. About 600*l.* had been already subscribed, and 1,500*l.* would enable them to use the building.

The Rev. Leopold Poynder, in a letter dated Rangoon, Dec. 30th, 1861, thanked the Committee, in the name of his fellow-chaplain, the Rev. Mr. Crofton, and in his own name, for the promise of assistance towards the building of their school: 700*l.* had been promised, of which fully half had been already paid. He had hoped to raise 900*l.* or 1,000*l.*, but he did not despair of getting a little more from local contributions. Mr. Poynder asked for a small grant of books, &c. for the use of the school, and thought that he might soon have to ask for a grant, to meet some money that he hoped to send for the establishment of a church-library at Rangoon.

The Board were informed that, besides the supply of books requested by Mr. Poynder, the Standing Committee had made a grant towards the school at Rangoon of 100*l.* from the Indian Fund.

A letter was received from the Rev. John Barton, Principal of St. John's College, Agra, dated Dec. 20th, 1861, acknowledging, with many thanks, the promise of assistance held out to him in the resolution of the Standing Committee communicated to the Board at the General Meeting of the Society on the 5th Nov. 1861, as also the grant of 29*l.* worth of books for the improvement of the library.

Mr. Barton stated that he had made arrangements to invest at once in Indian Government 5*l.* per cents. the whole sum required for the endowment of the two scholarships.

It was agreed to inform Mr. Barton that, when this money has been invested in Trustees approved by the Bishop, Mr. Barton may draw upon the Treasurers for the sum of 100*l.*

The Rev. K. M. Banerjee, in a letter dated Bishop's College, Calcutta, Jan. 8th, 1862, thanked the Committee for the vote of 100*l.* towards the printing of the Bengali version of his book on the Hindu Philosophy, which would be put into the printer's hands immediately. Mr. Banerjee reported that the "Vernacular Committee," of which Dr. King had consented to act as Hon. Secretary, have fairly commenced operations, and, among other things, have undertaken a second edition of a Bengali version, by Mr. Banerjee, of Dr. John Muir's "Course of Divine Revelation." It was observed that great harmony subsists in the working of the Committee, and that three Church Missionaries come down weekly to Bishop's College to assist in the revision of the Bengali Psalter.

A letter from the Rev. Dr. J. Muhleisen Arnold, Honorary Secretary of the Moslem Missionary Society, solicited, in behalf of the Council of that Society, a grant of copies of the new edition of the Arabic Bible and New Testament, for the use of the Mission to the Mohammedans, which has been established at Cairo. A native agent and Scripture Reader was employed there, under the direction of the Rev. Mr. Reichardt, who reported that this new edition, prepared and published by the *Society for Promoting Christian Knowledge*, is a more faithful version, and better suited to the Moslems than the versions hitherto in use.

It was agreed to grant, for this object, 50 Bibles and 100 New Testaments.

The Fifty-first Quarterly Report of the Rev. J. W. Welsh, Chaplain to Emigrants at Liverpool, was laid before the Board.

During the last quarter Mr. Welsh, as appeared from his journal, visited twenty-five ships, fourteen of which were bound for Australia, and only eleven for America.

Several grants of books were made, and several letters of acknowledgment laid before the Meeting.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, March 21st.*—The Bishop of Nova Scotia in the chair.

It was agreed, in accordance with the recommendation of the Standing Committee, to grant 25*l.* per annum each for the two Kafir boys now under education at Nuneaton, where they were placed by the Bishop of Grahamstown.

It was also agreed to grant passage-money to Mr. R. Walters, proceeding as schoolmaster to the Diocese of Capetown.

It was agreed to nominate to the Trustees of the Jackson Fund, the Rev. Dr. Caldwell, of Tinnevely, as the third Missionary in the Diocese of Madras, partly supported by that fund: the other two Jackson-Forkhill Missionaries are Messrs. Brotherton and Hubbard.

Agreed, that the Rev. J. M. Strahan, in the Diocese of Madras, be designated as the Missionary to be partly maintained on the (anonymous) benefaction of a gentleman who has placed 200*l.* per annum at the Society's disposal for an additional Missionary in India.

A letter was read from Sir G. Bowen, the Governor of Queensland, Australia, requesting the Society to take steps for the establishment of an institution for the aborigines and half-castes. (The extract referred to will be found elsewhere.)

It was agreed, in accordance with the recommendation of the Standing Committee, to grant to the Rev. J. Best, who has been compelled by ill health to return from missionary work in the Diocese of Madras, the sum of 100*l.* for the current year, unless he shall obtain adequate preferment.

The Right Rev. Chairman then made a statement respecting the state of his Diocese, in which he spoke of the Endowment Fund which Nova Scotia has been the first to attempt. Of the 40,000*l.*, more than 20,000*l.* have already been raised. The Bishop pointed out that the whole Church population of his Diocese does not exceed 40,000; and that the civil war in the United States is doing serious injury to the whole community among whom he is placed. It was afterwards stated by the Secretary, that the very fair measure of success in collecting the Endowment Fund might in great measure be attributed to the noble example set by the Bishop himself, and members of his family, who had contributed 1,500*l.*

On the motion of the Rev. Canon Harvey, the Society passed a resolution expressive of their sense of the loss sustained by the recent death of the Rev. J. Hampden Gurney, a member of the Standing Committee.

The Standing Committee recommended that R. Pryor, Esq., be added to their number, and that gentleman was elected.

THE
COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

MAY, 1862.

ITALY. — NEO-CATHOLICISM AND REFORM.

(Continued from page 129.)

ENGLISHMEN are too much inclined to think that no room for any material improvement is possible in the Roman Church. This feeling has frequently appeared in the more popular schemes for effecting alterations in the Church of England. The modifications suggested in matters ritual and ministerial were all so many attempts at promoting comprehension of separatists on the Ultra-Protestant side, while their advocates would have united in indignantly declining to support measures proposed as conciliatory towards adherents of Rome.

Happily, such one-sided efforts have, since the final settlement of 1662, been always thwarted by the instinctive Conservatism of the great mass of those having authority and influence in the Church of our land. In spite of much temptation, as well from provocations on the part of the Papacy, as from specious overtures made by Non-Conformists of the acknowledged excellence of the Baxter type, our Church has not been prevailed on to "tempt the lottery of change;" nay, rather she walks with more conscious consistency in "the old paths." In the first heat of the Reformation, some of her best sons may have been inclined to something like compromises, but now she realizes her theory better. This is signally instanced by the contrast between the outcry for Episcopacy from emigrant millions across the Atlantic continued down to the War of Independence in vain, and on the other hand the prompt assent now given to a similar request when made

by a ruler of foreign race, and the character bestowed on the leaders of our latest missions set on foot truly *in partibus infidelium*.

But though the feeling that there is no hope of Rome has providentially been prevented from doing any serious damage to the framework of the English Church, yet most certainly it has produced grave evils, from which we suffer, and must submit to continue suffering so long as that feeling retains its present measure of strength. Among those evils, one is the cold and jealous eye with which will doubtless be regarded, in some quarters, any kindly observations such as those now offered on the course we would suggest for the religious movement in Italy. We therefore premise these remarks by earnestly protesting that that feeling is exaggerated, springing to a great extent from lack of knowledge, and fostered by a too-unspiritual polemics. If we would judge the matter rightly, the flames of Smithfield, the massacre of St. Bartholomew, the dungeons of the Inquisition, the Index Expurgatorius, must all be put out of sight; we must separate accidents from substance; we must acquaint ourselves with what is the amount of burden which our Latin fellow-Christians have really laid upon their backs—not merely what objectionable opinion or practice is allowed or encouraged, but what is insisted on; we must also narrowly search out how far, and in what manner, a possibility exists of lessening that load; and for all this study we must be careful to notice what confirmation the estimate of a charity which “hopeth (not against reason but) against nope” has had afforded it by the phenomena of actual history. Of course the field over which a survey of all this would lead is far too wide for us to enter on here at any length, and would include things too remote from the more immediate topics of this journal, even if we possessed the requisite qualifications, instead of being deeply sensible that we do not belong to the very limited number who are so gifted and skilled. As for the latter, we know they will excuse us for advancing much with which they are themselves familiar, aware as they are that it must needs be stated, and this not only for the sake of those patriotic Churchmen in Italy whom we primarily address.

The amount of change desired by Passaglia and Liverani is decidedly less than what the party of the South have begun to call for. According to some of their opponents, indeed, the basis of operations which is common to both—denial of the expediency of the Pope’s retaining temporal power—ought to be a starting point for one common advance. What has been said by an author outside the pale of Rome, such as Guizot, may not be held of much account; but none have expressed themselves in this sense more strongly than certain presbyteros to

Ultramontaniam from among ourselves. Not only the imaginative Oratorian, Faber, writes in his "Devotion to the Pope," that "even his temporal kingship is part of our religion," but Dr. Manning, second to only one of them in the severer powers of intellect, has solemnly set the temporal sovereignty on a level with the dogma of the Immaculate Conception, and most earnestly insisted that if the sovereignty goes, the recently decreed doctrine respecting the blessed Virgin ought logically to fall with it. Dr. Manning says: "The local sovereignty is over that state, territory, and people which the Providence of God has committed to the Vicar of Jesus Christ. No one can read its history without perceiving that it was given by the same Divine will and the same Divine hand from which he received also his personal sovereignty in the beginning, and was liberated from all subjection. . . . From the whole Episcopate of the Church has come one universal acclamation of faith in the temporal sovereignty of the Vicar of Jesus Christ as a Divine institution upon earth. The consent of the pastors and their flocks witnesses to this deep Catholic instinct, and the voice of the episcopate raises it to a judgment of the Church, and furnishes the material for a more solemn utterance. . . . The law of the temporal sovereignty has become a law of the conscience, an axiom of the reason. Like the great dogmas of the Church, through controversy it has reached its analysis and expression. *It stands by the side of the Immaculate Conception*, a theological certainty, if not a definition."

And though the Pope in his Allocution of March 25th has refrained from giving the last completing touch to the parallel—thanks in great part to the Memorial of the *Italian Liberal Association*—it can still be argued with the same cogency that neither position was heard of for centuries, and that the last of the Fathers, St. Bernard, was opposed to both. We commend this consideration to the leaders of the Italian movement in *each* of its sections, although we have hitherto seen nothing to make us hope that Dr. Passaglia will recognise the connexion between the two favourite themes of Papal discourse, and live to win deathless veneration by repentance for his share in the late attempt at transferring into a dogma what could at most be but a pious opinion. We will not, however, pause to dwell on this point. Contenting ourselves with uttering a hearty wish that all Italian Churchmen from Turin to Palermo would read the *Union Chrétienne*, the tractates of M. Laborde (himself, like Passaglia, once chased from Rome), and the protest against the Bull *Ineffabilis* of the whole national Episcopate of Holland, we pass on to remind them that to them and to all members of the Latin Communion, a wider and more important question could be put by their Anglican and Greek

fellow-Christians. Why do they consider themselves bound by the Council of Trent? According to their own theory, they are not tied to the decrees of any council which cannot certainly be proved to deserve the character of a general one; and thus if they shall see reason to doubt of this as respects any of the councils which they have commonly supposed to be of that kind, they will then be as much bound to reject them, as they conceive themselves now to be bound to receive them. We remind them of this topic, not that we imagine the Italian Church to be ripe for its worthy examination while she keeps silent even as to the new dogma of the Conception; but, because by pointing out to her more liberal and enlightened sons that which we conceive to be mainly the unhappy cause of continued separation between them and us, we at all events give a justification of our own position which is necessary to establish a claim on their impartial hearing.

Holding it thus desirable to bring before them this question, we cannot set forth our meaning more aptly than in the words of the late Mr. Perceval: "They will themselves, for the most part, acknowledge that that which rests on the authority of the Pope alone, ought not to be required of any man as necessary to salvation; yet on what but the authority of the Pope alone does the claim of the Synod at Trent rest to the character of a general council? Neither the number of bishops there assembled, nor of the countries which they represented, nor of the countries which received the decrees there passed, could furnish a pretext for such a claim. It has not the essential marks of general councils, and therefore, even according to the Roman theory, its decrees are not of necessity binding upon any Christian bishop. But they serve as instruments in the hands of the Bishop of Rome to enslave the previously free Churches of Spain, Lombardy, France, and Germany, and other countries; to debase the Apostolic character of the Bishops of those Churches; and to promote his sole aggrandisement, at the cost of violating the communion of Catholic Christendom, and impeding the fulfilment of the wish of the Saviour of mankind."

Yet, while thus challenging the alleged œcumenicity of the Synod of Trent, it need not be imagined that we find equal fault with one and all of the decisions there promulged. Various estimates of these are current among us, and naturally the more unfavourable are the more popular; but as for ourselves, in accordance with our standard divines, who have uniformly regarded the resulting differences as differences in the *superstructure*, not the foundation, we frankly and thankfully own that the decrees by no means appear utterly objectionable throughout. The sittings of the Council, the earlier especially, show traces of the reflex working of the Reformation; and much, very much would be

gained, were the Latin Communion, or part of it, put only into a state of full accord with what was agreed on in them respecting teaching and reform. If, therefore, the Italians are not prepared to consider the question of the legitimacy of that council's claims, we do not on that account conclude that all chance of their effecting religious ameliorations is gone. Full intercommunion between us and them remains, indeed, impossible, while they continue to receive, as they have hitherto, the Council of Trent and the creed of Pius IV. But a modification of Romanism might be introduced, valuable to us, as tending to abate the misguided zeal with which aggressions have been carried on by Ultramontanes against Communions beyond their pale, and valuable much more to the Italians, as being an approximation to the Primitive Christianity which, as they have justly boasted, their Leos and Ambroses defended and advanced.

It is truly remarkable, when we put it all together, how much has actually been already done by men, confessedly conscientious, within the Latin Communion in the way of mitigating evils, at different dates and in different countries. Only to speak of this most briefly: and first, as to a few leading heads of doctrine. On the Rule of Faith may be named the teaching of White, Veron, and even Bailly, according to whom the sufficiency of Scripture is not to be objected to, except in such a view of it as would exclude tradition as confirmatory of its true meaning. On Justification, it is no trifling fact, that "a preacher of the righteousness which avails before God, so filled with the Pauline doctrine as Martin Boos [appears in his life by Bishop Bickersteth], could be so convinced of the compatibility of the definitions of Trent with the sense of the Scriptures and his own inward experience, as to resist the most harassing efforts to drive him out of his Church into Protestantism." And in Germany more lately, "Möhler found the explanation of the Pauline idea of faith given by Neander—in his 'History of the Apostolic Period'—thoroughly Catholic; and even of the *Ethik* of Harless, the remark was extensively made on the Romanist side that the Catholic views of conversion, regeneration, and the relation of faith to love, were precisely those which in that volume are put forward as the Protestant." On the Sacrifice of the Mass, too, Courayer was able to produce a number of leading French divines whose teaching was at least not that maintained by Harding and condemned in our Thirty-nine Articles. Again, as to discipline, we might point to what Gallicanism achieved under Bossuet, in asserting the rights of national Churches and Bishops against the encroachments of the Pope, or to that famous meeting of the German Primate at Ems, or to the attempt in the diocese of Constance—

successful for a while—at introducing the vernacular largely into the Divine service. We might adduce, we say, these and other striking illustrations of how much is possible to be effected in communion with Rome—a truth which cannot be too closely insisted on, for the sake both of the two Italian national Church-parties, and, also, of those among ourselves, who, from lack of acquaintance with the authoritative formularies and history of the Post-Tridentine Obedience, imagine that that body is past all mending, and that the sole resource left to such of its members as awake to its corruptions is instant withdrawal and wholesale religious revolution. But it seems less necessary to add to the list we have given, when we cast our eyes upon the very considerable measure of Reform which has already been actually called for in the Church of Italy—Reform, not only as to discipline, but also affecting points of doctrine. In fact, there are in the peninsula enlightened priests, of earnestness and ability, to whom we should tender respectful sympathy rather than advice. Such, for instance, would seem to be the authors of a declaration published some time ago at Naples. Happy, indeed, would be the day for Italy, when her religion was purified and restored in conformity with the programme of that document. The particulars are so important, that we shall briefly name them, as thus we shall promote among the Italians the knowledge of much which we wish, in a more welcome manner than if it emanated only from Anglicans.

The aim announced in the document we are citing is, “The restoration of Primitive Catholicism.” It is sought not only that the Pope should renounce the temporal power, but that the pastors should be elected by the people; the several national Churches to govern themselves, and elect deputies for the general assembly, which would meet in Rome under the title of Supreme Apostolic Senate.

It is farther asked, “That the august majesty of the Catholic worship be purified of all the superstitions and pagan excesses arising from the worship of the Virgin and of the saints, which weaken the sublime simplicity of the Christian worship. The worship should be in the vulgar tongue; civil marriage should be everywhere adopted; the relations between the Church and the State should be settled on a new basis. The priests should be moralized by marriage. A more moral, more civil, more enlightened education should make the new priests a focus of wisdom, both religious and civil, true types of the Christian and patriotic virtues, an ineffable source of mercy. The religious orders of both sexes should be abolished, with the exception of those having a really humanitarian end. Even these last should take only temporary religious vows, which would have to be renewed every year.”

Such a declaration as this needs only to be read to convince us that

some, at least, in the south of Italy stand in but little need of being urged forward in the path of Reform. Indeed, with regard to these, our chief fear is, lest they should fail in patience beneath the yoke of hierarchical oppression, and in consideration for their weaker and unenlightened brethren. Whatever hope of ameliorating the Latin Communion still lingers on would be finally crushed were a new schism to result from this movement. The leaven must remain in the lump until the whole is leavened. And, meanwhile, there will be need of the utmost caution and mutual forbearance.

For the mode in which to set about effecting the reforms laid down in this declaration, the Italians need not go to foreigners to learn. At no remote date, one of their own Bishops gave them a pattern. The name of Scipio Ricci commanded universal respect; and it seems to us, that the reforming party could do no wiser thing than to display prominently the legitimacy of their aspirations, by placing their own work as much as possible in organic continuity with his. Ricci's career can never be thought fruitless, though what he achieved was for a time undone; and as early as 1822 it could be said: "In these latter times we applaud the opinions and maxims which were received with horror as the actions of the Synod of Pistoia; and we now pursue with tranquillity, and even with zeal, a considerable number of those same reforms which were detested at the epoch of the assembly."

The life of this eminent reformer is readily accessible to all; but some mention of him and his doings seems desirable by way of conclusion to this article, especially as so close a parallel may be traced between many features of his day and of our own.

Scipio Ricci was born in 1741, at Florence, of the same family which had furnished to China, in the person of Matthew Ricci, the first Christian Missionary who made any efficient progress for the Gospel there. He became Bishop of Pistoia and Prato, in 1780, while the great reforming Grand Duke Leopold exercised his beneficent sway over Tuscany.

On receiving this appointment he went to Rome, and was kindly received by the Pope, who, however, could not help saying, "Your Grand Duke will have to render an account to God for so many of his actions which are hurtful to the Church."

The wrongs of which the Pope complained, were very similar to those of which the present Pius is complaining. The rupture between Florence and Rome began by the law of mortmain in March, 1751. Soon there followed a law of censorship of books by the civil power, instead of by the Inquisition. The secrecy of that awful tribunal was abolished by the Government; some convents also were suppressed, and other reforms were introduced. Among these may be named the

provision which was made for the prevention of religious vows at an earlier age than twenty-four years—for prohibiting mendicant friars from receiving novices before the age of sixteen or eighteen—for suppressing the convents containing fewer than twelve persons—for enabling the secular priests only to preach in the country, and for excluding the monks from the direction of female convents. To these might be added the abolition of the right of sanctuary—the right of the *exequatur*, &c. And it may be interesting to the admirers of the present Italian Government to notice, that Leopold thenceforward laid down as the principle of all his policy, to separate distinctly what was spiritual from what was temporal; never to meddle with the former in any respect, and never to permit the clergy to interfere in the smallest degree with the latter. He was also assisted by eminent men both in Church and State, and there may still be read several memorials and plans for reforms addressed to the Duke.

But to come to Ricci himself: his first trial of strength was about the new devotion of the Sacred Heart. Ricci exposed this superstition in a pastoral letter dated June 3, 1781. This he did knowing how intimately connected it was with the machinations of the Jesuits, who by that means designed to be restored. Finding great scandals among the monks and nuns, he next set about reforming the convents; and obtained from Rome its sanction, though not without much trouble and the hatred of the reformed. These abuses related not only to immorality, but also to the fostering of ignorance and superstition. He therefore took both corrective and preventive means against those disorders. He also published a catechism, and by a pastoral letter recommended the study of the Holy Scriptures to the laity. In 1783, there being a bad harvest, and the people resorting to many superstitious practices to avert famine, Ricci took occasion to give many salutary instructions on the subject of image-worship, removing its greatest abuses. He also instituted the ecclesiastical academy of Pistoia for encouraging religious instruction among the clergy.

The action of the civil Government went on assisting him in his reforming plans. Thus Leopold having addressed a circular to all the bishops, together with a pastoral of Collaredo, Archbishop of Salzburg, Ricci sent a copy of both letters to all the parish clergy, asking them to inform him what needed doing in his diocese, in order that God might there be worshipped “in spirit and in truth.” These immediately replied—and it was on their answers that Ricci founded the reforms he introduced into the diocese, and brought afterwards into a system on the occasion of the famous Synod of Pistoia.

This synod did not occur before the month of September, 1786,

after six years of constant application by the good bishop to the wants of his diocese, of attempts at reforms, and of struggles against all sorts of opposition, chiefly from Rome and the monks. But within that short period he had carried out several radical reforms. He had pulled down abused images, and all altars but one in many churches. He had prescribed a small number of candles in place of the indefinite number which formerly was allowed at funerals and religious services. He had granted licences and dispensations of marriage, and suppressed many abuses in the ecclesiastical court of his diocese. He had made a plan to reduce all the orders of monks to one. He had furnished the country curates with good books for their information, and encouraged the peasants to purchase and read them; and he had both suggested plans for reforms to Leopold, and carried out all those which emanated from the Government.

To set the seal to those wholesome improvements, as well as to pave the way for others, and especially to give an instance of what might be done by other bishops in their dioceses, he convoked the synod. On the 18th September, 1786, 234 clergymen assembled in the Church of St. Leopold at Pistoia, among whom was the celebrated Tamburini of Pavia, with Palmieri, who was to arrange the subjects of discussion, and other distinguished men. The synod opened by the recitation of Pius the Fourth's Confession of Faith; and, with the exception of such matters as predestination, grace, &c., the members opposed little or no resistance to the learned and judicious proposals of the bishop, which, in a word, were the very same reforms already introduced.

Leopold was delighted with the work of this synod. Having learned that Rome was making efforts to disturb the assembly, he took every means to prevent the intended mischief. But it now became apparent that, unless other bishops followed Ricci's example, there would soon be an end of those incipient reforms. Leopold had signified his intention to purge religion of the abuses and superstitions by which it was disfigured, and to restore it to its primitive purity and perfection. And in order to effect that, he proposed fifty-seven questions, or theological points, which he bade the bishops examine and send him answers to.

The answers of the Tuscan bishops being far from uniform, Leopold resolved on calling an *assembly* of them previous to their convocation in a national council. And having now the example of the diocese and synod of Pistoia before them, he hoped for success. The prelates then assembled, on the 23d April, 1787—three archbishops and fourteen bishops—each assisted by two or three legal advisers.

From the commencement, the bishops of Pistoia, Colle, and Chiusi, held together, and were in nearly all liberal reforms opposed by the rest of the assembly. Grave questions were discussed, and seeds sown, even in the midst of opposition, productive of a reformation at some future time. There are seven quarto volumes which contain the acts of this assembly, and all other writings connected with it: and they may serve for the guidance of the Italian clergy, and perhaps, too, of other clergy besides. The right of bishops in their diocese to be paramount was more or less admitted by all those present; and the whole of Ricci's memorial on this subject read in the assembly, when that fifth point came to be considered, is extremely interesting and good.

In it he said: "The concordats of Germany and France, the pragmatic sanctions, the liberties of the Gallican Church, as they were called, are all of them to be considered as so many proofs of the opposition which was made to the attempts of the Court of Rome, and as so many bulwarks raised by the bishops and people, with the view of preserving to themselves some portion of their primitive and indestructible rights.

The councils of Constance and Basle wished to strike at the root of the evil; that of Trent attempted to restore to the bishops as much of their authority as the preponderance of the Court of Rome would permit. All these attempts have been unsuccessful; and Rome, by the creation of its numerous Congregations, has devised so many methods of multiplying its reservations, that they have become so numerous as scarcely to leave at the disposal of the bishops a shadow of the authority which originally formed an essential part of the episcopal character."

Ricci alone might have carried out all the reforming plans of Leopold, had there not been a regular correspondence between Rome and the other bishops, few excepted. But Rome would not yield an inch—it actually dictated the Bishops' replies, whenever the Grand Duke wished to have their collective opinions written down. These are to be found in the second volume of the collection of the Acts, and are the answers alluded to before the Bishops' Council took place, a brief summary of which will help our readers to understand the gravity of the questions.

They related to the necessity of holding biennial diocesan synods—the right of the curates to sit and vote in them—the reform of missals and breviaries—the abolition of useless oaths—the reclaiming the authority of the bishops which had been usurped by Rome—the uniformity of doctrine and study according to the writings of St. Augustine

—the prohibition of ordaining priests to sinecures—the necessity of ordaining none but priests who are able to administer parishes—the abolition of begging for masses—against plurality of benefices—residence—suppression of private oratories—prohibition to the priests of secular employment—reduction of pomp and luxury in the Church Services—the celebration of only one mass at one time in the same church—the re-examination of the authenticity of relics; the unveiling of images; and the instruction to be given to the people about indulgences, the communion of saints, and suffrages for the dead—the duty of curates to exhort the people in the language of the country on the Gospel for each day, and the explaining of the Latin prayers—registers, and theological books to be furnished by Government to the curates—the subjection of the regular monks and nuns to the bishops and curates—and the rigid execution of the *exequatur*.

But even while sitting in the assembly of the Bishops, the troubles commenced which resulted in the overthrow of Ricci. A storm of opposition to his reforms, stronger than any he had hitherto encountered, was created by those who thrived on the blindness of the multitude. This was the beginning of sorrows. The removal of the illustrious Leopold, from Florence to Vienna, on the death of Joseph II., whom he succeeded as Emperor of Austria, deprived the Reformer of the defence which had hitherto protected him. It is not necessary here to pursue his career farther, beyond stating that, though Ricci addressed a letter to Pius VI. in 1794, in which he resigned his episcopal dignity, and though the practical reforms which he had introduced were very speedily again abolished, his adversaries at the Vatican were not content until they had procured the issue of a special Bull against them and the Synod, called *Auctorem Fidei*. Ricci was subsequently imprisoned in the convent of St. Marco, hallowed by the memories of Savonarola, who had been its former occupant. Here he was denied even the consolations of religion, and was at length induced to recant his opinions. He died in 1810. The chief reason which he assigned for yielding was this: "He reflected that, being reduced to the station of a private man, he ought to give up the innovations and reforms, which he had made as a Bishop, to the judgment of the Pope."

But the work of Ricci remains as a valuable pattern for those Italians now to follow who would attempt to reform their Church in a regular and legal way. In this arduous and noble enterprise they will have to be patient beneath the yoke of hierarchical oppression, and to be tolerant towards those of their brethren who cannot at first see it right to co-operate. But if thus they bear and forbear, Ricci

may yet prove to have been the precursor of an Italian Reformation, taught by the experience of the last three centuries how to avoid the irregularities, excesses, sacrileges and schisms, which have disfigured similarly-termed movements elsewhere.

THE RECENT JUDGMENT AT THE CAPE.

THE case of *Long v. the Bishop of Capetown*, which has been so long pending, has at last reached a landing-place. Judgment has been given with costs by the Supreme Court of the Cape Colony for the Bishop of Capetown. Mr. Long, however, had just given notice of appeal when the last mail left, and if his friends persist in re-opening the case before the Judicial Committee of the Privy Council, we may still have many months to wait before the final decision can be hoped for. And to some extent, these considerations should restrain criticism upon the judgments already delivered, and abate the freedom with which we might otherwise be tempted to congratulate our colonial brethren at large on the fortunate circumstance that the first case which has ever brought the legal *status* of the Colonial Churches really and sharply to the test has arisen within the diocese of Capetown. Still it may be allowed us to say that in our opinion Mr. Long's friends, in going to the expense of an appeal, have done the best thing they could for the interests of the Colonial Churches generally, and to state our reasons for thinking so.

- Three things are obvious at a glance : One, that the decision of the Supreme Court of the Cape Colony has no virtue beyond the boundaries of that one colony. The next, that men afflicted with Mr. Long's distinctive sort of conscientiousness, though comparatively rare, are not absolutely confined to South Africa. The third, that the Queen's Letters-Patent, if worthless at the Cape, are not worth very much anywhere. Mr. Long draws, what to our apprehension appears a very subtle distinction, but which, as evidently, to his conscience, is a very broad one, between the royal prerogative abstractedly and *per se*, and the same prerogative as expressed by formal letters-patent. The first he so reverences that he will go through fire and water rather than incur the slightest suspicion of even seeming to violate it. To the last he offers all the indignities in his power, denying and defying all episcopal jurisdiction over himself whatsoever, in the face not indeed of the letters-patent only, but of every obligation by which a colonial clergyman can be bound, including the royal will and pleasure as plainly expressed by the letters-patent as it is conceivable that by any mere legal instrument it ever could be expressed. We doubt if the extraordinary delicacy of moral perception evinced by this distinc-

tion will find many parallels. But so long as the authority of the Queen's Letters-Patent remains doubtful, the temptation to take advantage of the doubt will, to a certain grade of character, be all but irresistible ; and so the self-same issue as that raised by Mr. Long may be raised again and again, although probably in most cases by other and more common routes. More ordinary men in holy orders will now and then emerge in every colony, who, hoping that no higher law can be enforced, will defiantly proclaim that they mean their own will to be a law to them, that they are sick of vows, rules, rubrics, canons, superior authority of every sort ; and who necessarily will try to do just what Mr. Long did, and to do it as he did it, saving, of course, all profession of respect for the royal prerogative in the abstract. And consequently also, like him, they will wish to retain the *prestige* of their position as clergymen, and if possible to carry their congregations with them, together with the appurtenances of edifice, communion-plate, parsonage-house, and whatever else they have been accustomed to use as their own. It is high time that a colonial bishop, attempting to resist predatory efforts of this description, should know, on the very highest authority which the empire affords, the precise amount of protection which the community presided over or represented by him may look for from the law. It is essential that if he occupies a false position, he should with all despatch be helped to struggle out of it into a true one. Almost anything would be less vexatious and less mischievous than the existing state of uncertainty, for the ill-disposed are morally sure to take advantage of it, and the well-disposed are debarred by genuine scruples from making the best of the position which they really occupy. Mr. Long flatly says there is no Bishop of Capetown ; and Mr. Justice Bell, with a vehemence seldom exhibited from the judgment-seat, supports him. But the Supreme Court, as represented by the majority of the judges, asserts that there is a Bishop of Capetown ; and the Bishop himself is naturally of the same opinion. It is high time that the doubt were set at rest, and that if the authority inherent in every true bishop in virtue of his orders and his mission is really laid open to contempt mainly by the fictitiousness of certain legal instruments which were issued with the design of strengthening it, those instruments should, as soon as possible, be recalled, disowned, and put in the fire. But the true question at the bottom of those doubts is one which only the Judicial Committee of the Privy Council can now satisfactorily determine.

But we have other reasons for wishing that this case may come before the Privy Council—reasons grounded on the terms of the recent judgment, and relating especially to the South African Churches.

The decision of Mr. Justice Bell was too passionate to deserve serious remark. The two other judgments are as conspicuous for the manifest care and conscientiousness with which they were worked out, and the laboriousness with which the judges had evidently applied themselves to the mastery of a new and difficult subject. The Chief Justice appears to have satisfied himself that "every Church and religious community in the colony must be allowed to exercise Church government, and to manage its own internal affairs without the interference of the Supreme Court, provided its proceedings" (the proceedings of such Church or community) "were not illegal, or calculated to impair the security, peace, and tranquillity then happily enjoyed in the colony." Understanding the last clause of this sentence ("or calculated," &c.) to be pleonastic—a mere rhetorical amplification of the "illegal" just going before—we believe the conclusion so arrived at and expressed to be as sound as it is simple, and to be favourable to the Bishop of Capetown in the particular instance simply because it enunciates broadly and intelligibly the only principle upon which religious liberty and toleration can continue to subsist in South Africa. If it were contrary to imperial law for a colonial bishop to summon his clergy, and to invite the laity to elect and send representatives, to a synodical gathering, to hold common counsel on the common interests of their common Church; or if the legislature of the Cape Colony, anxious to discourage English Churchmen from settling in South Africa, had ever enacted a law rendering it penal to promote or attend such a synod, then, as we understand the Chief Justice, Mr. Long would have been entitled to the interdict which he sought; and, let it be added, the Bishop would farther have been liable to a criminal prosecution. But inasmuch as the Bishop did not require of Mr. Long anything which he was forbidden by imperial or colonial law to do, there was in fact no case for the Civil Court at all. So much for the Chief Justice, and we agree with him.

But we are not sure that Mr. Justice Watermeyer is quite so satisfactory. The report is clearly imperfect, and therefore, where so much depends on the exact words used, we would speak with caution. But there is an obvious consistency, as we think, pervading this able and acute judgment, which emboldens us to believe that we are probably right in the sense which we have attached to certain portions of it. And, as we read it, it seems to claim for the Supreme Court the power to review every case, doctrinal and every other, that may ever arise between the South African bishops within the colony, and their presbyters. If a bishop requires a presbyter to do anything against the law of the land, Mr. Justice Watermeyer is as distinct as the Chief

Justice, that the Supreme Court would be bound to interpose, and uphold the presbyter against his bishop. So far good. But Mr. Justice Watermeyer seems to say that in the event of a bishop requiring anything to be done by a presbyter which, although not in contravention of the law of the land, might be considered by such presbyter to be in violation of the voluntary contract implied by ordination and institution, the Civil Court would also possess the power to review the terms of the contract, and all the circumstances of the particular case. Of course so clearsighted a judge has not failed to perceive that the Civil Court, provided it was ascertained that the contract had not been infringed, would have no farther function. But before this stage could be arrived at, it might be necessary in a given instance that the gravest and most vital doctrines of the faith should first have been ragged and tattered in open court, and adjudicated upon possibly by men openly disavowing their belief in them. Would this be tolerable? We trow not. And, if we have not misunderstood Mr. Justice Watermeyer, we should earnestly desire, even on this ground alone, that the case should be re-argued before the highest tribunal of this realm competent to entertain it. Either the Bishop of Capetown is a spiritual judge, or he is not. If he is not, Mr. Long is right, and the Bishop has no jurisdiction. If he is a spiritual judge, how can a merely civil court, without express power given it by statute, take cognizance of his judicial sentences, merely on the assumption of his fallibility?

There is yet one other aspect of this important case, regarded at its present stage, which invites a word or two of remark. It will be remembered by most persons who take any deep interest in the South African Churches, that one of the principal topics debated in the last Capetown Synod (January, 1861), was a Declaration of Church-membership, and that it was ultimately determined by the Synod to refer the matter to Convocation, and obtain its deliberate judgment on these three points: First, whether it was advisable that there should be any declaration of Church-membership at all. Second, if any, what it was to be. Third, if none, what would be the best substitute. It will be remembered, too, that in the House of Bishops a lengthened debate ensued on the subject, the effect of which, seemingly, has been to shelve it *sine die*. More recently the Bishop of London, whose own leanings were sufficiently apparent in the earlier debate, has presented to the Upper House a petition from certain persons in and about Capetown, in effect praying Convocation to discourage all declarations of Church-membership, but expressing a very particular repugnance to the form of declaration framed by the first Synod of Capetown, and made

the basis of the elections of delegates to the second Synod. We have no fault to find, so far, with the petitioners. Certainly some of them, and probably a large majority of those who sympathise with them in and around Capetown, are not members of our Church, have no idea of any Church except as a number of unconnected and independent congregations, and no other conception of a clergyman than as of a man conventionally styled *Reverend*, and set apart to execute certain religious offices for those who may choose to attend his ministry, in the way most agreeable to them. It is natural that persons holding these views should wish to enjoy the ministrations of English and regularly ordained clergymen on their own terms, and should regard bishops, synods, declarations of Church-membership, and everything else that contradicts their theory, or thwarts their undisturbed enjoyment of it, as at best a superfluity—to use one of their own phrases, “a something more than the pure Gospel!” Again, good and earnest Churchmen vary in the colonies just as they do at home in the clearness of their perceptions, and the soundness of their judgment, and the extent and accuracy of their information. And this variety in the men themselves sufficiently accounts for the various degrees of readiness with which those who would themselves fall in readily with what is right and true, are ever ready to buy peace with mal-content by some process of compromise. Thus, both the revival of the subject in the last Synod, and the subsequent petition from “out of doors” are fully accounted for. Nor is Convocation to be blamed for hesitating before it pronounces positively on a subject which the simple fact of its reference to Convocation proves to have been the occasion of more or less perplexity to those most directly concerned in the settlement of it. But the recent judgment, whilst it upholds the jurisdiction of the Bishop of Capetown as ordinary of the English Episcopal Communion within the diocese of Capetown, establishes so unanimously, and in terms so emphatic as practically to have set the point at rest for ever, that it is a sheer misnomer to speak of a Church of England in South Africa, or to suppose that the Church presided over by the South African Bishops has any political rights other than belong to every voluntary association. There is nothing in this to disturb a true Churchman. And, having long been convinced ourselves that such was the fact, we are thankful that the naked truth should at last be so proclaimed as that others, however they may dislike, must yet admit it. Particularly we trust that one of the collateral results of this judgment will be to set at rest the whole question relating to declarations of Church membership. None who accept the decision of the Supreme Court of the Cape Colony can deny that the Church of

that colony is a purely¹ voluntary association ; and surely no one who accepts that description of it, will refuse to acknowledge both that tests of membership are essential to its very existence, and that it cannot be adequately designated by any title which shall not at once define the portion of the world where the providence of God has planted it, and distinguish it from the Mother-Church, whose bishops are peers of parliament, and which is a Church established by law.

Correspondence, Documents, &c.

CONSECRATION OF THE FIRST BISHOP OF ONTARIO.

We are happy to announce at last the solemnization of this important event for the Canadian Church.

The Metropolitan, the Lord Bishop of Montreal, on receiving the long-deferred Royal Patent, authorising the consecration of the Rev. Dr. Lewis, Bishop-elect of the new see, appointed for the rite March 25th, the Feast of the Annunciation.

We extract the following account from the *Kingston News*.—

“The most imposing ceremony known to the ritual of the Church of England—that of the consecration of a bishop—was gone through with for the first time in Canada, or in British America, in St. George’s Church in this city. On this occasion the Rev. John Travers Lewis, LL.D., elected by clerical and lay delegates of the newly-formed Diocese of Ontario as the first Bishop of this Diocese, was consecrated and inducted into his sacred office.

The proceedings of the day were as follows:—In the morning at half-past eight o’clock divine service for the day was held. Prayers were read by the Rev. Dr. Lauder and Rev. Canon Bancroft ; the Lessons by the Rev. H. Mulkins and Rev. T. H. M. Bartlett, M.A. After this service the church was cleared. The admission to the consecration service was by ticket, and soon after ten o’clock ticket holders entered the church. Upwards of a quarter of an hour before the hour appointed for the service to commence, the sacred edifice was filled to its utmost capacity. The clergy, to the number of sixty, having assembled in the schoolroom adjoining the church, then walked in procession, robed in surplices and hoods, around the quadrangle, and entered the church at the main entrance. The Bishop of Toronto and the Metropolitan, the Bishops of Quebec and Huron, and the Bishop of Michigan, U.S. were ushered to their stalls ; as also the Archdeacon of Kingston and the preacher (the Rev. Dr. Patton). The resident minister and the Metropolitan’s Chancellor were provided with chairs directly in front. The Bishop-elect was seated

¹ No Christian can accept the term “voluntary association” as an adequate definition of the Church of Christ in any land ; nor are we bound to suppose that the Cape Judges so intended it. But it is true *as far as it goes*, as denoting a Church not regulated by Acts of Parliament, free to enforce its own discipline, &c. ; and in this sense we accept the designation, and recognise it, even thankfully, as the grave, judicial, authoritative assertion of a certain, but hitherto disputed, fact.

near the rail, and immediately behind him his chaplain. The clergy, robed in their surplices, took the seats which were provided for them in the nave.

The Metropolitan then gave out as the Introit, or hymn of entrance, the 68th hymn—‘O Spirit of the living God’—which having been sung, the Metropolitan commenced the Communion Service. The Bishop of Huron then read the third chapter of the First Epistle to Timothy, commencing at the first verse. The Bishop of Toronto then read the twenty-first chapter of the Gospel according to St. John, commencing at the fifteenth verse. The Nicene Creed was next repeated, and the preacher was conducted to and ascended the pulpit.

The Rev. Dr. Patton preached the consecration sermon, choosing as his text the fourth verse of the sixtieth Psalm: ‘Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.’

The Bishop-elect retired with his chaplain, and shortly afterward returned clad in his rochet. The Bishop-elect on his return was received by the presenting bishops—the Bishops of Quebec and Toronto—and by them presented to the Metropolitan seated in his chair. Then the Metropolitan demanded the Queen’s mandate for the consecration, which was produced by the Metropolitan’s Chancellor, and the principal contents of the Patent under the Great Seal were read. This document sets forth the boundaries of and the counties within the Diocese of Ontario, and appoints the Reverend John Travers Lewis, Doctor of Laws, first Bishop of the same. The Master of the Rolls, S. Romilly, certifies to the authority of the Queen’s Sign Manual as warrant for the same.

The Metropolitan’s Chancellor then administered the oath of the Queen’s sovereignty and supremacy; also the oath of due obedience to the Metropolitan of Canada.

The service for the consecration of bishops was proceeded with, and the Bishop-elect put on the rest of the Episcopal habits.

On the imposition of the hands of all the Bishops present, the ceremony rose to its culmination in impressiveness and solemnity. The moment was one of intense interest. The twelve hundred spectators who filled the church were motionless and inaudible. The assembled clergy, clothed in their vestments, and the vast multitude blackening the aisles and galleries, were intent upon the solemn ceremonial which was being proceeded with. The Bishop-elect knelt at the railing. The Metropolitan and his assistant Bishops stood up and approached the candidate, laying on their hands, whilst the Metropolitan repeated the ordaining formula. Next succeeded the presentation of the Bible to the newly-made Bishop by the Metropolitan, accompanied with the prescribed admonition. The Bible was received from the Bishop of Ontario by his chaplain, and placed upon the desk of the diocesan throne, and the newly-made Bishop took his seat within the railing, by the side of the Bishop of Toronto. The remaining prayers and formularies were proceeded with, and the consecration was finished.

The Offertory was next taken up, and the Oblation laid upon the holy Table. The new Bishop then pronounced the prayer for the Church militant. The holy Communion was administered—first by the Metropolitan to himself, next by the Metropolitan to the Bishops, and then by the

Metropolitan and Bishops to the clergy and remaining communicants who presented themselves. So ended the whole proceeding.

The utmost decorum and devotion was maintained in the church—now the cathedral—and the entire proceedings were conducted without anything occurring to mar their good intention. One or more of the bishops from a distance were pleased to compliment the churchwardens and committee on the success which attended the ceremonial. The vocal and instrumental service was indeed excellent. The Offertory amounted to 162 dollars, and was appropriated to the support of Missions in the new Diocese.”

The same journal continues:—

“The times are greatly changed since the Rev. John Stuart, D.D., the first Missionary of the Church in Upper Canada, assembled his first congregation of twenty-five or thirty persons, exclusive of the military, in the year 1785, within the precincts of the old Fort Frontenac. And surely, when we compare these small beginnings with that vast congregation that assembled within the walls of what is now St. George’s Cathedral, Kingston, and evinced their interest in the solemn ceremonial of the day, the retrospective glance at the intervening period becomes deeply interesting. One feature of more special interest was, that there was present on the occasion so attractive to all, the Venerable Archdeacon of Kingston, now in effect Dean of the Cathedral, who is son of the first Missionary, Dr. Stuart, and fourth, in point of order of time, of all the Missionaries of the Western Province, and is, we believe, father of all the clergy in both sections of the Colony. Another was that of the son of the first Bishop in Canada, Dr. Mountain, was also there in the person of the present Venerable Bishop of Quebec, who assisted as Suffragan Bishop in the solemnity of the day. Surely, the presence of these two dignitaries, with that of the aged Bishop of Toronto, appeared to us to be linked with many associations of the past, and to connect those early times of the Church and the Province’s history with this of the present.”

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“Another feature of the interesting ceremony was the presence and association in the consecration of Dr. Lewis, of the Bishop of Michigan, Dr. McCoskry, representing the American Branch, or rather daughter, of the Anglican Church; and gratifying it was to see how the American Church was reciprocating that to the Canadian Church in this Province, which she originally received at the hands of the bishops of our fatherland. In this, the first consecration that has taken place in British America, and the first that has taken place under British rule on this continent, how gracefully has the American branch of the Church evinced her interest in our well-being, by the presence of the Bishop of Michigan.

The *Church Chronicle* of this city closes an interesting notice of the consecration of Dr. Lewis, with the following devout aspiration, in which all who love the cause of Christ will cordially unite: ‘May the Spirit of God be with him (the Bishop) in his arduous task, and give him patience, perseverance, and zeal, impartiality and discretion, soundness in the faith, and that without which all else were worthless, fervent charity towards God and towards men.—Amen.’

An open course is now before the Diocese of Ontario. The field is white unto the harvest. There are no State restrictions to impede the free movement of the Church. The Bishop, we are told by the *Chronicle*, is the youngest on the bench, but he may find among his clergy wise advisers, who, like the preacher at the consecration, have seen more than thirty years of faithful service; and, especially in the Cathedral city, a band of laymen unsurpassed for zeal and judgment, and with abundant means for effective co-operation in every good undertaking. God speed the blessed work!"

THIERSCH ON PROTESTANT MISSIONS AS COMPARED WITH THE ROMAN.

(Translated from "*Vorlesungen über Katholicismus und Protestantismus.*")

THE Reformation brought about among those who received it the entire abolition of all ascetic associations and religious orders. . . . Nevertheless so long as in every branch of the Church there continues to exist the present amount of worldliness and torpor, so long will society, religious as well as political, require for its healthy progress and development "corporations or fraternities whose function it is to do that, in one nation or over the world, which neither the public authorities nor private individuals could do, and yet which must be done."¹ . . . In Germany, unhappily, the Protestants, far from retaining this essential feature in their Church-organization, found the latter changing from the very outset into a crippling and restrictive State-machine. In modern days, for the first time, after the breaking down for the most part of the old Church forms, favorable external circumstances, combined with the new awakening of the Christian spirit, have shown the possibility of supplying the deficiency, though it may be long before it is completely done.

Such corporations and free associations were especially needed by the Church for the extension of Christianity. And institutions for that end have come into existence and are extending. The immeasurable increase of the world's commerce, the freer forms of social life, and the especial fact that the first maritime power of modern days is Protestant, have occasioned the associations for Missions and for diffusion of the Scriptures to attain, during the lapse of the last thirty years, to their present vast importance.

Somewhat later, in more recent days, the missionary activity of the Roman Church also, which already in the sixteenth and seventeenth centuries achieved such great things, has taken a new and tremendous bound; and being for the most part in the hands of the Orders, the striking concurrence between the Churches in the work of the conversion of the heathen affords here too matter for some comparative remark. And here, too, we observe the whole characteristic difference of the two Churches. Each shows us its weakness as well as its strength; each communicates its peculiarities to its progeny, and sees reproduced therein its own image.

The Protestant Missions sprang from the purest possible impulses, and by many of the noblest results have approved themselves to be a work of

¹ Baader, "*Philosophische Schriften*," II. 422.

the Spirit of Christ. Cavils brought against them were brought also against the first Christian Churches: and one thing for which even some of their friends would censure them—the great strictness of most of the Missionaries in the probation of catechumens before admission to baptism—ought not, according to my own conviction, to be imputed for a fault, except in as far as it seemingly betokens an imperfect insight into the nature of the first Sacrament, and consequently a lack of confidence in its virtue. But what our Missions are undoubtedly deficient in above all else, is unity and real co-operation. For the Missionaries are connected by only an inward bond, they being sent forth by a great number of distinct societies, not by one single all-embracing communion. This is accompanied by other deficiencies. I am not now complaining of *un-churchliness*, in the more technical sense. Were the Missionary enterprises to be handed over to the regular authorities of the home-Church, and thereby the character of the Missionary Societies as free associations to be given up, it is not likely—at least as things stand at present—that the Missions would very long survive. . . . But a real need of Missions is having connexion with a Church as “a congregation of faithful men.” If a messenger of the Gospel is thus sent forth, he is put in a position to labour with more effectual success. Herein is a strong point of the Herrnhutters’ Missions. It is no small misfortune that the future of many hopeful conquests which our Missionaries make has to depend on the resolutions and decrees of a Committee which may sometimes stand quite apart from the life and workings of the Church at home. In saying this, I of course do not forget that the converts themselves are necessarily slow in attaining their ecclesiastical majority, the proselytes from perhaps not a single heathen people, except the Hindus, so far as these are affected by English civilization, presenting any one qualified to be made a Missionary Bishop, or fit to be entrusted with independent pastoral charge.

With this first drawback, that the Missionary action does not proceed as it should out of the life of the whole faithful, is conjoined also a second: the associations which have been formed for the cause of Missions are too much like the modern companies for secular undertakings, and too little like the religious fraternities of the Romanists and the ancient Church. They sprang, indeed, from purely spiritual and genuine religious motives; and it is the fellowship of the Spirit which still keeps them together; but this inward band is already slackening here and there, and the second generation on whom has devolved the great task of carrying forward the work begun by those who are now at rest is already in danger of sliding into a certain externalism of mercantile calculations and routine, a danger which grows with the growing extension of the undertakings in hand. Would not this be less the case, were the associations more open to the living action of the Church at large and more braced by the discipline of devotional usages? A small approximation to the ascetic character of the Missionary efforts of the early Church might do no harm to those of Protestants.

In thus remarking on the Protestant Missions, I have already indicated what are the points in which an advantage is possessed by those of Rome. On that side the Missionaries have the Church at their back, and that in

a full sense ;—not merely the potent and united hierarchy, but also the countless number of parochial congregations who take an intimate part in the Missionary cause commended to them by their spiritual guides. The work of a Roman Catholic herald of Christianity comes under the shelter of the whole Papal communion, and the congregation which he gathers is attached as a new member to the one great body. The Latin Missionaries, who as priests, and to a great extent conventuals besides, are already well trained to endure privations, have also signalized themselves of late years by admirable self-sacrifices, and not a few of them have sealed their testimony with their life-blood.

We can willingly acknowledge this without therefore shutting our eyes to the glaring weaknesses of the Roman Missions—to their customary externalism, and to the bitterness of temper by which occasionally they are marked. Their present extension was not taken in hand until after the great advance was commenced from the Protestant side. Very impartial observers have remarked on it as strange, that the Roman Missionaries of late prefer as a rule to betake themselves to where Protestants have found entrance previously. If we call to mind the history of the Apostolic age, we shall perceive herein an analogy which does the Church of Rome no credit. It was Paul who strove not to “build upon another man’s foundation,” but where Christ’s name was not yet named, there to announce the Gospel (Rom. xv. 20). It was his hostile opponents, the Judaizers from Palestine, who always followed in his path, and instead of converting heathen, devoted themselves mainly to detaching from Paul the congregations he had gathered, and perverting them to their errors. So long as there still are Roman missionaries who look on the heathen converted by Protestant Christians as captives of Satan, and hold their own first duty to be—what is indeed the easier task—the winning of them over to the Pope, we cannot forbear recognising their type in those Judaizing false apostles of Paul’s day, especially when their whole appearance is attended by such odious circumstances and tragic results as was lately the case in Tahiti.

But where the emissaries of the Roman Communion turn directly to the heathen, we must at sight of their success rejoice with the same Apostle that, though we cannot hold their method of propagating Christianity to be always truly apostolical, “notwithstanding, Christ is preached” (Phil. i. 18). For while the Protestant Missionaries begin rightly with the individual, ascertaining whether the Word and Spirit of Christ have wrought in him a real conversion from all that is heathen, and do not give baptism till after a season of strict probation, hereby leaving it to appear whether or not God will ever be pleased to permit the establishment over wider heathen tracts of a Church comprising the entire people, the missionaries of Rome make it their practice rapidly to receive great masses into the Church, and to make the transition as easy for the heathen as possible. The *former* method, although it has its weaknesses, is similar to the apostolic; the *latter*, on the other hand, to the procedure in diffusing religion adopted since the fourth century.¹ It must be added that

¹ Gregory the Great himself ordered that the taxes which weighed heavily on the Jews who occupied estates pertaining to the Church in Sicily, should be lessened

the Jesuits especially went so far in India and China in the allowance of heathen forms, and transference of them to Christian ideas, as to call forth the disapproval of the papal chair itself. Nor are the newer missions exempt from this fault. They too appear to let themselves be led too much by the reckoning that one must be contented with a superficial conversion of the generation now alive, and expect a deeper impression of Christianity in the posterity—an expectation, however, which will only too grievously disappoint them.

Meanwhile, even in some of those Roman Missionaries whose method has been least satisfactory, we must acknowledge a great personal piety. The enigmatical combination of impure elements and deep religious life which we so often observe in the Church of Rome, appears here in a particularly striking manner. A single instance of this shall be brought forward—that of the distinguished Jesuit, Roberto dei Nobili, a kinsman of Pope Marcellus II. and of Cardinal Bellarmine. First, on the one side we have given us the following description of his doings in India: “He resolved to go to work in another way than Xavier, who turned to the inferior castes. The conversion of the Brahmins was his aim. To this end he and his companions gave themselves out to be superior Brahmins from the West, showed an old Indian parchment which he had forged, as proof of the higher caste of the Brahmins of Rome, and is said to have even sworn his descent from Brahma (?). He was a man of princely birth and courtly air; a silent retired life, a lofty deportment even to princes, and a profound acquaintance with Brahminical lore, gained admission for his pretensions. With a mastery which has found no rival, Nobili wrote several books in the Tamil tongue, and even added to the original four Vedas a fifth, entitled *Esur-Veda*, which Indians themselves accepted as genuine, and which, by its agreement with the Gospel, was to pave a way for the coming over of the learned. A similar skill in the language and familiarity with Indian modes of thought was displayed in an epic poem composed by his companion Boschi. The adoption by these Jesuits of the Brahminical character, its mode of life and its claims to homage, brought after it its contemptuous treatment of the inferior castes. As they interpolated the Latin Liturgy with Sanscrit words, so they proceeded to blend pagan ceremonies with the usages of the Roman Church. The names of the gods were mixed with names of the saints, and even idols were placed by the crucifix. The aim was attained; Brahmins were converted, or rather assented to the new modification of their old paganism, and thousands followed the Jesuits with admiring reverence whenever they went forth in public. . . . But when tidings of the enterprise reached Rome, brought by the simpler monks of other Orders, many a loud voice was raised against this betrayal of Christianity. Admonitions were sent from Rome, which, however, proved ineffectual,” &c. Thus writes Professor Hoffman.¹ But, on the other hand, the Protestant missionary, Dr. Bern-

in the case of those who received Baptism. He must have seen that a conversion brought about about by such means was not a genuine one, but he thought, “*etsi ipsi minus fideliter veniunt, hi tamen qui de eis nati fuerint jam fideliter baptizentur.*” (Lib. v. ep. 7.)—EDITOR.

¹ “Einleitung zur Geschichte der Entwicklung der christlichen Missionen in

hard Schmid, is obliged to make an admission which, after all this, would scarcely have been expected. In his valuable "Survey of Tamil Literature," he mentions, among the writings of Roman Catholic Missionaries, an "Instruction how Christian Indian Catechists are to perform the duties of their office"—a work which for the most part breathes the spirit of genuine vital Christianity—by *Robertus a Nobilibus*. Many passages of it have lately been printed, with slight alterations, by Protestant Missionaries."¹

Thus then it comes to pass, that also in the Churches newly rising amid heathen lands, the good and the bad, the strong and the weak points in Protestantism and Romanism again exhibit themselves. The truth is, the whole of the present action of the Church abroad can only be regarded as preliminary and preparatory, even as the whole present state of the Church at home must be considered in the light of an interim, provisional and irregular. But surely, if we are properly imbued with a spirit of faith, we are bound to expect that better times would soon arrive, were Christians on both sides to labour and to pray more for the restoration of the Church as in ancient days. With the return of purity and unity at home the fields of Missionary labour also would receive blessings beyond all utterance and thought.

A NEW AUSTRALIAN BISHOPRIC.

THE *Melbourne Church Chronicle* announces that a further subdivision of the Diocese of Newcastle is now likely to take place, by the erection of the new Bishopric of Grafton and Armidale. To secure this, a wealthy layman, Mr. Clark Irving, offered the sum of 2,000*l.* towards the endowment; and at his house a conference on the subject was held on the 12th of January, when there were present the Bishops of Brisbane and Newcastle (the Metropolitan having an ordination service elsewhere), the Dean of Sydney, Canon Allwood, and a number of influential gentlemen. The Bishop of Newcastle expressed the delight it had given him to receive Mr. Irving's proposition, which was at first a generous offer to support the bishopric for a number of years. In order to satisfy the home authorities, two things were wanted—the sanction of the Bishop of the Diocese, and not only the promise, but the payment of 5,000*l.* towards the endowment of the proposed bishopric. From the Clarence district three gentlemen offered 50*l.* each, two Sydney gentlemen (for the same district) 100*l.* each, and Mr. Irving himself guaranteed the collection of the difference to make up the amount from that district. From six other gentlemen subscriptions were promised to the amount of 500*l.* The Bishop of Newcastle announced that it was certain that application would now be made to the Home Government for the establishment of the new bishopric.

Should the two new subdivisions take place, the Province of Australia will include nine dioceses, viz.:—Sydney, Newcastle, Brisbane, Goulburn, Grafton, Tasmania, Melbourne, Adelaide, Perth. There are now eleven clergy in the proposed diocese, and three or four more are urgently required. The area will be in round numbers about 320 miles square.

¹ "Vorderindien" in the "Magazin für die neueste Geschichte der evangelischen Missionsgesellschaften," Jahr. 1844, 2 Heft. s. 19, 20.

¹ Ibid. s. 120.

The *Guardian* makes the following remarks on this pleasing intelligence:—

“To those who are interested in the future of our colonies this spontaneous movement for an increase of the Episcopate cannot but be worthy of note. A distinguished Oxford Professor scolded us the other day for ‘overlaying the religion of the colonies with a feeble Anglicanism.’ We thought, when we read the rebuke, that if there was any one sin from which our colonial administration had been free it was that of undue propagandism. From the time when the Whig Attorney-General cursed the Virginian applicants for a Bishop, and bade them grow tobacco, to the hour when the independence of the United States was proclaimed, we steadily resisted the desire of the Americans to complete the organisation of their Church. With the exception of the West Indian Islands, no colony has received from England anything approaching to an ecclesiastical establishment. Whatever else colonial religion has to complain of at the hands of the mother country, it can hardly make out a case of being ‘overlaid.’ In the present instance our professor cannot even enjoy his fling at the Missionary societies: the movement is so purely colonial, that the news of the endowment of a see precedes all speculation about its need. We do not know whether this is an instance of the feebleness of Anglicanism: if it be, we are quite content with such weakness; nor do we doubt but that the spiritual life of the great Australian communities may be as well and wisely formed by the pastoral care of the Church of their forefathers, as by that Christianity of the future, whatever it be, which *doctrinaires*, intent on the philosophical regeneration of society, are kind enough to invent for their use. This, at all events, is the opinion of the Australians themselves; and in a matter which calls upon them for pecuniary sacrifice and personal exertion, we may be content to accept their decision as not far from the truth.”

MISSIONARY EFFORTS IN EGYPT.

(From the Almindelig Kirketidende.)

EARLY in the present year, the following letter was transmitted from Cairo, to a German periodical, by the eminent Missionary in the service of the Anglican Church, the Rev. Dr. Krapff:—

“I heard in Alexandria, with great astonishment, that now also Protestant Missionaries have free passes on the railway to Cairo and Suez, nothing further being required than a letter from a Consul of some Protestant nation, in attestation of their being Missionaries. The Papists were the first to obtain this favour; but Paschaen, who seems on the whole to be a liberal man, extended this privilege to all Christian confessions. Thus, the native Copts, Armenians, and Greeks share in it; and it is also conceded to the Protestant Deaconesses in Alexandria. Another—and, in my opinion, the most important—change, since I was here last, is the circumstance that now at Alexandria, every Sunday, Divine Service is held in German. The German Minister also officiates in French. A site for a Protestant church has been granted to his congregation by Paschaen; 16,000 rix-dollars have been collected for the building fund; and as soon

as the plan is decided on, the work will be begun. For the placing of this German Minister, thanks are due to the late pious King of Prussia.

Some English Missionaries conduct a flourishing school in Alexandria. Moreover, they preach every Sunday in the town; and also in the port, where Paschaen has assigned them a particular vessel, that they may more conveniently address the Coptic seamen. My esteemed colleague preached on Sunday afternoon to about sixty sailors assembled in this floating chapel, the captains and their wives being present. On the other hand, the 'spirit of this world' has also increased remarkably since I was here last. Changes have taken place in opinions as to civilization generally, and as to Christianity: both are liked better; but so also are the powers of Antichrist, and of the flesh.

At Cairo, the Copts are building a handsome large church in their quarter. I regret, with them, the loss of their late excellent-minded Patriarch. A delay has occurred in the choice of his successor, as the Bishops, hitherto, have been unable to agree; there being a stiff old party in the country, and against this a free-minded one, which would willingly effect reforms.

The great Coptic school is still steadily progressing; but the largest school is that of the Jesuits, who have also a large convent, and a large church, the majority of the Europeans here being Romanists. Protestants marry Italian women and others belonging to the Church of Rome; this goes to recruit the numbers of that body.

With regard to the Protestants, German and French, the Minister in Alexandria, who is changed every fifth year, has to preach every month at Cairo; on which occasion he baptizes, and performs the other requisite pastoral work. On these visits, he resides for the time, and also officiates, in the house of the now retired Missionary, Lieder. In the cooler part of the year, there is also in the same locality preaching in Coptic. The missionary work proper is carried on by Englishmen and Americans, and now also by German *Crischona-Brethren*. The American Presbyterians have an important school of Coptic, Jewish, and other children. On Sundays, they hold a service in Arabic, in which they partly preach themselves, and partly employ a highly-gifted Christian from Syria. I heard the latter yesterday, and was astonished at the eloquence and power with which he discoursed from Daniel v. 27, 'Thou art weighed in the balance, and found wanting.' Reichardt, the Missionary to the Coptic Jews, has a good school among that class of the population. He also preaches on Sundays, in Arabic. A book-shop, filled with Arabic Christian publications, is entrusted to the management of a converted Jewish Rabbi, who teaches both by word and example. Besides this book-shop, there is also another, where Christian books are on sale. How highly these books are prized, is shown by the cheering fact that a *colporteur* lately sold, in Upper Egypt, some thousand piastres'-worth. The Americans at Siout employ a catechist from Syria; the medical Missionary, Farish, also makes much way. A Coptic woman, who, half by compulsion, had gone over to Mahommedanism, began, after a while, to feel deeply distressed at her unhappy step, and wished to return to the Coptic Church; but the Coptic Bishop declined to receive her, for fear of the Mahommedans. On this,

she joined the Americans. The welcome extended to her by these filled the Mahommedans with rage, and they barbarously assaulted Farish before the Cadi. The American Consul-General brought the cause before Paschaen, who cast the ringleaders of the disturbance into prison, displaced the judge, and compelled the instigator to pay about 17,500 rix-dollars, to be handed over to the ill-treated Missionary, by way of compensation. Half the sum was paid at once, and the rest was therefore graciously excused by Farish to the Mahommedan, rich man though he was. The Missionary regained his health, and now devotes the interest arising from this money to evangelizing work. The whole affair produced a great impression in Upper Egypt, and seemed to call forth an awakening among the people.

The German Crischona-Brethren have hitherto had much to contend with in acquiring that difficult language, Arabic, yet they have already established a school, consisting chiefly of Jewish children. One of them gives his chief efforts to the Jews; another goes to the Germans, who, by reason of their infidelity and immorality, confer no honour on the Teutonic name; yet among them are noble exceptions. Many frequent the German service, and show an inward attachment to the Gospel. When the Brethren have mastered the language, they will also preach in Arabic. The domestic life they lead is the most utterly plain and frugal. They have not a single servant, but they prepare their own food, and attend to all household matters. . . . Very edifying is the peace, harmony, and spirit of prayer—the freely-bestowed ministering love—which rules among the brethren, in spite of all diversities of character. It cannot fail but that, with time, great blessings will result, should they persevere in this temper. The day of small things must not be despised. They are anxious to establish, also, a station in the neighbourhood of Abyssinia, so soon as they have the means; but hitherto they have scarcely been able to secure simple necessities at Cairo. . . . How small still are the means of Protestants, when compared with those of the Romanists! After the Romish Mission on the Upper Nile, in Gondocoro (4° north of the equator), had been laid waste by the revival of the slave-trade, which the Arabs are now vigorously plying, and after the death of nearly all the Romish Missionaries, at their head-quarters, Khartum—after the Order which hitherto carried on the Missions had abandoned all hope of any good result—the Franciscans, invited by the Pope, are sending out hither thirty Missionaries to recover the lost ground.”

Thus far Dr. Krapff. From a communication by another hand, dated Cairo, Nov. 25th of last year, we extract the following:—

“The prompt and complete compensation for the insults which were directed against the Bible-agent at Siout, exerts a great and favourable influence on the population here, both the Mahommedan and the Christian. The first have impressively learnt—what seemed to come upon them quite unexpectedly—that the limits to which their arrogance and violent bigotry may go will probably be as restricted under Abdul-Aziz, as under Abdul-Medjid. The leader in the riot seems to be thoroughly humbled, and the zeal is exceedingly remarkable with which they now seek to stand on a good footing with the Christians, whom, a few months

earlier, they would have looked down upon with the loftiest contempt. The reduction of the time of imprisonment to which the offenders were at first condemned from a year to little more than a month, was a union of mercy with justice which was so wholly unexpected, that it seems to have completely won their hearts, and to have prevented the barrier which so summary a punishment of them would otherwise have set up in their minds. The attitude the Viceroy assumed in this matter in favour of religious liberty and justice to all, is very creditable to him; so much the more, as one of the leaders was not only one of the most prominent and influential men in Upper Egypt, but a personal friend of himself. A new era is certainly in promise, when such men are condemned and imprisoned for their ill-treatment of poor Christians. The Christians in Egypt feel this, and some of them already are sensible of the animating effect of the thought that they have rights—rights of conscience, which the Government respects and will maintain. There is much ground for hoping that this transaction will, with God's help, co-operate towards giving a mighty impulse to the religious and intellectual awakening which arose among them last year. The great majority of Christians in the land are members of the Coptic Church; they are from 250,000 to 300,000 in number. Their tenets and ritual customs are little different from those of the Armenians. Like them, they have the deepest reverence for the Holy Scriptures; and, now that opportunity is afforded them by the Missionaries and Bible Societies, they possess themselves of the Word of God in their spoken language, the Arabic. Mr. Lansing, an American Missionary, spent from five to six months in Upper Egypt last year (1860), and sold Bibles to the amount of 25,000 piastres. He thinks that he might have disposed of twice as many, had he had them with him. He entered everywhere into the most free relations with the people—visited them in their homes, preached in their churches, and often had two hundred hearers, sometimes more. On coming into a village, he had only to exhibit his books in some public road: the Christians would gather round him, and he would spend whole days there in selling the books, and in preaching the truths of the Gospel to many most attentive hearers. Not unfrequently, people would follow him from village to village, along the banks of the Nile, that they might hear more of the Divine Word. A good part of the priests were glad to receive light themselves, and to share in spreading it among the laity. At one place, the people showed such zeal to learn, and the priest to impart the new views he had derived from his recently-bought Arabic New Testament, that meetings were held at the priest's house for fourteen days running, at which the whole time was spent in studying the New Testament. Eight priests are known who are Protestant in their views, and the truth is also making its way into the ranks of the higher clergy. The Copts are an interesting people. Those in Upper Egypt are a fine, handsome race of men. They have long been heavily oppressed by the Mussulmans, but, amid many persecutions and trials, have steadfastly continued to confess Christ. They have, moreover, as firmly resisted all the efforts of the emissaries of Rome to seduce or to subdue them. Let us hope that God has thus preserved them from their enemies on both sides, that He may, in these last days, give them the

fuller knowledge of His Son's uncorrupted Gospel, and awake among them a sound spirit of devotion, which shall make them a light to lighten not only Egypt, but Abyssinia, and even the lands of Africa beyond."

From a letter of the Secretary of the Anglican Church Committee at Cairo, to the *Society for the Propagation of the Gospel*, we perceive that a considerable number of Englishmen, chiefly working men, dwell in Cairo, and in its port-town, Bulak. They had, till lately, no priest, but were occasionally ministered to by the *Church Missionary Society's* Missionaries, especially by Lieder: these, however, could not devote to them much time, as their proper work was among the natives. When the *Church Missionary Society* broke up its Mission at Cairo, the English obtained from the British Government the appointment of a Consulate-priest. To his stipend the British Government makes a yearly contribution; but as this is insufficient, and the congregation is poor, the *Society for the Propagation of the Gospel*, with the Christian zeal with which it undertakes Missions among both pagans and immigrants in the British Colonies, has resolved to make a yearly addition to the sum of 440 rix-dollars. It may be expected that, with the Lord's blessing, good fruits will result from this increase of the number of the Protestant priests in Egypt, as well to the natives as to the English. Much do we wish that a priest were also placed here for the many Scandinavian seamen who frequent the port of Alexandria; but the Danes at least are, in this respect, behind all Protestant nations.

SCOTTISH CLERICAL DISABILITIES.

LETTER II.

SIR,—In my first letter I contended for the removal of the restrictions under which clergymen of Scottish ordination labour when officiating in England, basing my views on the great principles of Catholic unity, as set forth in the canon law, on the admitted identity of English and Scottish orders, and on the recognition in civil law (3 & 4 Vic. cap. 33) of the Scottish Episcopal Church, her Bishops, priests, and deacons.

To all who sincerely believe in the Holy Catholic Church, as a reality, whether protected or persecuted, these arguments are conclusive. But many good men, theoretically admitting all this, are, nevertheless, so accustomed to think of the Church as only the Church when "by law established," that it requires some effort to shake themselves free of early modes of thought, and to recognise the fact that a dis-established Church is not therefore in dissent. Various objections have, consequently, been raised against our project of Christian union, some proceeding from misconception, others from want of information, a third set from alarmed self-interest, a fourth from national or religious prejudices, and not a few, I admit, from conscientious conviction of impending danger to the English Church. In a brief letter it is quite impossible to reply to all of these; but some of the salient objections demand specific answers.

1st objection.—"We cannot admit the clergy of the Scottish Episcopal Church to the status of English clergymen, on account of the inferior education of the former."

Reply.—Of the seven Scottish Bishops, four were regularly educated at Oxford and Cambridge, and are in English orders, while all are graduates of English and Scottish Universities. Of the 165 clergy, fully one half are in English orders, and of the total 165 only 40 are not graduates. Of that 40, however, nearly all have received a University education; for in Scotland (till lately) it was not unusual even for distinguished men to go through the regular curriculum, without taking degrees. On turning to the Clergy List for 1862, I find the proportion of *non-graduates* greater in the English Church than in the Scottish. I am, of course, quite prepared for the usual objections to Scottish education, but not at all apprehensive that Scotchmen will shrink from comparison, when they can point to the Doublefirsts and Gaisford's Prizemen at Oxford, to the Senior Wranglers of 1860 and 1862, and to the first place in the Indian Civil Service of last year. But it may farther be objected, that, even admitting the preliminary education to be good, the theological is defective. The answer to this is found in the Sixth Canon, which decrees "that no person be received as a candidate for holy orders in this Church who shall not have first gone through a regular academical course in some University or College." It is, moreover, expressly ordered that no person shall be admitted into the holy order of deacons in this Church until he shall have been properly examined as to his literature by two or more Presbyters appointed for that purpose by the Bishop who is to ordain him, and whom, as his examiners, he must satisfy of his being sufficiently acquainted with the whole of the New Testament in the original Greek, and at whose bidding he must compose a short treatise in Latin, on some article of faith, as also a discourse in English on any text of Scripture which they shall prescribe; and answer such questions connected with theology and ecclesiastical history as they shall think proper to put to him: and, before his admittance to examination, the Bishop must, by sufficient letters testimonial, and by an attestation that the form usually called *Si quis* has been publicly read, be satisfied of his good life and conversation, as well as his good learning. It is also required that he produce a certificate of his having attended at least one course of the lectures of the Pantonian Professor of Theology and of our Professor of Ecclesiastical History in Edinburgh, unless peculiar circumstances in his case may have rendered such attendance impracticable, of which the ordaining Bishop is to be the sole judge. And no one shall be promoted to the order of priest until he shall have passed a still more full and complete examination."—*Scottish Canons of 1838.*

Now, it is well known that the first-class men at Oxford and Cambridge do not, as a rule, any longer take holy orders; and that the ranks of the ministry are chiefly recruited from the Poll. In academical attainments, the Scottish candidates for orders are, to say the very least, equal to Poll men, and certainly superior to the average of literates or students of the Theological colleges; while in theology and preaching, the Scottish clergy will, I think, be found equal to the requirements of most English pulpits.

2d Objection.—"Candidates rejected by English Bishops would go to Scotland, receive ordination on easy terms, return to England, and compete for curacies and livings." This assumes that the Scottish Bishops are unable to detect "gross ignorance," or unwilling to defeat nefarious schemes

—an assumption which all who know these worthy men will treat with the contempt which it deserves. But granting, for a moment, that a Scottish Bishop could be found so weak and so wicked as to lend himself to such a fraud, the English Bishops have the law in their own hands, for they have full power to examine any applicant whom they may have reason to suspect, and to reject him, if found incompetent.

3d Objection.—“The Canons of the two branches differ.” True; but they are in essentials the same, the divergence being rendered chiefly necessary owing to the *disestablished* condition of the Scottish Church. The objectors, however, should bear in mind (1) That the Irish canons differ more from the English than do the Scottish, and yet it is “The *United Church of England and Ireland*.” (2) That even the English canons are not practically enforced, many being a dead letter. (3) That the spirit of the Thirty-fourth Article of the Church of England clearly recognises the possibility of perfect union without perfect uniformity.

4th Objection.—“The Prayer-Book is different.” Denied. The Prayer-Book, exactly as in England, is used in all the churches of the Scottish Episcopal Church.

5th Objection.—“Well, then the Communion Office is different; and it is, moreover, Popish, universally used, and obligatory.” (1) True, it is different, but not in essentials; and, if a verbal expression is sufficient to produce separation, where was the unity of the Church of England when there existed “Uses of Sarum, Bangor,” &c.? (2) It is not Popish, but diametrically the reverse. Romanists detest it; even ultra high Churchmen object to it. Indeed, while it would be easy for Romanists to communicate where the English office was used (they did so in Elizabeth’s reign), they could not with the Scottish form. (3) It is not universally used; for out of 165 congregations only 39 have it. (4) It is not compulsory, for full liberty is granted to a clergyman and congregation to use the form they prefer. Though of “primary authority,” it is merely conceded to those congregations which are attached to its use. I should by no means consider the resignation of the Scottish communion office a *sine qua non* to the admissibility of Scottish clergymen into the English Church. A Romish priest is admissible into the Church of England, though Rome retains her Mass—a far stronger case than this.

6th Objection.—“The curacies and livings are the rights of Englishmen; and Scotchmen have no business to invade our country and seize our property.” Incredible as it may seem, I have heard this urged in all seriousness! I answer, that the same argument might apply to Welshmen and Irishmen, not only in the Church of England, but in the army, navy, medicine, and every department of life. Between those who are subjects of the same sovereign in a united kingdom, such distinctions are simply ludicrous. Besides, even in present circumstances, Scotchmen are not excluded, if, all other things being equal, they have been only ordained on the south side of the Tweed instead of the northern bank of that famous river—as witness several of our Bishops and hosts of the clergy. But, even if a few hungry Scotchmen were tempted by the rich livings of England (10,000 of them under 150*l.* a-year), or by the pleasing revelations of a “Distressed Clergy Society,” to cross the border, the English prelates ought

rather to rejoice; for the universal cry is that candidates for orders are daily diminishing, and that the standard of attainment must be lowered!

7th Objection.—“That it would be unjust to the Presbyterian establishment, by encouraging the formation of another State Church in Scotland, and thereby be a violation of the Act of Union.”

The best reply to this objection is to point to the three Presbyteries of the National Church of Scotland in England—that of “London,” “Liverpool and Manchester,” and “The North of England,” with numerous congregations. Of this the Established Church of England does not complain, and never considers that these offshoots from the Scottish Presbyterian parent are violations of the Act of Uniformity, or any other Act, but simply proofs of the existence of toleration. And though the Presbyterian (or, at least, the *Record* for him) protests against the Scottish Episcopal Church’s having territorial dioceses in Scotland, I am not aware that the Church of England has ever retorted, by objecting to the Scottish Presbyterians’ territorial Presbyteries in England. Then, again, a minister of the Scottish Presbyterian Church, ordained by any of the Presbyteries in England, is admissible to the full exercise of his functions in Scotland. There is no “3 & 4 Vic. cap. 33” to say to him, “Because you were ordained in England, you shall only officiate for two Sundays in Scotland.”

Now, the case of the Presbyterian minister ordained in England, and yet at liberty to officiate in Scotland, is that to which I claim a parallel. I ask that an Episcopal clergyman, ordained in Scotland, where Presbyterianism is established, shall be permitted to officiate in England in that parent Church, of which his own is an offshoot. For I contend that what the Scottish Presbyterian establishment is to her affiliated congregations in England, the English Episcopal establishment is by canon law, and ought to be by civil law, to her affiliated Churches in Scotland. What then becomes of the alleged violation of the Act of Union?

In conclusion, I confess that, though an Englishman and a zealous member of the Church of England, I can see no reason to dread any danger from the rescinding of an Act (3 & 4 Vic. cap. 33) which an eminent canonist has declared “a disgrace to our Statute book.” Even if the seventy-six clergymen who would be relieved were to march *en masse* into England, they would be lost amongst the 20,000 clergy of this land. No such invasion, however, is to be feared. I question if even twenty would take advantage of the concession, for they love their country and their Church. It is the principle of brotherly union rather than personal advantage that is at issue; for there is but little for even a poor Scotchman to hope for amidst the wretchedly-paid curacies of England. It is that the Scottish clergyman, when he visits the English parsonage, may not feel himself condemned to silence as a stranger, but may be enabled to accept the invitation of his brother to aid him in the ministration of the sanctuary. It is to strengthen the fortress by establishing closer communications with the outworks, that when the day of assault comes, as come it will, every position, every ally, every weapon of defence, may be made available to the stronghold of the Church of England in her resistance to the common foe.

I am, sir, your obedient servant,

JUSTITIA.

ITALY.

SIR,—Your correspondent certainly takes high ground when he expresses his astonishment at the continued assumption of the spiritual supremacy of the Pope by the Italians of both reforming parties, and almost would urge them to give it up if they wish a reform and a general reconciliation. The new Memorial to the Pope, drawn up by Passaglia, which they are all signing, and which I send you in hopes that you will find room to print it, will undeceive your correspondent, if he has any hope of their altering their mind. But how in the world can he imagine that there can be union without some kind of subordination in the hierarchy? Does he deny that the Archbishop of Canterbury has no superiority in the Church of England? or is he bold enough to disapprove of the ancient system of the Patriarchates? They who would efface a feature in Church government from the beginning will certainly find no allies in Italy, except among the sectaries. Not even Garibaldi or Mazzini have ever denied to the Pope, as Bishop of Rome, his spiritual primacy.

I am, Sir, yours, &c.

M. A. C.

P.S.—Your article of March has, at least, not failed to attract notice in Italy. The *Vera Buona Novella* of Florence, conducted (I believe) by Pierini, has already made severe remarks concerning it, and calls upon the *Colonna* to disavow you. But the *Colonna* has not done so.

[The Memorial sent us is as follows. It is now being extensively signed in Italy by the parish clergy and others. Its phraseology is that of the *Mediatore*, but its tone as to Episcopacy seems an improvement on much of the usual Ultramontanism.]

“MOST HOLY FATHER,—

The undersigned being fully convinced that with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, and being of one mind, one will, and one mouth, they loudly proclaim you the legitimate successor of the most holy Peter, the Vicar of Christ on earth, and the principal organ of the Holy Spirit: to you, as Pastor of pastors, and as Teacher of teachers, obedience and respect are due from all men: your see is the see of Peter, your presidency is the presidency of Peter, and your communion is the communion of Peter: and it is therefore necessary that all the faithful should unite with you and with the Roman Church, as the first Church—the root and Mother Church of all the Churches, in regard of the divine Primacy, and that all uniting with you, should also submit to you for the sake of hierarchical subordination.

And that is not enough; they unanimously and with the same accord do profess and believe, that the Bishops are by divine institution superior to Presbyters, that they belong to the first degree of ecclesiastical hierarchy, that by them is derived the power of remitting, retaining, feeding, and teaching, originally bestowed on the Apostles, as to their legitimate

successors, that by them that power is preserved in the Church, and that to them is entrusted the office of maintaining unity among the several flocks, and of leading them to salvation.

Steadfast in this profession, from which by Divine grace they will never depart, they venture, most holy Father, reverently to bring under your notice a petition, imposed upon them no less by their own hierarchical degree, as by their duty of loyal citizens and true Italians. Most holy Father, from one end to the other of this our Italy, you will hear one voice, a voice of religion, and of Catholic piety, *Viva il Papa*: but hear also a second voice resounding there, a voice of patriotism, and of national independence, *Viva Roma Metropoli del nuovo Regno*! If these two voices, instead of being reconciled, become at variance with and hostile to each other, there is no temporal or spiritual evil that will not be dreaded, nor any national or religious good which can be hopefully expected. And who shall be the blessed man chosen to harmonize them, and to be for the nation and Popedom, for society and the Church, the principal source of so great a good? Holy Father, you alone can do it, since you are the only one who can again utter with power that word which you inherit from the Prince of pastors, and which, proceeding from the Vatican, would fill with joy both earth and heaven. Let, then, this voice be heard from your lips, O Pius, and let Italy, which looks to you with filial feeling, hear at length from you the word, Peace! Yes! Father, do you pronounce peace, and we, in its name and in our own, will swear to you immortal gratitude."

Colonial, Foreign, and Home News.

SUMMARY.

THE Rev. Richard H. Wilmer was consecrated Bishop of ALABAMA, on March 6th, by the Bishop of VIRGINIA, assisted by the Bishop of Georgia and the Assistant-Bishop of Virginia. The last-named prelate preached the sermon on the occasion.

The *Christian Witness* points out that the recent recognition of Swedish Orders by the Bishop of ILLINOIS (spoken of at p. 49 of this journal) "was not the first of the kind by the Protestant Episcopal Church in the United States; Dr. N. Collin, formerly a clergyman of Philadelphia, having been sent out, and probably ordained, by the Archbishop of Upsal."

In India, a measure has been introduced into the Legislative Council of the Governor-General, described as "a Bill to legalise the dissolution of marriages contracted by Christian converts previous to their conversion."

We should have reported before that Sir Herbert Edwardes and Colonel Taylor, Commissioners of the Cis-Sutlej and Trans-Sutlej States of the Punjaub, backed by Sir Robert Montgomery, Lieutenant-Governor of the Punjaub, have urged upon the *Church Missionary Society* the establishment of a new Mission at some of the towns on the Upper Indus, among the "travelling merchants" there, whose caravans penetrate from Bokhara

to Calcutta. Colonel Taylor and Sir R. Montgomery offer 1,300*l.* towards this object, and the Society has agreed to comply with their request.

The Bishop of FREDERICTON has come home on private business.

The Bishop of ST. HELENA is now in England, preparatory to his voyage to his new Diocese, Colombo.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, April 1st.*—The Right Rev. Bishop Chapman in the chair.

With reference to the grant of 250*l.* placed at the disposal of the Bishop of London, for providing services for the foreigners in London during the Great Exhibition of this year, the Secretaries stated that the Bishop was taking steps to provide for the performance of the Church of England Service in foreign languages; and that it was proposed that such Services in French, or German, or Italian, should be conducted in certain proprietary chapels by clergymen of our Church; and that the money voted by the Society would be applied to the support of such Church of England Services, and for the distribution of Common Prayer-Books, and other books and tracts published by the Society.

The Standing Committee proposed to the Board, for election in May next, the following members of the Society, as the Tract Committee for the year ensuing: Rev. H. W. Burrows, Rev. G. Currey, Rev. C. W. Edmonstone, Rev. J. P. Gell, Rev. Dr. F. Hessey, Rev. J. Thomas; and Rev. A. W. Thorold, in the place of the Rev. J. H. Gurney, deceased.

The Board agreed to the resolution proposed by the Standing Committee, expressing their sense of the services rendered to the Society by the late Rev. J. H. Gurney, Rector of St. Mary's, Marylebone, as a member both of their Standing and their Tract Committee.

In a letter from the Bishop of Grahamstown, dated Grahamstown, Feb. 15th, 1862, the Bishop stated, with reference to the grant of 500*l.* placed by the Society at his disposal, for the permanent establishment of the schools in King William's Town, for the European population, that the new Governor had struck the 1,000*l.* promised by Sir George Grey out of the estimates, in consequence of the expenditure exceeding the income by a large sum, and reduction being necessary. The Bishop said, that when he wrote again he hoped to give more satisfactory information; but he felt he was placed in a false position with regard to the Society, as well as much embarrassed by this non-fulfilment of the promises of Government.

The Bishop of Capetown, in a letter dated Bishop's Court, Feb. 19th, 1862, stated that he was pressing the claims of the Kafir College to a complete endowment, out of the lands of British Kaffraria.

The Bishop brought before the Society the circumstances of another local Educational Institution, the Diocesan Collegiate School, situated about five miles from Capetown, upon an estate of about fifty acres, which he purchased some years ago. About 9,000*l.* had been spent upon it, including between 3,000*l.* and 4,000*l.* endowment; the Society having given, in January, 1850, 2,000*l.* for the endowment of the Principal. There were now ninety pupils in the College, and it had become necessary to rent a house in the neighbourhood for their accommodation. Buildings

which would cost 3,000*l.* were greatly needed, and 6,000*l.* would be required to complete the plan.

The College was steadily rising in importance, and "our institutions," the Bishop said, "are used because the education given within is valued; but it will require another generation to pass away before any deep interest in them is felt."

It was stated that the Standing Committee would be prepared to recommend a grant of 500*l.*, conditionally, upon 2,500*l.* being raised towards this object in the Colony.

The Bishop asked for the grant of a Lending Library for a little fishing village, called Chalk Bay, where there is a catechist schoolmaster and regular Sunday services; and the Board agreed to grant this to the value of 10*l.*

The Bishop of Brisbane, in a letter dated Brisbane, Jan. 21st, 1862, asked the Society to grant again this year 200*l.* for the support of their schools. In every school in his Diocese, the number of children had increased during the past year; and he expected to find in the colony, before long, a reaction in favour of Scriptural education. In the daily and Sunday schools in the city of Brisbane there were now about 700 children. The Bishop found three clergymen in the Diocese; there were now fifteen. In 1860, the subscriptions of the inhabitants for the support of the clergy were 575*l.*; in 1861, 2,900*l.*; and the Bishop earnestly hoped that, in the course of the present year, they might be able to set on foot a mission to the aborigines. The grant was accordingly made.

Bishop Chapman recommended an application from the Rev. Canon Wise, of Kandy, Ceylon, for a small grant towards the erection of a chapel-school for the use of the Portuguese congregation at that place, under the charge of the Rev. E. Labrovv, Missionary of the *Society for the Propagation of the Gospel*, and formerly of Bishop's College, Calcutta. They had obtained an eligible site in the midst of his people, and had raised about 300*l.* The Board made a grant of 20*l.* towards this object.

A letter was received from the Rev. Dr. Caswall, stating that, at the last meeting of the Barbados Mission Board, the Lord Bishop in the chair, a resolution was passed thanking, in the strongest terms, the Society "for their great kindness and liberality in reference to the late fire at the Pongas Mission-station, in causing, and that so promptly, a new edition to be printed of the Soosoo Prayer-Book, and a supply to be sent out by Mr. Maurice, with a fresh grant of their own books to replace those destroyed in the fire." Dr. Caswall also stated, that, including the grant of 50*l.* from the Society, there was enough now subscribed to complete the church at Domingia; that in all probability the walls were now finished, and that before the rainy season the roof would be on.

The Rev. John Earnshaw, Principal of the Sawyerpooram Training Institution, forwarded the Annual Report. During the past year, several trained youths had found employment in the various Missions of the *Society for the Propagation of the Gospel* in Tinnevelly; and several more were now available.

The Rev. W. G. Cowie, Chaplain to her Majesty's forces at Bareilly, wrote to thank the Society for the grant of 50*l.* worth of books from the

Indian Fund, and 50*l.* from the fund of "Clericus." He also applied for a grant of books for the Soldiers' Institute established by him at Bareilly. He has obtained about 200 volumes from Indian friends; but many of these books were old and injured. There were about 1,200 European troops at the station. "During the hot season, when they are confined to the house ten hours a day, a library of books such as the Society publishes would be the source of much happiness, and would help to save much misery."

Books to the amount of 20*l.* were granted from the fund of "Clericus."

A letter from the Rev. R. J. Noble, Missionary of the *Church Missionary Society*, in charge of the Anglo-Vernacular School for natives at Masulipatam, solicited a grant of books for their school library, and for Brahmin converts. Mr. Noble has been twenty years without absence from his station in the Telugu country. There were 200 youths; many of whom were nineteen and twenty years of age, and had been six or seven years in the school. The Board agreed to grant the books.

J. C. Meymott, Esq. moved "That the resolution of the meeting of the Board, on Tuesday, 4th March, 1862, for granting 500*l.* for the College of Huron, be rescinded." The Rev. W. Denton seconded the motion.

W. Cotton, Esq. moved, as an amendment, "That the question now proposed be not put from the chair." The Rev. T. Darling seconded this amendment.

On a division, the amendment was carried.

Several further small grants of books were made. Among them was one to the value of 50*l.* for sale and distribution in connexion with the Hawaiian Mission, on the application of the Bishop of Honolulu.

Many letters of acknowledgment were laid before the Board.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Thursday, April 17th.*—The Archbishop of Canterbury in the chair.

It was resolved, on the recommendation of the Bishop of Nova Scotia, to execute a power of attorney for the sale of certain school-lands belonging to the Society in his Diocese.

Passage-money was granted to Mr. Isaac Eyatt and Mr. R. Pavitt, proceeding as schoolmasters to the Diocese of Grahamstown. A grant of 1,000*l.* for heathen Missions was renewed to that Diocese; and one of 200*l.* to the Mission on the Bashee River.

A letter, dated Feb. 19, from the Bishop of Capetown, was read, in which he informs the Society of the munificent gift of 1,000*l.* by the Baroness Von Ludwig, towards a permanent provision, by endowment, for the clergy; and it was resolved to add a sum of 200*l.*, for the same purpose, out of the Society's Endowment Fund, on the conditions attached to the original grant.

The Board of Examiners, acting on behalf of the Bishop of Adelaide, have approved of the Rev. T. Field and the Rev. T. N. Twopeny, proceeding to pastorates in that Diocese. The passage-money and salaries of these gentlemen are provided entirely from local sources.

Resolved, that the Rev. F. J. Grosvenor, having been approved by the

Board of Examiners, be appointed Travelling Chaplain to the Bishop of Brisbane; and that his business be to visit the several remote stations, gather the Church people together, collect subscriptions for the erection of chapels and schools, and generally organize the Church in the new settlements.

Read a letter from the Bishop of Calcutta, dated Feb. 10th, urging on the Society the importance of filling up the vacancy in the staff of Bishop's College as soon as possible; and resolved, that inquiries be forthwith made for a Junior Professor, with a salary of 400*l.* a year, and rooms in the College. The engagement to be for a limited time.

The Standing Committee gave notice, that, at the next meeting of the Board, they should propose the addition of a clause to Bye-law 22.

A grant of 10*l.*, for one year, was made to a student at Warminster, preparing for missionary work.

Read letters from the Bishop of Christ Church, New Zealand, stating his want of two catechists for the instruction of the Maories, in the two provinces of Otago and Canterbury; and resolved, to grant an allowance of 100*l.* a year for the purpose specified. Resolved, also, to grant 200*l.* a year, for the present, to a clergyman, to labour among the large body of emigrants who had been attracted to Otago by the recent discovery of gold.

It was agreed, on the application of the Bishop of Capetown, to add the sum of 100*l.* for two years, to the grant placed at the disposal of the Capetown Finance Commission.

Read a letter from the Bishop of Huron (Jan. 17), representing the rapid growth of population in his Diocese, and applying for an increase of the grant hitherto made to his Diocese. Resolved, that the former grant of 800*l.* a year be renewed, and that an additional grant of 400*l.* be made towards the maintenance of ten more clergymen in the unprovided portions of his Diocese, on the same conditions as hitherto.

On the application of the Bishop of Kingston, it was resolved to grant 100*l.* for a Missionary clergyman at Corosal, in the northern portions of Honduras; and an equal sum for a second clergyman, or for a catechist, whom the Bishop expects to ordain in the course of a year, and attach to the same Mission, which comprises a heathen population of many thousands.

The following votes were made to the Diocese of Perth: A grant of 100*l.* for the general expenses of the Native Institution, under the direction of Mr. and Mrs. Campfield, of King George's Sound. A yearly allowance of 50*l.* to the same Institution. A salary of 50*l.* to the Rev. G. J. Bostock, of Northam, formerly held by Mr. Thornhill; and the same to the Rev. James Price, of the River Murray.

A grant of 50*l.* was made towards the erection of a chapel in the new Mission Station of All Saints, Kaffraria.

The stipend of the Rev. A. Philipps, Missionary to the Pongas, West Africa, was continued. Several other salaries were renewed for short periods. A grant of 160*l.* per annum was made for the maintenance of divinity students at College, in accordance with the request of the Bishop of Fredericton; and the grant of 300*l.* per annum was renewed for the

support of divinity students in Lennoxville College, in the Diocese of Montreal.

The Dean and Chapter of Westminster have kindly permitted the use of the Abbey to the Society for the celebration of a full Morning Service, of which full particulars will be duly announced.

On Thursday, June 19, the Festival of the Society will be held at St. Paul's at 3.30 P.M. The choir will be augmented by those of Westminster Abbey, the Queen's Chapels, the Temple Church, &c.: the Bishop of Bangor will preach. At St. James's, Piccadilly, the Holy Communion will be celebrated at 8 A.M. The Annual Meeting in the City will be held in the Mansion House, on Friday, June 20. The officers of District and Parochial Associations will meet that day at 11 A.M. at 79, Pall Mall.

CAPE OF GOOD HOPE.—Judgment has at last been delivered in the important case of Long v. Bishop of CAPE TOWN. It will be remembered that this case originally grew out of a refusal, on the part of the Rev. Mr. Long, to publish a notice, sent him by the Bishop, calling upon his parishioners, "if they saw fit," to elect a delegate to the Synod held at the beginning of last year. After a lengthy correspondence, and refusal, on Mr. Long's part, to attend the Bishop at the vestry of St. George's, Capetown, Mr. Long was cited to a trial before the Bishop (the cathedral and city incumbents acting as assessors). He then repudiated the Bishop's authority to pass any sentence upon him. The Bishop suspended him for three months without touching his emoluments. Mr. Long continued to officiate for several Sundays, and the Bishop deprived him of his cure. The case then came before the Supreme Court. The Bishop conducted his own case, and, after several days' argument, judgment was given, virtually confirming the first sentence of the Bishop passed upon the plaintiff. He then ceased from officiating, and the case was, at the desire of the Judges, brought before them, and argued in another form. Some months have since elapsed, and it is generally understood that some of the points—*e.g.* the authority of the letters-patent—were referred home for advice. Judgment has now been at length delivered in favour of the Bishop. The Chief Justice, Sir W. Hodges (formerly a minister of the Irvingite Church, in Gordon Square), in a very lengthy judgment pronounced—

" 'That out of England there was no Church of England,' but, although the Bishop's *status* was very different to that of English or Irish Bishops as to a coercive jurisdiction, yet that the Bishop had a right to proceed against the plaintiff *in foro domestico*. 'No injustice appeared to have been done him.' 'He had the means of making a defence as completely as if summoned before an ecclesiastical tribunal in England.' "

The Chief Justice next laid down that the Synod was a perfectly lawful assembly—had it been otherwise, then the Supreme Court would have been bound to interfere. The Chief Justice, therefore, confirmed the Bishop's sentence.

Judge Bell (a member of the sect of the Glassites in Scotland) took a very different view of the matter, and made some far from complimentary remarks on the conduct of the Bishop. The Judge held the letters-patent

were valueless, as being contrary to the Acts 16 of Charles I. and 13 of Charles II., and the second letters-patent were an interference of the Government with the colony, after a constitution had been granted. These latter were issued when the See of Capetown was divided. The Judge thought a Bishop in England could not suspend a Priest for giving such a notice. His judgment would, therefore, be for the plaintiff. He (the learned Judge) was clearly of opinion, that the sentence of suspension was *coram non judice*, and that, of course, got rid of the sentence of deprivation, because it was passed for contempt of the sentence of suspension.

Judge Watermeyer (a Lutheran, and brother of Mr. Long's advocate), after reviewing the case in every detail, concluded in the following words:—

“If the Crown had established an ecclesiastical jurisdiction here, there would have been no appeal except to the Archbishop; but there being no such jurisdiction, in a case where compliance with the order involved an illegality, or a breach of the voluntary contract, existing between the Bishop and the presbyter, the Court would be bound to uphold the presbyter in refusing. But the order to give notice of the calling of the Synod did not involve any breach of the law, or any violation of the voluntary contract. There was no law in this colony to prevent the holding of Synods, nor was it any infraction of the supremacy of the Crown. Therefore, the basis of the submission to the jurisdiction of the Bishop acknowledged by the plaintiff at his ordination, bound him to render canonical obedience to a perfectly legal order, and in the subsequent proceedings the laws of the Church of England had been as closely complied with as the nature of a voluntary association allowed. Mr. Long could not, therefore, justly complain of his deprivation for an undoubted breach of canonical obedience. Assent to the Bishop's jurisdiction implied submission to his judgment, and having given that assent he could not now dispute the obligation upon him to be bound by it. The right to the temporalities of the incumbency must follow deprivation from the incumbency. Taking it to have been agreed that the laws of the Church of England should as far as applicable govern the Church here, he had no doubt of the propriety of the judgment of the Bishop. Mr. Long had made out no case for withdrawing from the submission to the Episcopacy which he acknowledged at his ordination. There had not been the care exercised there ought to have been by the Imperial Legislature. If proper care had been exercised, these painful conflicts might have been avoided.”

Judgment for defendant in convention, and for plaintiff in reconvention, except so much of the second prayer as alleged that the letters-patent conferring the rights and powers claimed thereunder might be thereby lawfully exercised, which was rejected.

This is substantially a judgment in favour of the Bishop, with costs.

The reading of the judgments occupied five hours.

Mr. Long has given notice of appeal to the Privy Council. The decision of this the highest tribunal of the British Empire will be looked for by the whole Colonial Church with anxiety. The *status* of the Episcopate and Church in the colonies was intended to be tested by this trial. This long-vexed question will therefore soon be set at rest.

THE
COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

JUNE, 1862.

CHURCH OF ENGLAND MISSION TO THE ENGLISH
IN SPAIN.

PUBLIC attention has been of late so frequently called, in Parliament and by the press, to the intolerance of the Spanish Government, or rather of the Spanish Church, acting through the civil power, that we deem it a duty to bring the question as fully as possible before our readers. And we do so the more readily, because, under the general charge of intolerance, there are two questions, in some points connected, but in the main features totally distinct; and by confounding these, not only is the whole subject needlessly complicated, but its satisfactory solution rendered almost impracticable.

I. The first question is this:—Is it the duty of the Church of England, or of Englishmen, whether members of that Church or not, to interfere with the Roman Church in Spain, and to endeavour to proselytize its members? This is answered in the affirmative by a numerous, influential, and active party in our Church, in combination with Presbyterians, Methodists, and other sectaries. Lord Shaftesbury, Mr. Kinnaid, General Alexander, Mr. Dallas, and other well-meaning men, have long been labouring, by an extensive diffusion of tracts, to bring about a religious reformation in Spain. We give them every credit for good intentions, but we doubt very seriously as to the means they employ, and still more as to the end they have in view.

In 1860 the following singular stories went the round of the English papers. A clergyman from Gibraltar who spoke Spanish, after the

fashion of *the Rock*, happened, on his way home to England, to pass through Madrid. Entering a church one morning, he found the people assembled for service. No priest was as yet present; the pulpit was empty, and invitingly near. The temptation was irresistible. He mounted, took out his pocket Bible, gave out his text, and began! The people of course stared at this unwonted spectacle. The language was a kind of Spanish, and to a certain extent intelligible, but the doctrine and the whole affair filled them with amazement. In a few minutes the procession entered—the Padre could not believe his eyes, when he found his pulpit occupied: but he acted prudently, made no violent demonstration, but quietly sent for the police. When the Rev. G. A—— was taken before the magistrates, and questioned as to his motives, he said he had a mission to preach the Gospel, and that he was only doing his duty! The magistrates assured him they had plenty of priests of their own, ready and willing to do this duty, and that they did not need his aid. He then proceeded to preach to *them*! Much they were amused; they whispered together: one touched his forehead—another nodded assent—and the zealot was sent to his friends to be taken care of—a lucky escape from eleven years of the galleys. Now what should we think of a Spanish priest's taking possession of an English pulpit in like manner?

The next refers to a large town on the east coast. Some four years ago the Bishop of Gibraltar ordained a very pious young man, who had done good service as a Scripture Reader, and sent him to B—— as Chaplain to the English residents. This clergyman had not been there a week ere he sent his niece, a girl of fifteen, armed with a bundle of tracts in bad Spanish, and worse taste, full of furious attacks on Romanism, to all the *cafés* and *restaurants*, with orders to leave a tract on each of the little white marble tables, to be studied by the *habitués* while enjoying their ices! The result may be anticipated. The girl was seized by the police, and she and her uncle thrown into prison—martyrs of course! On the Consul's return from a week's absence in the country, he found the newly appointed Chaplain a captive—not because he had zealously ministered to his own people, but because he had interfered with the religion of the natives and broken the laws of Spain. The Consul knew the danger in which the poor young man was of a long imprisonment, if the matter was made the topic of a correspondence between Downing-street and Madrid. So he called on the Governor, laid the case before him, obtained first permission for the prisoner to take an evening walk on *parole*, and then pushing his advantage, said to his Excellency: "Suppose some evening he does not return, would it much matter?" The Governor,

pausing and looking significantly at the Consul, replied, "Well, perhaps it would not : and as things are, I think your young countryman had better take the steamer to Marseilles : he will find the sea air beneficial after his sojourn in captivity." And so ended the *first* British Chaplaincy at B——. Are not Spaniards almost justified in withholding toleration to English Chaplaincies, when in every chaplaincy they see a focus of propagandaism ?

Now, as these anecdotes, written evidently from personal knowledge, have been before the world for nearly two years uncontradicted, we may assume that they are substantially true ; and if so, what a lamentable picture do they exhibit of the zeal without knowledge which characterises the tactics of this section of our Church. How sadly our principles are misrepresented by such proceedings ! How great is the responsibility of those who stir up bitter feelings amongst our Roman Catholic brethren, and make them obstinately resist every invitation to a real and sound reformation of the Spanish Church on the principles which guided the reformers of our own. And this leads us to remark, what is the *end* these proselytizers have in view ? Is it to enlighten the Spanish clergy by circulating, as the *Anglo-Continental Society* does, the works of the ablest English divines, and the formularies of our Church, that educated men may see what the Church of England really is ? Is it to bring about a reform in the Spanish Church—a reform, not a revolution—by proving to its prelates, priesthood, and laity the possibility of cleansing and repairing that noble edifice without dashing its pinnacles to the earth ? Has the *Colonial and Continental Church Society* of London, or the *Spanish Evangelization Society* of Edinburgh, or any individual, used effectual means to circulate in Spain the true history of the English Reformation, so that Spaniards—many of whom, clergy and laity, ardently desire a purer faith and more scriptural worship—might learn how to "do likewise" ? No—there is no evidence before us to show that any such efforts have been made. But we have the most trustworthy testimony to the fact that individual conversions are the end proposed—the formation, at best, of a few schismatic congregations, whose creed, if they have any, may be Scottish Presbyterianism, English Socinianism, or German Rationalism—no matter—they are no longer *Catholics* (!) they are now *Protestants*, and that term is wide enough to admit of considerable varieties of faith ! Will Mr. Kinnaird and his friends inform us to what Church these converts belong ? Does he claim them for the Church of England ? If so, who is their bishop ? who is their priest ? who administers to them the Holy Sacraments, and preaches to them the Word of God ? Or does he hand them over to the self-

appointed ministrations of any wandering brother of the Free Kirk of Scotland ?

Again, all these efforts are in direct violation of the laws of Spain. We do not defend these laws : we think them, so far as religious toleration is concerned, unworthy of a great nation and of a government which professes to administer a free constitution. *But they are the laws of the country* ; and, however unjust they may be, every one living in that country is bound to obey them. Englishmen resident in Spain are, in a certain sense, the guests of the Spanish people : and if it would be bad taste in a visitor to censure our furniture, ridicule our cookery, and sneer at our wines, *à fortiori* it is wrong in a foreigner to attack not merely the manners and customs, but, what men of feeling resent far more, the religion of themselves and their fathers. It is quite beside the question to plead *a mission*. Every enthusiast, from Methodist to Mormonite, can advance *that* justification of his wildest eccentricities. The Calvinistic sheep-stealer urged in his defence before a Scottish judge, "I could not help it, my lord ; I was predestined to steal sheep." "Neither can I help it," said the Calvinistic judge, "for I was predestined to hang you for it." So in this case of Spanish persecution. If these Englishmen have a mission to break the laws of Spain, and teach Spaniards so to do, the Spanish authorities have at least as clear a mission to maintain their laws and to punish the transgressors. We do hope, however, that the time is not far distant when such iniquitous laws will be abrogated ; as, indeed, was nearly done in February, 1855, when a bill for religious toleration was lost in Cortes by only five votes.

But this is not all. It is a question how far these persecutions of Spanish Protestants are on religious or political grounds—for the evidence is conflicting. The Proselytizing party has all along declared that Matamoros and his friends are the victims of a persecution on religious grounds alone. On the other hand, Marshal O'Donnell, the Prime Minister of Spain, solemnly assured General Alexander that the Spanish Government does not persecute on religious grounds, but allows liberty of conscience. Most of the English press regard it as a religious persecution ; the Spanish press, with few exceptions, consider it as political. Truth may lie between ; for we do not quite discredit the Spanish view of the case, when we remember the recent risings in favour of Juan de Borbon, and the significant fact that in his *amended* manifesto, in the *Times*, he pledged himself to religious toleration.

We are far from affirming that these prisoners (whom we sincerely pity) have been detected in a political conspiracy, though the Spanish Government may, possibly, have proof to that effect ; but we maintain,

that, as the Spanish law permits *private* worship, and the reading of the Scriptures in *private*, they should have been careful not to give offence by needlessly public acts of propagandaism, while the law is as it is. Men should not deliberately violate the law, court observation by the publicity of their transgressions, bring down its vengeance on their heads, and then, proclaiming themselves martyrs, appeal to Europe to redress their wrongs.

Lastly, may we ask under what authority have these propaganda movements been carried on? We hear of no resolution of Convocation, sanctioning this aggression of tract distributors and itinerant preachers on the Spanish Church. The Bishop of London has a *quasi* jurisdiction over British subjects resident abroad, not being in the diocese of any colonial or other bishop of our Church; but we have no proof of his patronizing these movements, at least *directly*. We add that last saving clause, because his Lordship is one of the patrons of the *Colonial and Continental Church Society*; and we fully believe that the clergymen appointed by the committee of that Society make it at least as much their work to convert the natives of the countries in which they are stationed as to attend to their own proper business, the spiritual welfare of British subjects. The Bishop of Gibraltar, too, has, on the east coast of Spain, a jurisdiction over British subjects of his own Church; but his sanction has not been sought, or if sought not obtained, by this Society, even for ministering to English, still less for propaganda efforts—at least no public announcement has been made to that effect.

All this time, while Sir Robert Peel and others have made the land ring with tirades against the Spanish Government for persecuting its own subjects, hardly an allusion has been made to the spiritual condition of our own countrymen in Spain. The Spanish authorities know full well that there are perhaps 4,000 English resident in Spain,—that there are annually 20,000 English sailors in her ports—and that no assembly for religious worship is permitted to them. They see the English Government quietly submit to this crying injustice—this violation of the law of nations; they see the English residents so utterly apathetic, that, with a few exceptions, they “care for none of these things,” gradually adopt Spanish manners, frequent bull-fights on Sundays, marry Spanish women, and in order to be allowed to do this, join the communion of Rome. All this goes on, but no English society interferes—they are too busy converting the heathen. Nay, the Church of England and the Government of England are so indifferent to the spiritual welfare of their people in foreign lands that centuries had rolled by without the existence of a chaplaincy even at

the British Embassy in Madrid—the *first* chaplain (M. Cafe) having been appointed only in December, 1859! And yet, while the “Protestant” propagandaists manifest not the slightest interest in the state of thousands of their own countrymen, they send a special embassy to the Spanish Government about half a dozen Spaniards. Can we wonder at the opinion, so prevalent in Spain, that our interference is on political, not on religious grounds?—for no religious people would so neglect their co-religionists in a foreign land. Let Lord Shaftesbury and his party obtain for British subjects that toleration, to which on the plainest principles of reciprocity they are entitled, and then we shall have a better position from which to plead for persecuted Spaniards.

(*To be continued.*)

Correspondence, Documents, &c.

PROPOSED COLONY IN INDIA.

10, Great George Street, S.W. May 20, 1862.

SIR,—The inclosed paper, which sufficiently explains itself, I lately received from Sir Thomas Tancred.

For many reasons it was impossible for me to act on his suggestion; and with his consent I take the liberty to send it to you, as you may perhaps think it fit for insertion in the *Colonial Church Chronicle*.

You will perceive that the descriptive part of the paper has in substance already appeared; but the object of the writer is a practical one.

I have not sufficient knowledge of the subject to enable me to give an opinion. But the specialty of the Canterbury Colony, to which the paper refers, was that, *in its foundation*, some attempt was made to provide for the permanent establishment of the Church of England within its borders. (I do not mean “Establishment” in the legal or technical sense.) And should any similar attempt be practicable in India, it may seem, on the above ground, fit to be noticed in such a publication as yours.

Your obedient servant,

LYTTELTON.

DEAR LORD LYTTELTON,—I trust that I may not be wrong in supposing that you would not be indisposed to exercise your experience of what to imitate or avoid in the founding of a colony, derived from your connexion with Canterbury, in the planting of yet another settlement which might redound to the honour and advantage of the Church and State of England. Might not your name be worthily connected with a colony in the northern as well as in the southern hemisphere, in Asia as well as at the Antipodes? To come to the point which I wish to suggest to you, and to some of those who were your colleagues in the Canterbury Association—it seems to me that great advantages would be secured by an association which should avail themselves of Lord Canning’s very laudable measure for encouraging British colonization in India; and I know no one so capable of impressing

a right direction on the commencement of such a movement, or of inspiring it with a right spirit, as yourself.

Besides the direct benefit of a proper organization to any individuals wishing to enter upon this new field of emigration, it cannot be a matter of small importance, either to England or to India, in what sort of spirit such a colonization is carried out.

You must be well aware, that the best members of the community in Canterbury never would have left their native shores, with wives and children, to leaven, with their morals, manners, and learning, a remote settlement, had it not been for the chivalrous and high-souled sentiments to which you and those associated with you appealed, and the moral and religious objects embraced in the scheme of that enterprize. If it was important that a settlement of Englishmen inspired with these feelings and sentiments should occupy one of the waste places of the earth, is it not even of greater importance that those who are to leaven the swarming myriads of the East should be of the right stamp? The object, then, of impressing a worthy character upon the commencement of a new stream of colonization, which may be expected to set in towards our great Indian empire, cannot, I think, be deemed undeserving of the exertions of a patriot and a Churchman.

As a further inducement to undertake such a task, you will agree, I think, that the difficulties of carrying out such an enterprize in India would be very much less than those which the Canterbury scheme presented. A settlement, or a series of detached settlements, in some of the highlands of India would enjoy many advantages and facilities, which were, and some still are, absent in New Zealand. One of the greatest of these is the presence of *abundance of labour*, thus saving the enormous expense of transporting a labouring class all that vast distance; in spite of which the supply of labourers, servants, &c., must, for a long while, remain very scanty and costly in the latter.

In India, too, you have, at only a few hours' distance, the resources of a civilized country, including even railroads.

It would be, therefore, only the framework—the *cadre*—of the settlement which you would have to organize in England; for, were it once commenced, in a healthy locality, accessible to the civil and military officials of the Prèsidencies, they, it may be assumed, would be too glad to avail themselves of it as a residence for their wives and children, rather than incur the expense and lengthened separation involved in sending their children to England for health and education.

Thus, if a suitable tract of country were secured by an association in England, at the regulation price of 5s. per acre, there would, probably, be an almost immediate demand for town lots, to accommodate not only the colonists themselves, but the families of Indian officials; and these would soon offer encouragement to the educational establishments which it would be an object to supply for the benefit of the colonists.

That great item of expenditure which swallowed up so much of the funds of the Canterbury Association—I mean the cost of the passages of English labourers and their families—being absent, a good margin would be left for providing religious and educational establishments, necessary

public works, &c. out of the difference between the price paid to the Indian Government by the association, viz. 5s. per acre, and that at which the various classes of land, viz. agricultural, forest, and town land, would be sold to the colonists.

In order to secure the sale of an extensive tract of land, and its occupation by a desirable set of colonists, the Indian Government would, probably, be induced to provide the main roads necessary to make it accessible from the plains, and also a survey, containing reserves for roads, towns, &c.

It might be asked, by those unacquainted with new colonies, what inducements people would have to pay an association 25s. or 30s. an acre for land, when they could purchase direct from Government at 5s. an acre. But I conceive that any one who reflects on the disadvantage at which an isolated family would be placed, in comparison with one forming a part of an organized community, provided with all the chief moral and social elements of civilization, would think these advantages cheaply purchased by the payment of an additional 25s. an acre for the land.

Doubtless, there are many elevated tracts of country in India adapted for European colonization; for example, the hills which inclose, both to the north and south, the valley of the Nerbudda; but, at present, I will refer to the Western Ghats. A part of this range of mountains is described by Dr. Cleghorn, Conservator of Forests in the Madras Presidency, from the reports of Dr. Macpherson, one of his exploring party in 1850. The Anamalai mountains are situated to the south of the great depression in the Western Ghats, between latitudes 10° and 11° , as the Neilgherries are to the north of it. Through this depression the Madras Railway opens a communication from the eastern to the western coast of the Peninsula, at the Port of Beypore. These hills, then, both north and south of latitude 10° , are very accessible from either coast, which circumstance alone must be a great recommendation to that neighbourhood as the site of a settlement. Three distinct tribes inhabit the Anamalai hills. The Kaders, who perform no menial labour, but are huntsmen—described as a truthful, trustworthy, and obliging people; the Paliars are chiefly herdsmen and merchants; and the third tribe, the Malsars, are cultivators of the soil.

The produce of these southern hills at present are chiefly cardamoms, turmeric, ginger, honey, wax, resins, millet, soap-nuts, &c.; but as the soil, even on the summits, is deep, and covered with rich pasture, with numerous streams of water, doubtless the grain and root crops of Europe would likewise flourish there. The game hunted here includes bisons, deer, ibex, &c.

In April, 1860, Lieutenant Beddome explored to the south of Michael's Valley, and thence to the southern ridges of the Anamalais, which overlook the Anjinad Valley. The head of the descent to this valley is six or eight miles to the south of Michael's Valley. "Here," he says, "we found a beautiful piece of table-land, situated to the right of the pass down to Anjinad, well watered, sheltered by high hills to the south, and lying from 6,000 to 6,500 feet above the sea level. I encamped here for several days, and explored the surrounding country. *This spot would form an admirable site for a station.* There is, also, a higher table-land, 7,000 feet above the sea, to the east, or left of the pass down to Anjinad.

The pass is nowhere precipitous, and a good road might easily be made. The scenery is magnificent. Below lies the Anjinad Valley, thousands of feet beneath, with the Pulmis towering beyond."

To turn now to the hills to the north of the depression before alluded to, viz. the Neilgherries and the Koondah mountains. Some extracts from Captain Ochterlony's geographical and statistical survey, completed in 1847, give some idea of this country. The soil on the plateau of the hills is generally exceedingly rich and productive, probably arising from the decomposition of the trap and hornblende dykes by which they are traversed. The great mass of the hills is grass-land, the chief defect in the soil being an absence of lime. Although the land extends over the plateau of these hills in ceaseless undulations, frequently breaking into lofty ridges, it may, speaking in general terms, be pronounced smooth, and practicable to a degree seldom observed in any of the mountain tracts, of equal elevation, which occur on the continent of India.

On all sides the descent from these hills to the plains is sudden, the average fall to the general level below being about 6,000 feet on all sides, except the north, where the elevated land of Wynaad and Mysore, from 2,000 to 3,000 feet above the sea, forms, as it were, a step, by which the main fall is broken. From the above-named elevated tracts, the Neilgherries are separated by a broad and extensive valley, through which the Moyaar River flows.

From the Koondahs, on the south-west angle of the Neilgherries, the spurs which run to the southwards, almost as far as the Ponany River, form innumerable valleys, containing magnificent virgin (forest) land, eminently suited for coffee and other cultivation, which will shortly render this district one of the most valuable and important in the Presidency.

The plateau of the Neilgherries is by no means densely wooded, the forests occurring in distinct and singularly isolated patches. This absence of continuous forests leads me to conclude that vast tracts must have been cleared for cultivation at no very distant period.

Owing to the great elevation at which the habitable summit of the Neilgherries stands, together with the beneficial influence of the luxuriant vegetation which clothes it, this district, though distant only 11° from the equator, enjoys a climate now *famed for its great salubrity and remarkable evenness of its seasons*, with a temperature which falls in the coldest month to the freezing point, and seldom in the hottest reaches 75° in the shade. The coldest season is in December and January, the hottest in April and May. The radiation of heat through a very clear atmosphere causes a sudden cold after sunset, which necessitates caution in those who have recently come under its influence.

Three stations now exist in these hills—Ootacamund, 7,300 feet above the level of the sea, and Coonoor and Kolergherry, about 6,000, Coonoor being the warmest.

The climate of the Jukatalla Valley is a happy medium between those of the chief and of the two lesser stations. It is well sheltered from high cutting northerly winds by the high Dodabetta range, whilst the rains of the south-west monsoon are not so incessant or accompanied by so much driving mist as is experienced at the more elevated station of Ootacamund.

This monsoon sets in during the month of June, accompanied by heavy rains and violent gales of wind. The average fall of rain cannot, however, be called excessive, especially when compared with the visitations experienced in the neighbouring province of Malabar.

With a climate and soil such as have been described, the resources of this region are as diversified and valuable as they appear easy of attainment and comparatively inexhaustible. At the very lowest estimate, 100,000 acres may be taken as fit for the production of wheat. Next to this in importance is barley. There are two sorts of this grain now grown by the Burgher tribe, but neither are of good quality, requiring the introduction of seed from England. The cultivation of this crop extends to 5,433 acres.

“Should circumstances,” says Captain Ochterlony, “ever induce Government to establish farms on these hills, for the purpose of encouraging the growth, and extending the cultivation of wheat and barley, I should recommend two sites for location; one on the elevated tract of land to the westward of the Pykara River, commencing at the north-west angle of the plateau near Neddiwuttum, and extending southward to Makooty Peak, the whole of which may be said to be uninhabited; whilst the soil is for the most part excellent, pasturage abundant, and the land covered in many parts with fine forest, rendering this tract (which contains about 12,000 acres) admirably adapted for the purpose which I venture to suggest.

The other site is a fine tract of land, forming a sort of promontory on the north-east angle of the plateau of the hills, called Kodennaad, which is equally uninhabited, the soil good, and forest abundant; many fine wooded valleys extending through it, and offering a most eligible locality, containing about 7,000 acres.

In this climate Europeans might with perfect safety, as regards their health, go through all the out-door labour which falls to the lot of farm labourers in England; whilst superintendence and instruction of the native labourers would alone be required on the part of a European to conduct the minor details of a farm.”

Cooly labour is here very cheap, 2 annas, or 2½d. a day, being the regular rate of pay for a working man who can perform any duty pertaining to *spade* husbandry, and undertake all the duties of a farm which fall to the lot of a common labourer (not a ploughman), such as hedging and ditching, trenching, hoeing, reaping, stacking, thatching, &c. Half a rupee, or a shilling a day, is the pay of a bricklayer or carpenter. A man to look after two horses, receives 14s. a month, or 7 rupees; cowherds, 4s. to 5s. a month; and all other labourers in proportion.

These advantages, coupled with those presented by a ready and ever-demanding market for such articles of produce as wheat, barley, oats, clover, hay (of which an immense quantity would be consumed in Ootacamund if it were procurable), turnips, potatoes (Ceylon offering a very favourable market for this vegetable), butter, eggs, stock of all descriptions, both for butcher's meat and for salting for ships' use, would surely tempt many agriculturists to emigrate from the mother country.

The other grains produced in the Neilgherries are ragghee, samee.

korallie, tenney, buttacudaley (a kind of pea), shau-ungee (a sort of grain), onions, vendium, opium, &c.

Numerous plantations of coffee-trees are scattered about the hills and on the slopes descending to the plains. Several skilful planters from Ceylon have opened plantations here.

These hills possess a great advantage in regard to labour, which is and always must be abundant, because as soon as the seed is put into the ground in the adjacent low country, the poorer classes are thrown out of employment until harvest time, unless some extensive public work happens to be in progress, and therefore come up to the Neilgherries in search of work.

The above particulars have been condensed from a paper which appeared in the February number of the *Church Missionary Intelligencer*. Surely the *Church Missionary Society* and the *Society for the Propagation of the Gospel* would support the efforts of a colonizing association, the object of which should be to plant a well-ordered European community, which might have so important an influence in spreading the knowledge of civilization and Christianity amongst the natives.

From the foregoing description of this country, and particularly from the facility for obtaining labour, added to the rapid communication with England, a settlement in a healthy part of India seems to me likely to be more attractive to the *upper classes* of society, and, I may add, better calculated to foster the virtues of those classes—I mean refinement, information, public spirit, &c.—than a settlement in New Zealand, in which mere thews and sinews are apt to usurp a superiority over the intellectual and moral excellences, and though it may be the means of elevating the physical and moral condition of the *working* classes, has a tendency to lower the standard of social, moral, and intellectual excellence in the classes above them.

I presume that there would be no difficulty in arranging with the authorities in India so as to enable the colonists to enjoy some measure of self-government, in the form of municipalities for the management of local matters, and to have a bench of magistrates, with jurisdiction like that of the petty and quarter sessions in England, within the colony.

THOMAS TANCRED.

The Right Hon. the Lord Lyttelton, &c. &c.

THE BISHOP OF ONTARIO ON TRINITY COLLEGE.

“ My regret is exceedingly great, that I feel bound to address you on a subject most embarrassing and painful to myself, but a sense of duty forbids my evading it. I mean the controversy that has arisen regarding Trinity College. I should gladly have avoided the topic did I not know that the interests of our Church University are of paramount importance, and that the members of the Church have a right to look to their Bishop for such explanation as may satisfy their consciences and calm their alarm. There is indeed something melancholy in reflecting on the futility oftentimes of the best intentioned endeavours to do permanent good. Troubles arise where we least expect them, and certainly, when Trinity College was

established, amid the congratulations and thanksgivings of Churchmen, it was scarcely anticipated that within a few years a severe blow should be aimed at the Institution by Churchmen themselves, who would strive to damage its character by arousing party spirit against its teaching. The venerable prelate, to whom we owe the existence of Trinity College, is entitled to our prayerful sympathy, in this to him severe trial ; but they who know him best, will feel assured that he will bear the blow with his usual undaunted firmness, and continue to devote his great abilities to remedying the evil that has befallen our University. Not Trinity College alone, but the whole Church, has been affected by the recent agitation. Never has a Church enjoyed greater internal harmony than the Church in Canada hitherto. Nothing marred the peaceful and happy intercourse of the great body of the clergy. Differences of opinion existed, but they were not boastfully obtruded, much less made a ground of offence. Men imbued with very different views regarding predestination have ever been in the Church for 1,400 years, and the Canadian branch contained its share of such men ; but no practical difficulty had arisen. Indeed, there is no reason why trouble on this score should ever arise. Calvinism, or anti-Calvinism, can certainly be always detected in their respective adherents ; they tinge more or less men's feelings, and sermons, and tastes. But Calvinism is itself essentially unpractical. The most rigid Calvinist will admit that though you believe in the fact that God has unalterably fixed your destiny from all eternity, yet it should not affect your conduct a whit ; you are to demean yourself as though God had not done so ; you are to ' work out your own salvation in fear and trembling,' as though this predestination were unknown or untrue. Hence a doctrine which leads to so little practical consequence may be held without causing offence. But alas ! the less the practical difference, the greater the warmth in maintaining it—a warmth which has long existed in the Church, but which through God's grace has been kept from developing itself into strife till the late attack on Trinity College, which has been denounced as a dangerous institution, in my candid opinion, ostensibly on the ground of its having a tendency towards Rome, but really because it has not a tendency towards Geneva. The attack on Trinity College is an outbreak of that party spirit which has afflicted the Church since the time when Augustine gave to the world his daring speculations on God's predestination. In his old age, when renouncing the Manichean heresy of his younger days, he propounded those stern doctrines which have since been welcomed by gloomy and ascetic minds, but which were unknown to the early Christians, and have never been received by the Church in the East. The great schoolmen of the Roman Church in pre-Reformation times with great subtlety and dialectical skill defended the tenets of Augustine, but the laity scarcely knew of the existence of such belief, and at all events never acknowledged the necessity of acquiescence in it. What Augustine was to the clergy, Calvin became to the laity. He seemed to glory in startling the world in the dogmatic way in which he asserted the doctrines of predestined damnation and salvation, and by his powerful genius founded the reformation of France and Switzerland on this basis. The daring courage which knew no hesitation or difficulty captivated the imaginations of multitudes,

who viewed with wonder and accepted with joy the lucubrations of a man who seemed to have been admitted within the penetralia of God's providence, and who gave the result of his revelations with the authority of a confidant of Heaven. His influence reached Britain, and his views, though borrowed from Rome's greatest doctors, were eagerly adopted by Rome's most violent opponents, the Puritans, who were perhaps led to this strange alliance from consideration of the fact that the doctors of this school advocated the supremacy of the civil magistrate in civil affairs. The English Church, however, reforming herself on the great principle of an appeal to God's Word, and a return to the practices of the first three centuries, rightly and naturally refused to adopt, as a part of her creed, those subtleties which were never received by the Eastern Church, and only partially and recently by the Western.

From that day to this, efforts have been constantly made to represent the Church of England as committed to a belief in Calvin's 'horrible decree,' but in vain. While history remains, the reader will be informed of the exertions made in this direction, even to the attempt to force on our Church the Lambeth Articles—a tacit acknowledgment that our Articles did not go far enough to please Calvinists. During the Commonwealth, and the suppression of the Church as established, Calvinism reached its highest stage of development, and after the Restoration continued to exercise a remarkable influence on our Church. During the eighteenth century, that dark age of the Reformed Church of England, the harvest, the seed of which had been so widely sown, was reaped. The habit of viewing our salvation as the predetermined decree of God the Father, who elected a fixed and unalterable number from all eternity, by degrees drew men away from considering in its due significance the work of God the Son. The tendency in the human mind to disparage part of a system in proportion as it unduly magnifies another part, developed itself. As compared with God the Father's election of men to salvation irrespective of anything but his own arbitrary decree, the work of God the Son appeared of second-rate importance, and gradually receded from view, till the result appeared in that widely spread Arianism and open Socinianism which disgraced the Church in the last century. A reaction set in—Wesleyan-Methodism arose, and served as a protest against Calvinism; attention was aroused to examine what was till then lightly esteemed, the Prayer-Book of the English Church. Even Wesley commenced his religious life by an effort to illustrate the principles and practice of that book. The Church roused herself to love and to good works. While no attempt was made to exclude any from the Church on account of their Calvinism, it was argued that all might work together for the good of Christ's Church, especially as the prevalent views concerning God's decrees were admittedly not to influence action; we were to act as though God had not so decreed the number of the saved or damned—a strong proof, one would imagine, of the improbability of the doctrine, since God does nothing in vain.

From this rapid review of the debate in the Church respecting the subtleties advanced by Calvin, we detect the reason why the Church framed its 17th Article, for the special purpose '*of avoiding diversity of opinions,*' and was so far successful at the time that his Majesty's Declaration informs

us that 'even in those curious points in which the present difficulties lie, men of all sorts take the Articles of the Church of England to be for them.' While this is the case, and while we can all use the language of the Liturgy respecting our redemption by Christ, who made upon the cross, 'by His own oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the *whole* world;' so long as we can subscribe to the language of the 2d Article, that Christ suffered 'to be a sacrifice, not only for original guilt, but also for *all* actual sins of men;' so long as we all believe that Christ Jesus 'came into the world to save sinners,' and that the word 'sinners' is co-extensive with all human beings; so long as we are all persuaded of these truths and use the same formularies, it would seem that this well-meant and comprehensive system of the English Church should secure her members from being charged by each other with holding dangerous doctrines regarding election. Human nature, however, is not altered. Nothing is more wonderful than our slowness in learning toleration. A comparison of our Church with the Reformed Continental Churches, will show that ours is the only Protestant Reformed Church that has made any way since the Reformation. When Luther died, the Reformation had gained an ascendancy in Europe, to which it has never reached since. The reformed principles of England's Church, though sometimes under a cloud, have never retrograded, and to-day they stand more exalted than ever. May not this, under God, be attributable to the wise comprehension that distinguishes her? A great Church cannot have narrow tests. A happy characteristic of our Church is the slight interference with the private opinions of her members; and however varied may be those opinions, it is consolatory to know that men are never so good or so bad as their opinions. 'Who can doubt it?' says John Wesley, 'while there are Calvinists in the world, asserters of absolute predestination? For who will dare to affirm that none of these are truly religious men? Not only many of them in the last century were burning and shining lights, but many of them are now real Christians, loving God and all mankind. And yet, what are all the absurd opinions of all the Romanists in the world compared to that one, that the God of love, the wise, just, merciful Father of the spirits of all flesh, has from all eternity fixed an absolute, unchangeable, irresistible decree, that part of mankind shall be saved, do what they will, and the rest damned, do what they can?' Our great business is clearly to refute, instead of attempting the useless task of frowning down opinions probably absurd but certainly harmless, neither interfering with the daily duties of life, nor preventing the holders of them from conscientiously using our formularies. The least we are entitled to expect from the vaunted enlightenment of the times, is 'to think and let think,' for it is vain to hope that we shall obliterate opinions which divided the Latin doctors for 1,000 years after Augustine—which drove Luther to write his violent book on free will, concerning which, the divines of the Council of Trent wrangled in vain, and the Synod of Dort enacted its useless anathemas: in short, opinions which divide two great Protestant denominations—Methodists and Presbyterians.

Now, the teaching of Trinity College has not been Calvinistical. Hence, I believe, the denunciation of its theology. No pains are taken to

bias the students in favour of the doctrines of absolute decrees, nor do the lectures probably tend to infuse a love of dialectical subtleties regarding free will and reprobation. Because of this absence of Calvinistic theories the College is charged with a tendency towards Romish error, though, as we have seen, a belief in predestination to life or eternal death is quite compatible with communion with the Church of Rome. That the specific charges of dangerous teaching, which are urged, are not the real cause of the attack, appears from the facts stated in the last charge of the Lord Bishop of Toronto, namely, that Trinity College was opposed by some, through the whole of its progress, before any professors were appointed, and from the fact, that the charges themselves are so wretchedly unsupported by good evidence. From the readiness and easy way in which the controversy glided into its natural channel, namely, a debate on the subject of Calvinistic Churchmanship, I infer that there must have been a foregone conclusion against the College, and the determination to urge at once objections that seem doubtful rather than wait for the chance of more substantial ones hereafter.

I shall not refer to the mode in which the agitation was first set in motion, before an opportunity was offered to the Council, of redressing any supposed wrongs, or remedying any alleged false teaching. I had the honour of being a member of the Council of Trinity College, and, to my utter amazement, the first intimation I had of anything having been laid to the charge of the College, was information gleaned from the *Globe* newspaper. On this grievous treatment I shall not dwell, but proceed to give you my reasons for having expressed, by my vote in the Synod of Toronto Diocese, my confidence in the teaching given in the College. It was my good fortune to have had personal intercourse with many of the graduates of Trinity College, and I naturally inferred that if the teaching of the College had been so dangerous, some traces of the danger incurred, and the errors embraced, would be visible. But I found those men by no means imbued with extreme views, and remarkable for sober-mindedness, and the avoidance of all novelties in religion. This inconsistency with the charges against the Professors who had instructed them, I of course remarked, and, judging of the tree by its fruit, I required strong evidence before I condemned the Provost. Another consideration which held me back from giving too ready credence to the charges laid against the Provost, was the fact that all the divinity students, who applied for holy orders, were examined and approved by the Rev. H. Grasett, a gentleman of views I believe identical with those held by the opponents of Trinity College. I never for a moment could endure the supposition (which was the only alternative), that the examining chaplain was dissatisfied with his candidates for holy orders, and yet presented them at the most solemn occasion of their lives, as 'apt and meet for their learning, and godly conversation, to exercise the office of priest, duly to the honour of God, and the edification of His Church.' The supposition is so odious, that my apology for alluding to it is the fact that the Rev. Mr. Grasett, being examining chaplain, inspired me with confidence that extreme views in a Romish direction were not apparent in the divinity students, and thus helped to make me suspicious of the truth

of the charges against the Divinity Professor. It became my duty, however, to examine into the evidence itself, and, to my surprise and sorrow, I find that it is made up of second-hand extracts, supplied from an apocryphal Catechism, by anonymous and disaffected students. Here I would observe, that when such grave charges were laid against the Provost, the proper course to adopt, would have been to present him for unsound teaching, in the Bishop's Court, or to have transferred the case, by letters of request, to the court of the Metropolitan. We should then have had the names of the witnesses, who would be examined on oath; we should have been able to satisfy ourselves of their integrity, and the animus of their opposition to the College; we should have seen whether their witness agreed together, or whether they could not be contradicted by others, who, forming as they do the great majority of former divinity students, have come before the public in a more manly way, and over their signatures denied the truth of the charges against the Institution; I, therefore, acted wholly in a spirit of fairness, which will ever prevent my considering a man guilty till he be proved so. I went to the meeting of the Council of Trinity College, held last February, for the purpose of taking the whole question into consideration, with my mind made up to no course but that of urging a fair and critical investigation into the charges against Provost Whitaker. The Lord Bishop of Huron moved a resolution which in my mind would have the effect of condemning the Provost unheard. The Chief Justice of Upper Canada moved an amendment, to the effect that we refrain from condemning the Provost till we had the charges in writing. I seconded the amendment, which was carried by the votes of all the members of the Council, except the members from Huron Diocese, and that of the Rev. Mr. Grasett. During the conversation that ensued on the motion before the Council, the Lord Bishop of Huron openly and manfully declared, that he did not charge the Provost with having taught anything heretical, nor anything contrary to the doctrines of the United Church of England and Ireland, but he did charge him with teaching doctrines dangerous in the extreme. On this admission, the Council felt more than ever convinced of the propriety of acting with great caution, and refraining from condemning the Provost without formal trial. It was finally arranged, that the charges against the Provost should be put in writing, and submitted to him for inspection and reply, and the feeling of the Council, which I share, is in favour of submitting both charges and reply to the Metropolitan of Canada, who should associate with himself the Bishops of British North America, exclusive of Upper Canada, and that the decision of these arbitrators be final. I regret to say, that the proposal to submit the question to such arbitration, was not favourably received by the members from Huron Diocese, who refused to abide by such an award. This seems to me the more unreasonable, because the Lord Bishop of Huron once proposed to submit the whole case to the Lord Bishop of Rupert's Land, for his decision, and, also, because the Council of Trinity College, composed largely of laymen, would naturally feel incompetent to decide so nice and intricate a point as would be involved in the examination into doctrines dangerous in the extreme, yet not heretical or contrary to the doctrines of the Church of England.

I have now laid before you the state in which this unfortunate agitation rests, and assure this Synod, that I shall watch over the teaching of Trinity College, and its other interests, as carefully as is possible. I was brought up in a theological school, which gave no uncertain sound regarding Romanism, yet I was not taught the theory of a Churchmanship exclusively Calvinistical; on the contrary, in Trinity College, Dublin, one of the text-books was the work of Archbishop Lawrence, proving the Articles of the Church of England non-Calvinistical; and I may add, that the text-books of Trinity College, Toronto, are used in Trinity College, Dublin. I am as jealous as is possible for me to be for the sound teaching of our youth—for their receiving such an education as will help them to resist Romanism in all its varied guises; but I affirm that I have been unable to detect in the teaching of Trinity College, any tendency towards such error. I believe the Provost of the College to be a well-learned and pious man, who desires to train up the youth under his care, in the old-fashioned tenets of our standard divines, who wishes to show the exact points of difference between the Churches of Rome and England, not so much in his own point of view, as in that from which they were viewed by those to whom we owe the existence of our reformed faith, the martyrs and confessors of England's Church. I shall say no more, lest I seem to prejudge a case which still may require a judicial decision; but I cannot conclude without expressing my belief, that the Provost has not had such fair treatment as the teacher of any common school might justly claim from a Board of Trustees, that of 'having his accusers face to face.' The accusations, so far as they have appeared in print, are perhaps familiar to you. I shall not comment on them further than to say, that the point in those accusations, depends on the meaning attached by different persons to the same words, and that in the absence of satisfactory evidence to the contrary, I am bound as a Christian gentleman to believe the Provost, who totally repudiates the errors attributed to him. Accordingly, I feel satisfied that I have taken a correct course, and am fortified in my conviction, when I find myself voting with Chief Justice Robinson, Hon. J. H. Cameron, and Justice Hagarty, on a simple question of equitable treatment; and no mere clamour shall make me waver in the belief, that the true way of strengthening our Protestantism, is to strengthen our Church of England principles, which I believe are honestly and truly held by those gentlemen who sit in the Council of Trinity College."

THE CHURCH ASSEMBLY OF THE DIOCESE OF MELBOURNE.

(From the Melbourne Church Chronicle.)

THE Annual Session of the Melbourne Church Assembly commenced on the 28th January. Besides the Bishop, there were present, at the commencement of the proceedings, thirty-seven clergymen and nineteen lay representatives.

The Bishop of Melbourne, in his opening address, mentioned that there had been a steady increase in the number of clergy. In 1860, there were

sixty-seven clergymen; in 1861, seventy-five; and now, in 1862, there are eighty-four. There were three cures now vacant. There were earnest applications for clergymen from nine districts, some of which were temporarily and partially provided for by clerical and lay assistance. Fourteen more clergymen were wanted. Three Churches had been consecrated; twelve or thirteen new Churches had been opened for Divine Service; two more were ready for opening; three were almost finished; and one Church had been enlarged. Nineteen new buildings were in contemplation. Two personages had been completed, one repaired, and three more were in contemplation.

In the appropriation of the money payment from the public revenue, the limitation had been observed of pound for pound of private donations. The classification of parishes had been the result of much and anxious deliberation, in spite of which it was anticipated that there would be dissatisfaction. The Bishop urged the maintenance of the State Grant on all who wished well to the Church. He declared the state of their General Church Fund was a disgrace to the Church. In 1861, the amount of the expenditure had exceeded the whole fund by 1,223*l.* 11*s.* 8*d.* which would have to be deducted, on account of last year, from the fund for the present year, which amounted to 2,958*l.* 4*s.* 11*d.* inclusive of the grant made by the *Society for the Propagation of the Gospel*. The total amount collected at all the places of worship towards this fund was only 844*l.* 7*s.* 1*d.* It would be impossible to maintain, still less to extend, the work of the Church, unless this fund were very greatly increased. The poorer members of the Church did more in proportion than the richer.

From Moore College, New South Wales, it appeared that two of the recently ordained clergy were received, and another candidate for Orders was expected. There is, it appears, a property in Melbourne, from which young clergymen are educated, or assisted in their education. The Bishop defended the employment of lay readers, observing that there was no novelty in this, lay readership having existed in England before the Reformation. They were very useful in thinly peopled districts then as now. To the Endowment Fund, Mr. A. F. Morris had given a donation of 100*l.* for three years, an example worthy of imitation. His Lordship further alluded to two other subjects of great importance, the Bishopric endowment, and the erection of a cathedral.

After the Bishop's address, various reports were read. The whole amount of money from the public revenue, available for 1862, is 25,292*l.* 19*s.* 4*d.*, including lapsed Grants from 1861. Upwards of 13,000*l.* of this is available for building, and upwards of 11,000*l.* for stipends. For the purposes of the latter appropriation, the parochial cures of the Diocese are arranged in four classes, of which those of the first receive 40*l.* each, those of the second 100*l.* each, those of the third 125*l.* each, and those of the fourth 175*l.* each. Of the Melbourne churches, three—St. John's, St. Peter's, and St. Mark's—appear to be independent of all aid, as are Christ Church, and St. Paul's, Geelong; but three others of the Melbourne churches—St. Paul's, St. James's and St. Mary's, are in class 2.

The Council of the Diocese of Melbourne consists of members appointed by the Bishop. The Rev. G. Goodman endeavoured to alter the mode of

election to this Council, by the proposal that the assembly should elect by ballot from a list of names submitted by the Bishop. This proposal, when it came to the vote, was negatived.

A Committee was appointed to inquire into, and report upon, "the best mode of speedily securing the clergymen, now urgently required for the Diocese." The Assembly sat during six days.

DEPUTATIONS AND THE OFFERTORY.

SIR,—That the establishment of the Offertory weekly, or even monthly, from the whole congregation would be a great boon, few thoughtful Churchmen will deny.

The "Country Layman," however, in your pages, has failed to prove that it ever can be a substitute for Deputations, in awakening and sustaining an interest in the Missionary operations of the Church abroad.

He founds his opinion on the fact of a decrease of 1,200*l.* in the income of the *Society for the Propagation of the Gospel* for the last year (1861).

If he had attributed this decrease to the diminution of employment and increased poor-rates in all the trading districts of the country, he would have been much nearer the mark; and if he had added to this, the inability or neglect of the officers of the Society at head-quarters in supplying Deputations where they were needed, he would have accounted for the whole deficiency.

In the Report of the *Society for the Propagation of the Gospel* for 1861 (p. 25), it is stated that the income of the Society in 1830 was 8,000*l.*, and it had reached 67,000*l.* in 1860. Now, I fearlessly assert that this increase is due almost entirely to Deputations being sent to the friends of the Society, through the length and breadth of the land, to explain its objects and operations; and that if this had not been the case, the Society would, ere this, have ceased to exist.

I maintain, moreover, that the Society's income might be doubled, if its efficient deputational staff were increased, and more activity and less timidity prevailed at head-quarters. In corroboration of this view, I can mention a few facts.

1. In one Diocese, an excellent, efficient, and most popular organizing Secretary, within the last few years, sent a circular to the Clergy of the Diocese, enunciating, in a great measure, the views of the "Country Layman," as explained in recent letters in your Journal. The result of this was a serious diminution of the funds for that year, and a corresponding increase on a return to the deputational plan.

2. In another Diocese, deputational aid being unobtainable, when needed, from head-quarters, the friends of the Society recommended a Clergyman of their own Diocese to attend to its affairs. Deputational aid has been promptly afforded to all the Clergy in that Diocese who wished to avail themselves of it, and the result has been a clear gain to the *Society for the Propagation of the Gospel* of about 1,000*l.* per annum.

I could give the "Country Layman" many more such instances in support of my views, and assert again that the Society's funds might be doubled by additional, efficient, deputational assistance.

Yours truly,

A COUNTRY CLERGYMAN.

April 22, 1862.

Reviews and Notices.

A Letter to the Bishops and Clergy of the United Church of England and Ireland in Canada. From FRANCIS FULFORD, D.D. Lord Bishop of Montreal and Metropolitan. Montreal. 1862.

THE Lord Bishop of Montreal, Metropolitan of Canada, has undertaken to defend the Bishops and Clergy of that Province from aspersions cast upon them by the Archdeacon of Huron Dr. Hellmuth, and *The Record*. Dr. Hellmuth, in a speech delivered at Islington, on January 13th, was reported by *The Record* to have said—

"Although he should be sorry to say anything which should mar in the slightest degree the happy spirit which seemed to pervade that meeting, yet he could not help observing that there was a very great lack of evangelical men in those vast colonies,—not that there are not godly, good, and hard-working men, but too few in number for those vast regions which God in His providence has given to this country; he could not hide it,—he must speak out the truth, that evangelical men are at a very great discount in those colonies generally, and that an effort is being made to rear a hierarchical structure, which he feared would not tend, as is supposed by some, to strengthen the cause of pure Protestant and evangelical truth. The object of his mission to this country was (he continued) to raise funds for the establishment of a sound evangelical college, from which men are to be sent forth to proclaim the Gospel of Christ in all godly simplicity and fulness; and he trusted, as this is the very first effort of the kind to establish a thoroughly Protestant theological college in the colony, evangelical men will effectually help this good cause."

The Bishop of Montreal, March 10th, wrote to the Rev. Dr. Hellmuth, to ask him if the above was a correct report of what he had said; to which letter Dr. Hellmuth replied—

"I would at the very outset observe, that *The Record* did not profess to report my address verbatim, and I feel therefore less responsible for the very words or even sentiments employed in the abbreviated summary printed in *The Record* of the above date. At the same time I am prepared to admit that the substance of my speech is given with sufficient accuracy."

The Record of January 22d says—

"It is also to be regretted, that several of the Canadian dioceses are deeply tainted with the leaven of Tractarianism; and that the local colleges at

which the Canadian clergy receive their training, are almost wholly under this baneful influence."

Under these circumstances, the Bishop of Montreal considers himself justified in addressing a letter to the Bishops and Clergy of the Canadian Church, in which he defends the Church from the charges laid against it by Dr. Hellmuth, and proceeds to give reasons why the Archdeacon's testimony should be disregarded. The Bishop says—

"For some time past, as is well known, there has been a controversy agitating the Western Dioceses respecting the University of Trinity College, Toronto. I am not sufficiently master of this subject in its present state to enter into any detailed review of it; which, while it might for sufficient reasons be now inexpedient for me, is for my present purpose not necessary. But whatever may be the difficulties that now exist, I cannot but hope, that nothing will eventually prevent such a solution of them, as may lead at last to the cordial co-operation of all those Dioceses in the welfare of the University. When I met the Bishop of Huron at Kingston, at the consecration of the Bishop of Ontario, he assured me that in the effort now making for his diocese in England, he never for an instant had contemplated anything like a rival College or University to Toronto, but merely a Theological Institution for his own candidates, previous to their ordination; upon the plan, as I understood him, of the Colleges at Wells, Chichester, and elsewhere. I at once told him that I thought every Bishop might most reasonably aim at having such an institution connected with his Cathedral. Whatever may be the excellence of the Universities here or in England, we may well all desire, if we can accomplish it, to have our candidates for a time under our own eyes; and to test, by something better than an ordinary examination, their real fitness for entering into the holy office of the ministry. But to multiply universities and general colleges must, in this country, be certainly most injurious, making it impossible to maintain any high standard of education; nor is it to be defended upon the plea of making them exponents of particular doctrines of the Church. . .

But granting that the object of the Bishop of Huron is a very fair one, and that the official application, as authorized by him, to the *Society for Promoting Christian Knowledge*, in London, is based on very reasonable grounds, yet it is certainly presented under a very different aspect by Archdeacon Hellmuth, in his speeches at public meetings in England. He gives out that he wants to raise 20,000*l.* 'for the establishment of a sound, evangelical college;' but, certain that such a simple statement as the one made to the *Christian Knowledge Society* would be utterly inadequate to excite such public sympathy as he required, he adopts quite a different tone; and uses language which, had it been uttered at the meeting of that Society, would, he knew, have led to the immediate rejection of his appeal. He says: 'He must speak out the truth: that evangelical men are at a very great discount in those colonies generally, and that an effort is being made to rear a hierarchical structure, which he feared would not tend, as is supposed by some, to strengthen the cause of pure Protestant and evangelical truth. The object of his mission to this country was to raise funds for

the establishment of a sound evangelical college.' And *The Record*, urgently recommending the appeal, follows up the argument by stating, that 'It is to be regretted that several Canadian dioceses are deeply tainted with the leaven of Tractarianism; and that the local colleges at which the Canadian clergy receive their training, are almost wholly under this baneful influence.'"

In this sweeping denunciation of the Canadian Colleges, Dr. Hellmuth did not except Bishop's College, Lennoxville, to which he was under many obligations, nor when assuring the Clergy at Islington that "This is the very first effort of the kind to establish a thoroughly Protestant THEOLOGICAL College in the Colony," did he (according to the Bishop) consider the College of Sabrevois important enough to interfere with the sweeping nature of his statements, though many an urgent appeal had been lately made by Dr. Hellmuth in behalf of that institution as a means of employing an Evangelical Ministry. Dr. Hellmuth (says the Bishop)—

"Has the reputation of being a very astute and successful collector of funds, and he, no doubt, now remembered what an appeal to such feelings produced in the case of Father Chiniquy, for whom, a few years ago, he vouched, when such large sums were obtained from the credulous English public, much to the astonishment of many thoughtful people in Canada. Intending, on the present occasion, to attempt the same line, it was natural for him to make the most of the Trinity College controversy. But that was not sufficient for his purpose. He appeals therefore to his hearers on behalf of all Canada, and gives them to understand that what he has now in contemplation will renew the whole spirit of the Church there."

With reference to Dr. Hellmuth's attack on Bishop's College, Lennoxville, which is a Church College "in the Colony," the Lord Bishop of Quebec writes—

"BARDFIELD, 8th April, 1862.

MY DEAR LORD,—It grieves me very much to hear of the representations respecting the Church in Canada, attributed to Archdeacon Hellmuth, in the account of his endeavours to raise a feeling in England, which may be turned to account for the pecuniary benefit of the undertaking of which he is the advocate there; representations which assuredly are unsustained by fact, and which are most conspicuously at variance with past proceedings of his own, as well as with the language which he has again and again held in conversations with myself. Dr. Hellmuth, whom I adopted as a theological student at Bishop's College, whom I ordained, and afterwards appointed as its Hebrew professor, and for whom I procured, by application to the Archbishop of Canterbury, the degree of D.D., was engaged at one time in publicly soliciting aid in England for that institution, which continues to this day under the same auspices and the same management as from the first; and he has told me, at different times, how he has fought the battles of the College in this country, affirming, and proving by refer-

ence to the prescribed course of study, the soundness of its teaching, and the falsehood of imputations, which some parties were seeking to cast upon it, of Romanizing tendencies. Moreover (I mention this chiefly because I am to a certain extent identified with the theological character of the Diocese), he has often spoken, with much apparent warmth and emotion, of his convictions respecting my own just appreciation of Gospel truth, and assured me of his regarding me as a spiritual father, as he regarded Principal Nicholls in the light of a brother whom he loved; and since he came to reside at Quebec, he averred his preference for the Cathedral as a place of worship, and engaged a pew in it accordingly, which he still holds.

The terms of cordial friendship which have subsisted between Dr. Hellmuth and myself, make it peculiarly distressing to me to comply with your desire for information of these particulars, of which it is designed to make use, but *magis amica veritas*.

Believe me always, my dear Bishop, very sincerely yours,

G. J. QUEBEC.

P.S.—Dr. Hellmuth, who was for a short time at Cobourg, in the diocese of Toronto, before he entered at Bishop's College, was ordained deacon by me in May, 1846, and priest in September of the same year.

G. J. Q."

The Bishop of Montreal goes on to say—

"But passing from these topics to the complaint of the 'great want of evangelical men in these colonies,' and the discouragement they are supposed to meet with here, I would ask whether the Archdeacon is himself the type of what is to be considered as an evangelical man? If he is, I believe, and certainly hope he is right in stating, that they are not numerous; I confess men of such a stamp have never had any encouragement from me."

The reason of the Bishop's distrust of Dr. Hellmuth is next given in a detailed account of his attempt to "take the Bishop in," in the matter of a new church, into a consent to the erection of which Dr. Hellmuth tried to manœuvre the Bishop "for the benefit of General Evans' (Dr. Hellmuth's father-in-law) land, and to enable the son-in-law to settle in Montreal." We cannot enter into the details of this intrigue farther than to say that, when the Bishop's eyes were opened to the character of the man he was dealing with, he promptly refused to have anything to do with Dr. Hellmuth's plausible scheme; and of course this refusal was by certain parties construed into "a discouragement of an evangelical man." We think, however, that his lordship has done good service to the cause of true religion by unmasking such friends of Evangelicalism.

One more incident we cull from the Bishop's pamphlet, which shows that the Archdeacon's praise is about as much deserved as his censure:—

“As one very recent proof that I am not wrong in refusing to place any reliance upon his testimony, I may mention that I have now before me the report, in an English newspaper, of a meeting held, on behalf of the Colonial Church and School Society, last November; at which Archdeacon Hellmuth, with a view, I suppose, of exciting some special interest amongst those present in the cause of the Society, tells them, after speaking of Canada as a great field for the operations of the Society, that ‘he knew they had an interest in the Rev. Mr. ———’ (this gentleman had formerly resided at the place where the meeting was held), ‘who was stationed at ——— in Upper Canada; and he was glad that he could speak to them about that gentleman. He was a very successful labourer, and an able minister, and much and deservedly beloved by his people. He had his Bible classes and prayer meetings, and God had blessed his work.’

Now it will scarcely be credited, and yet it is a fact, that Archdeacon Hellmuth knew, that before he left Canada last autumn, this very person whom he thus eulogises, and who is a Missionary of his Society, had signed a document confessing that he had spoken absolute untruth; and that consequently he, Dr. Hellmuth, as *superintendent of the Society*, had, after inquiry, decided that he must leave his mission, on the ground *that he had fallen from grace.*”

The Archdeacon, in his speech to the Islington clergy, not only denounced the Canadian colleges, and a majority of the Canadian clergy, but he expressed grave fears as to the results likely to flow from the “hierarchical structure” which some were trying to erect in Canada. The Bishop’s comment on the Doctor’s fears we give without remarks, leaving our readers to draw their own conclusions:—

“Things no doubt would have been very different had he himself been a member of that hierarchy; and I remember that just after I had been notified that I was about to be appointed to this bishopric, but before the appointment was made public, I saw a paragraph in a newspaper, stating that the Rev. I. Hellmuth was to be the bishop. He was quite a stranger to me, even by name, at the time, but I naturally inquired in London what this announcement meant, and I was informed that his name had never been mentioned to the authorities who then had the arrangement of this matter, and that, consequently, no such appointment had been contemplated. Two or three years ago, during a temporary illness of the Bishop of Quebec, another paragraph appeared, stating that he was going to have a coadjutor, and that Dr. Hellmuth had been selected for the appointment. The Bishop of Quebec, however, had never heard that any such plan had been in contemplation. Anxious, therefore, as some parties may have been, to obtain such a correction for the existing evils of the present Canadian ‘hierarchical structure,’ it has hitherto been without success. For myself, as one of that body, I can only hope, as I do most sincerely, that I shall not, either by my neglect of duty, or maladministration of my office, do injury to ‘the cause of pure Protestant and evangelical truth.’”

And here we leave this disgraceful business, feeling grateful to the Bishop for his manly defence of his metropolitical province, and hoping that when Dr. Hellmuth goes on a tour of money-collecting again, he will be satisfied with basing his appeal on the merits of his scheme, without disparaging men or institutions to which he has happened to take dislike. We very much question whether the *Society for Promoting Christian Knowledge* would have consented to vote its recent grant to the Huron College, had more of its members been rightly informed as to the real circumstances under which the application was made; and now it is impossible to doubt what would have been the kind of reply by the Metropolitan of Canada, had the amendment been carried which proposed that the Standing Committee of that Society should first consult him on the subject.

Brief Memorials of the late Rev. Charles Green, M.A. Missionary and Secretary of the Society for the Propagation of the Gospel. London: Rivingtons.

A MISSIONARY Biography, when executed as the one before us, is a very valuable contribution to ascetic literature. Such publications are too frequently deformed by indulgence in a strain of extravagant enthusiasm and exaggerated panegyric of their respective heroes. But neither of these faults attaches to the present volume. It fulfils the modest aim it announces—

“Not to exalt its subject; not to represent him as having done extraordinary things; not even to lead to the inference that he possessed extraordinary powers; but to show how God honours those who honour Him, and how He blesses gifts which are devoted, in the spirit of Christ, to the glory of God’s Name.”—P. ix.

Though Mr. Green was not permitted to live long after entering on missionary labour, we wish to call attention to this memoir as exemplifying what manner of men we should pray God to raise up among us for spreading His truth among the heathen.

Mr. Green was originally engaged in commercial pursuits; but feeling a strong desire for the work of the ministry, he matriculated at Worcester College, Oxford, and was ordained to the curacy of Folkestone, in Kent, in 1854. The incumbent of that parish thus writes:—

“I well remember him before he was ordained. He always spoke of the Christian ministry, to which he felt himself called, with a seriousness and earnestness which betokened a deep sense of its importance and responsibility. His after career was in strict harmony with these feelings. Whatever he undertook, he entered upon as one thoroughly in earnest. Very cheerful as you know he was, the grand aim and object of his ministry was always before him, and he laboured diligently, patiently, lovingly, to

save souls. His views and convictions, I will not say changed, but deepened and expanded very remarkably during his stay at Folkestone, and his growth in grace was very discernible. This occurred in the third year of his ministry. During the season of Lent he had been using much abstinence, and together with it, I believe, much prayer. A deeper sense of his own sinfulness and nothingness seemed to pervade his mind. This manifestly grew upon him, and he seemed depressed. He was continually referring to it, and abasing himself, that Christ might be all in all. When Easter Sunday came, it seemed as though his burden was gone. It was a day of great joy to him. At times it seemed as if he was caught up to the third heaven. A sweet and heavenly smile lighted up his face all that day. It was but an index of inner joy in the Lord: joy that Jesus had conquered—broken death's power, and that there was no condemnation for them that are in Christ Jesus. His sermon that day was so joyful and ecstatic that some persons, who could not sympathise with his state of mind, seemed inclined to say, 'Doth he not speak parables?' He often afterwards referred to that day, as one on which God had poured out on him largely of His grace. From that time forth he changed his style of preaching, and tried to influence his brethren, and persuade them to cast aside all attempts at oratorical display or aught else beyond the simple use of the best means to reach and soften hearts, and impress them with the love of Christ."—P. 5.

Another clergyman, who about this time commenced an intimate friendship with Mr. Green, after bearing witness to the zeal and assiduity with which he discharged the duties of his curacy, adds as follows:—

"His own inner life was very remarkable for his determinate, steady perseverance, to live by the *faith of Christ*. He was naturally impulsive, highly imaginative; a singular combination of a tendency towards mysticism in feeling and great energy in action; his whole tone of mind and thought tended to the idea of union with God through Christ, God indwelling within by the Spirit. And it was very remarkable to observe the manner in which this consciousness served to overmaster and bring down the promptings of his natural will and inclination. I was once with him when a letter arrived, announcing the intention (afterwards interrupted) of a very dear relative, to devote himself to missionary work. It produced in him at the moment a feeling of astonishment and apparent regret; and I recollect how he spoke, with tears, of the misery which such a parting would involve; but it was not many hours before he had overcome even these natural strivings, and his whole heart and will seemed to be now with what he looked upon as the will and leading of Almighty God. I have always believed that his thoughts in connexion with this incident in some degree affected his own after desire for missionary service."—Pp. 8, 9.

After three years' work at Folkestone, Mr. Green went to Lambeth. The spirit in which he made the change and set to work in a new sphere is shown by the following extracts from his letters:—

"I don't seem to care where my future may be—town or country, or anything else—so that I can be sure that God is guiding me, and that I am where He would have me be. How happy to cast all our care upon Him!"—P. 11.

"I feel now the *more entirely I can be God's servant*, the happier it is for my work and myself. The moment I begin to serve myself, there is a canker at the root of the happiness of both. And it is terribly hard to keep self out of mind, even when there is nothing to be proud about. If one could but forget position, and money, and ulterior objects; and merely be content to go without purse or scrip, declaring the glad tidings of the kingdom of God; what might we not do,—followers of the apostles, followers of Christ!"—P. 12.

Mr. Green's ministry in his new sphere proved successful and happy; but he ever held himself in readiness to remove whenever Divine providence might indicate it to be his duty. He had already expressed to his uncle, Bishop Harding of Bombay, a desire to devote himself to missionary work; but waited until a pressing invitation to it came from India, in 1860. Nor did he then finally decide without seeking the approval of the Archbishop of Canterbury, to whom he owed his ministerial commission—a fact which he always strongly felt. The post which Mr. Green consented to accept at Bombay was in connexion with the *Society for the Propagation of the Gospel*.

"The *Society for the Propagation of the Gospel* commenced its work in West India in 1830, when the Rev. T. D. Pettinger was sent to begin a mission in Guzerat. After his early death, he was followed, in 1842, by the Rev. G. Allen, and the Rev. W. Darby; and, in 1847, by the Rev. G. W. Pieritz; at whose retirement, in 1851, the Mission came to an end. In the city of Bombay, a Mission to the Indo-British was commenced, in 1839, by the Rev. G. Candy; which was transferred, in 1850, to the independent management of a local committee, the Society retaining possession of Trinity Chapel, but having no pecuniary responsibility in the diocese.

The Society's Bombay Diocesan Committee continued to exist, though of course in a very languid condition, after the retirement of the last Missionary in 1851. The Rev. P. Anderson, and the Rev. W. K. Fletcher, who were successively secretaries of the Bombay Diocesan Committee, did not cease to urge upon the Society the desirableness of recommencing its labours.

On the appointment of Bishop Harding, in 1851, some correspondence took place, with the view of the recommencement of the Society's operations in the diocese. Various causes prevented the accomplishment of that purpose, until 1860, when Mr. Green left England. He was to unite, for the first year, in his person the three offices of Minister to the English congregation worshipping in Trinity Chapel, Secretary to the Society in Bombay, and Missionary to the Heathen. At the end of that period, it was intended to relieve Mr. Green of a part of his responsibilities, which would of course have increased in extent in that time."—Pp. 56, 57.

We must not dwell on the interesting account of Mr. Green's last days before leaving England, nor on the extracts given from his diary during the voyage out. We shall only remark that we find abundant evidences herein of the deep solemnity with which he contemplated the expected duties of his new life, without, however, in any way attempting to suppress the play of a naturally cheerful temperament. A summary of his first seven months' work will be found in the Annual Report of the *Society for the Propagation of the Gospel* for 1861. The memoir before us adds extracts from his letters home, whence we shall make room for quoting one or two sentences :—

“No doubt you are looking out for quiet, earnest men. There are doors on all sides for such; but they should be educated gentlemen. It is hardly fair to expect a man of ability to throw up all hopes of preferment and sound enjoyment, and then to send him out, with his life in his hand, with only just enough to support him, nothing to give away, and nothing to send home. A man may have a good deal of true missionary spirit in him, and yet not be prepared to face this.”—P. 59.

“The natives here know at a glance the difference between a well-bred man and one of the lower class. We shall be very glad, of course, of all grades; but if you wish to influence the educated natives, and to attract them, it is bad economy to begin with poor men.”—P. 65.

We must, however, draw our notice to a hasty conclusion. After only ten months of residence at Bombay, just when Mr. Green had mastered the Mahratti language sufficiently to commence those labours among the heathen on which his heart was set, it pleased the inscrutable providence of God to call him away by death. His health had up to that time been good, but he had overtasked a constitution not naturally strong, and rapidly sunk under an attack of fever. The touching narrative of his last days is given in the volume before us from the pen of Bishop Harding. Respecting the incident related on page 77, we entertain an opinion that the Primitive Church would have acted otherwise. The whole account, however, is, like the rest of these “Memorials,” eminently edifying. Readers will rise from their perusal with deep respect for the unselfish, active, intelligent, and charitable piety which characterized their subject. His decease may seem premature, but faith must recal to mind the favourite saying of Archbishop Leighton, *Qui bene vixit, diu vixit*.

The missionary want of the day is not so much money as men,—men like Mr. Green; and were more such men forthcoming to devote themselves to India, we might very reasonably expect that but little time would elapse before a sensible impression would be made on its mass of heathenism, however obstinate and dense. We cordially commend this biography.

We have received from Messrs. J. H. and J. Parker (1) Part III. of the *Commentary on the Minor Prophets*, by the Rev. Dr. Pusey, which stands in no need of our praise: (2), a copy of that excellent book, *Daily Steps towards Heaven*, which has reached a *twelfth* edition: (3), *A Manual of Prayers for the Use of Schools*, by the Rev. R. W. Norman, Warden of St. Peter's College, Radley, a judicious compilation from orthodox sources, both ancient and modern.

From Messrs. Mozley, *The Christian Remembrancer* for April, two articles in which are especially instructive—"Thought in Italy," and "Scots on the Continent in the Early Middle Ages:" (2) *The Monthly Packet*, vol. xxii: (3) *The Magazine for the Young*, 1861, each of which publications keeps up with its wonted excellence: (4) *The Monthly Paper of Sunday Teaching*, vol. i. containing Readings for Sundays, and Questions on the Gospels and Catechism, admirably calculated for accomplishing its ends. Also (5) *Biographies of Good Women*, edited by the author of "The Heir of Redclyffe," and partly written by her; a handsome volume of good writing about sixteen good women of divers countries.

Joseph and his Brethren (Hatchard and Co.) is from the pen of Bishop Courtenay, the coadjutor of Jamaica. This is a series of expositions bringing out the mystical sense of the Scripture narrative, and is a practical protest from a high quarter against that modern literal criticism which would deprive the Church of an ancient Catholic principle of hermeneutics. What a marked difference exists between this and a late exegetical volume by another Colonial prelate.

We have received from Messrs. Longman a new edition of the *Hymns for the Church of England* which we noticed in our March number. The chief improvement is the introduction of eleven hymns of the Greek Church, taken from Dr. Neale's "Hymns of the Eastern Church:"—the date of the earliest (XI.) is about A.D. 450.

From Messrs. Williams and Norgate, *The Journal of Sacred Literature*, for October, January, and April. The two latter numbers commence the new series, under the exclusive editorship of Mr. B. H. Cowper, well known for his labours in Syriac and Biblical literature, in whose hands this periodical will sustain all its well-merited reputation. The article in the January number on "Hindu Philosophy and Indian Missions" is especially worthy of our readers' attention.

We have received from Messrs. Rivington another hymnal, also published anonymously—*The Holy Year*. This deserves a more

elaborate notice than we can here find room for. It consists of above 400 closely printed pages. Of these, the first thirty are devoted to a preface; then 230 are filled by 117 *original* hymns; and the remainder of the book contains a supplement of hymns from collections already in use. The preface is a valuable contribution to hymnology and the study of the Prayer-Book. The character of the original hymns is remarkably doctrinal. "The materials from which this volume has been composed, are, first, the Holy Scripture; and secondly, the writings of Christian antiquity. The author has not endeavoured to *translate* any ancient hymns; but he has attempted to infuse something of their spirit into those which are here submitted to the reader." And in this he has been eminently successful. The diction may in some places seem too rhetorical; but the subject-matter will be found throughout to teem with the results of a profound acquaintance with Scripture and the best uninspired literature. In this respect we esteem the book to have a special worth for all who are engaged in the exposition of Divine truth.

Colonial, Foreign, and Home News.

SUMMARY.

THE Right Rev. Piers Calveley Claughton, D.D. is translated from the see of ST. HELENA to that of COLOMBO; and the Ven. T. E. Welby, Archdeacon of GEORGE, was consecrated Bishop of ST. HELENA, on Holy Thursday, at Lambeth.

From America we learn the death of the Right Rev. Dr. Meade, Bishop of VIRGINIA, on March 14th. He was the senior prelate in the seceded States, and had been Bishop for more than thirty-three years.

The Rev. Dr. Wolff died at his vicarage of Ile Brewers, on May 2. Missionary zeal was perhaps the most conspicuous feature in the career of this remarkable convert from Judaism.

The Bishops of ONTARIO and SYDNEY have arrived in England.

The following extract is from a letter by a layman of high position in a Government College in India:—"The young Brahmins and Parsees show great powers of acquirement, and all races out here are sensibly improved by coming under education. Christianity is with the Hindoos rather a matter of caste than of doctrine. High education, travelling to England, &c. are rapidly breaking down caste prejudices. I think that *in twenty years' time you will see the people coming over in masses*. I always find them acknowledging all the doctrines of natural religion, and I have had no difficulty in reading Bishop Butler's Philosophy with them."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, May 6th, 1862.*—The Lord Bishop of Fredericton in the chair.—The Lord Bishop of Nova Scotia was among the members present.

The following members of the Society, who had been proposed by the Standing Committee at the last meeting, were elected as the Tract Committee for the year ensuing: Rev. H. W. Burrows, Rev. G. Currey, Rev. C. W. Edmonstone, Rev. J. P. Gell, Rev. Dr. F. Hessey, Rev. John Thomas, Rev. A. W. Thorold.

Read a letter from the Bishop of Gibraltar, dated Malta, April 10th, 1862, offering his thanks to the Society for the grant made towards the circulation of the Bible, Prayer-Book, and other publications of the Society in Italy, from which the Bishop trusted much good would result.

The Bishop of Grahamstown, in a letter dated Grahamstown, March 18th, 1862, forwarded a copy of the Annual Report of the Church Extension Society for his diocese. This Society aids in the establishment of the Church in new districts and villages, while the Finance Board confines its operations to those places which, by each Synod, are placed on the list of *parishes*. The Bishop stated that he had given 50*l.* out of the 300*l.* placed at his disposal by the *Society for Promoting Christian Knowledge* in April, 1861, to a new church at Adelaide. This church was opened by the Bishop on the 23d of February, and will be consecrated when the interior fittings, &c. have been finished. The cost of building and site had been 780*l.* The place had risen very rapidly. When the Bishop visited these parts in 1857, there were only three small houses. There was now the largest and most expensive Dutch church on the frontier. Upwards of 20,000*l.* had been expended by the Dutch Kirk on the church and parsonage.

The Bishop had not received any satisfactory answer as to the promised grant for the King Williamstown Grammar School. But a letter had been received from the Secretary to Government, authorizing them to draw as the works proceeded.

The Secretaries reported that the Bishop of St. Helena had been in communication with the Standing Committee, and whilst acknowledging the grants from the Society of 200*l.* for church-building in the island, wished to apply for a further grant of 50*l.* for the same object. The two churches are both so far finished as to be at present in use, but one is in want of funds towards its completion, viz. that of St. John's in Jamestown, situated in the midst of a very poor and degraded population. The grant was accordingly made.

A letter had been received from the Bishop of Fredericton, applying for a grant of books and tracts for distribution in the poor stations in his diocese, to which he proposed to return in August next. These were granted to the value of 12*l.*

The Rev. T. E. Dowling, and Edward Pigeon, Esq., asked for a grant of books and tracts for a library and distribution among Church people in the Tay settlement, parish of Douglas, New Brunswick, a very large parish, in which there are five churches, situated widely apart. These were granted to the value of 10*l.*

The Bishop of Fredericton said:—

“I return my warmest and most grateful thanks to the Society for their liberal and continued assistance to my diocese. The members of the Board will be pleased to hear, that the gifts bestowed on us, both in

money and books, are duly valued. The assistance lately granted to the church in Douglas at the Cross Roads was most timely, and it was given to those who had most zealously exerted themselves, and had made themselves responsible for the contract to the builder. The church was consecrated shortly before I left Fredericton, and is a great credit to all parties concerned.

I have also much pleasure in assuring the Board, that their books are doubly valuable, because of the difficulty and expense of procuring good works, and as a continual stream of objectionable works pours in upon us from the United States. The poor settlers who live at a distance from towns have no means of procuring any books whatever; I have visited such at a distance of 226 miles from Fredericton, and to such a good book is an invaluable treasure.

Nor are the Society's books given to the richer parishes, but are only bestowed on those who need them, and it is my endeavour to bestow them in such a manner, as to call forth the contributions of the people themselves.

I have great pleasure also in supporting the grant of books to Mr. Dowling, the energetic Missionary in Douglas. In that laborious Mission the books will be well bestowed. Mr. Dowling is from St. Augustine's, which has sent us several most useful and active labourers."

The Bishop of Nova Scotia forwarded a petition of the Rev. J. Ambrose, for aid towards a new church at St. Margaret's Bay, Nova Scotia. Owing to the series of unsuccessful seasons, and in consequence of the American war, the fishermen are in a very depressed condition. The Rev. John Stannage in former days raised 50*l.* currency for the restoration of the church, but upon examination it was found that it would be necessary entirely to rebuild it: and this 50*l.* currency was placed in the bank as a nucleus of a fund for the rebuilding. The present rector adds to this 45*l.* currency, and the people have given the frame of the new building; but their poverty prevented the completion of the church. 25*l.* were granted towards this object.

The Bishop of Nova Scotia acknowledged the benefits conferred upon his diocese by the grants of the Society.

The Rev. John Stannage applied, with the sanction of the Bishop of Toronto, for aid towards the enlargement of the church at Welland, and towards the completion of the church now being erected at Fonthill, in the diocese of Toronto. It appeared that the people were poor and scattered; but they were doing all they could, and had raised 150*l.* It was agreed to grant 20*l.* and 25*l.* respectively for these two churches.

A letter was received from the Ven. Archdeacon Lower, of St. John's, Newfoundland, forwarding and recommending (in the absence of the Bishop of Newfoundland, who was on visitation in Bermuda) the application of the Rev. Benjamin Fleet, for a supply of religious books and tracts for use in his Mission, inhabited altogether by fishermen. Mr. Fleet said that day by day, in his visits round about, he was asked for the loan or gift of books and tracts. Five pounds' worth was granted on this application.

Read a letter from the Rev. Thomas Farrar, thanking the Society for

the grant of Service Books made to his church at Skeldon, Berbice, British Guiana; as also for the 30*l.* granted last year towards the building.

Bishop Chapman forwarded and recommended the application of the Rev. J. Wise, Commissary for the diocese of Colombo, for a grant of 100*l.* for the erection of a building for the permanent accommodation of the Industrial School. It was stated that this school was instituted in 1854, and had been remarkably successful; an income having been realized for the last two or three years from the industry of the boys, sufficient to clothe and educate from 25 to 30 destitute or orphan children. If the Society would grant 100*l.* for this purpose, Mr. Wise was confident that he should be able sufficiently to effect the good object from local contributions. The Bishop had a strong conviction of the permanent usefulness of such institutions in the East, separating the children entirely from the heathenish practices around them.

It was agreed to grant the 100*l.*, to be paid when the whole sum necessary shall have been collected.

In a subsequent letter, the Bishop stated that he had received an interesting letter from the Rev. J. Bamforth, Missionary of the *Society for the Propagation of the Gospel* in the South of Ceylon, mentioning the great desire of the native Singhalese for education, in the whole of that populous district. Mr. Bamforth had received from a large village (Wallâway), twelve miles distant from his station, a spontaneous offer to build themselves two schools, for boys and girls, if he would provide them with a master and mistress, and take on himself the superintendence of the work. The Bishop, feeling it to be above all things desirable to foster this inquiring spirit among the Singhalese, and especially in this part of Ceylon, which is not only very populous, but is, for missionary work, almost unbroken ground, had applied to the *Society for the Propagation of the Gospel* to supply the required master and mistress, and now requested the *Society for Promoting Christian Knowledge* to meet this effort of the Singhalese natives in building the two schools, by a grant of 10*l.* to each, for the supply of school materials. The Board granted 10*l.* towards each of these schools.

The next communication laid before the Board was one from the Rev. J. Bamforth himself, as Superintendent of the Buona Vista Native Female Orphan Asylum, Point de Galle, Ceylon, forwarding a Report of that Institution for the year 1861. Mr. Bamforth thanked the Society for the grant made in aid of his schools; and reported that he had now six schools at work—three for boys and three for girls—in various villages of his populous district, and that there were upwards of 200 children under Christian instruction. Two-thirds of these children were still professed Buddhists, but neither they nor their parents objected to any of the teaching imparted to them. Three pupils—two of them thirteen years of age, and the other fifteen—had recently expressed their desire to be baptized; and as their parents had given consent, and promised that they should be allowed to exercise their Christian profession without hindrance from heathen relatives, Mr. Bamforth hoped to baptize them as adults, after due preparation.

Read a letter from the Bishop of Calcutta, dated Palace, Calcutta,
NO. CLXXX.

March 21st, 1862, thanking the Society for the various grants lately made to him.

The Bishop gave an account of the proceedings of his recent visitation; in the course of which he consecrated churches at Thyet Myo, Rangoon (for the cantonments), and Singapore; and cemeteries at Akyab, Moulmein, the Andamans, and Malacca. He also laid the first stone of a new church at Rangoon, and confirmed at every place he visited except the Andamans and Kyouk Phyo, "a lovely little spot" upon the coast.

The Bishop said that his impressions of the moral and religious condition of the Europeans in the districts visited were favourable, and there appeared to be a due supply of the means of grace, except at Akyab and the Andamans, for which he hoped that something would soon be done. At Singapore, where much had been done by the chaplain and people, with no external help, among the Tamils and Chinese, the Bishop confirmed about twenty of these two nations; and he reported favourably of the school for Chinese girls, under the charge of Miss Cooke, containing about 40, all Christians.

The Rev. Dr. Kay, writing from Bishop's College, Calcutta, March 22d, 1862, as Provincial Secretary of the Vernacular Committee of the *Society for Promoting Christian Knowledge*, forwarded the minutes of the first meeting of that Committee in Calcutta. A revision of the Bengali Psalter had been made, up to about the 90th Psalm. He sent also copies of the new edition of "The Course of Divine Revelation" and "Dialogues on the Hindu Philosophy," by the Rev. K. M. Banerjea, and of the sheet of Morning and Evening Prayers, in Bengali, 2,000 copies of which had been printed with a view to their being posted on the walls of rooms.

A letter was received from the Rev. S. B. Burrell, Missionary of the *Society for the Propagation of the Gospel*, Cawnpore, soliciting a grant of English Service Books for the European congregation, books for a Mission Library, books for the Orphanage, and books on sale, under the charge of the Rev. Mr. Hill, who will purchase other books with the proceeds of sales. Cawnpore, it was said, is now a large and important Christian settlement, possessing a large railway station. During the late famine, the Orphanage was rebuilt; and there are now about 70 boys and girls. Christ Church had been made over to the Society, and it was a part of the Mission duty to hold one Service for the English residents in the Civil lines, every Sunday. The Mission Staff was increased. There were three clergymen, and one candidate for Holy Orders; and there are some English-speaking native Christians, to whom English books had become the chief means of education and pleasure. The Society's Scripture prints, with Hindi and Urdu explanations, were decorating the walls of both the heathen and the Christian schools.

The Board agreed to grant the Service Books applied for, and five pounds' worth of books each to the Mission Library, the Orphanage, and for sale by Mr. Hill.

Read a letter from the Rev. H. H. Cave Browne, Incumbent of Dunmore, Falkirk, stating that, in the town of Falkirk and its suburbs, there were upwards of 200 members of the Scottish Episcopal Church without a church or clergyman of their own; that besides these, there was a con-

siderable number of English people employed in the Carron Iron Works, two miles from Falkirk, who, having no place of worship of their own Communion to go to, were gradually lapsing into a state of heathenism. A Mission had been set on foot in Falkirk, under the auspices of the Diocesan Society, but had been given up from want of means. Mr. Cave Browne, the nearest Episcopal clergyman (Dunmore being seven miles from Falkirk), finding that nothing had been done in Falkirk for more than a year, determined to go over on Sunday evenings, after his own duties had been performed, and hold a Service in the concert-room. He had been over for four Sundays, and the congregation had varied from 60 to 100. He felt that there ought to be a resident clergyman there, and that, in order to gather a congregation capable of supporting one, it would be absolutely necessary to build a church. A landed proprietor close to Falkirk had offered 200*l.* and a site. An appeal was about to be put forth, with the approval of the Bishop of Edinburgh; and it was felt that it would be a great assistance to have the *Society for Promoting Christian Knowledge* down as a contributor. 1,000*l.* to 1,200*l.* would be wanted to build the church. It was added that the Episcopalians in Falkirk were *most* anxious to have a church, and the *poor* members had offered their money in a remarkable manner, several having promised to give as much as between two and three weeks' wages.

The Board granted 50*l.* towards this object.

The Secretary of the London Society for Promoting Christianity among the Jews forwarded an application from the Rev. J. H. Bruhl, their Missionary at Bagdad, dated February 12th, 1862, for a set of English Service Books, which were granted by the Board. And also an application of the Rev. R. H. Cotter, their Missionary at Modena (a new district opened to the labours of that Society, where full religious liberty was now enjoyed), for copies of the Liturgy in Italian. 50 copies of the Italian Prayer-Book were granted.

Several diglot integral portions of the Book of Common Prayer, in the form of tracts, and a number of tracts in foreign languages, having been laid on the table, it was agreed that these publications, which had recently been prepared by the Society, be placed at the disposal of the Secretaries for distribution among foreigners visiting London, through such channels, and by means of such agency as might, from time to time, present themselves, and appear to them suitably available for the purpose:—

And also, that such supplies as might be required of the diglot portions of the Prayer-Book, be placed at the disposal of the Bishop of London's Special Services Committee, for use in churches and chapels where foreigners may be expected to attend.

Several other grants of books were made; among them one to the Bishop of Columbia, for emigrants and settlers in the colony, to the value of 50*l.*; and several other letters of acknowledgment were laid before the Meeting.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, May 16th, 1862.*—The Bishop of Llandaff in the chair.

On the recommendation of the Standing Committee, a Block grant was made to the diocese of Nova Scotia, of 3,200*l.* for 1862, 3,100*l.* for 1863, and 3,000*l.* for 1864.

A Block grant was made to the diocese of Quebec, of 2,057*l.* 10*s.*, it being understood that the grant to this diocese for the three years following shall be reduced by 100*l.* Grants were also made of 150*l.* to Labrador, and 50*l.* to Mr. Ward, who has been recently ordained. A further sum of 75*l.* was voted to the diocese of Quebec.

Read a letter from the Bishop of Newfoundland (Bermuda, Feb. 14), applying for the continuation of grants to Missionaries. The grants of 100*l.* per annum were renewed accordingly to the Rev. Messrs. Gardiner, Hooper, Temple, Phelps, Kingwell, and Meek.

It was agreed that the Block grant to the diocese of Montreal be at the rate of 3,040*l.* per annum, from July 1st to Dec. 31, 1862; and at the rate of 2,940*l.* per annum for the years 1863 and 1864.

Grants were made from the Colonial Church Endowment Fund, of 25*l.* to the church at Abbotsford, on the request of the Bishop of Montreal; and of 20*l.* to the church at Newcastle, New Brunswick.

It was agreed that, in lieu of the former allotment of grants for Divinity students in the diocese of Fredericton, there be three scholarships of 25*l.* per annum, and three of 15*l.* per annum. Also that the Rev. C. B. Bliss succeed the Rev. T. McGhee in the Mission of Sussex Vale, with a salary of 100*l.* per annum; and that the Rev. D. W. Pickett succeed the Rev. Mr. Wiggin in the Mission of Greenwich and Wickham, with a salary of 75*l.* per annum.

The Rev. C. M. Magnan was appointed Missionary at Bluefields, Jamaica, with a salary of 50*l.* per annum.

It was agreed to make a grant of 75*l.* in aid of the Heathen Mission in Capetown, to July, 1864.

In conformity with the arrangement under which the expenses of the Borneo Mission were undertaken by the Society, the sum of 243*l.* 11*s.* 6*d.* contributed last year specially for Borneo was applied towards payment of the charges of that Mission.

The existing grant to the diocese of Colombo, consisting of 1,748*l.* per annum, expiring in June, 1862, was continued and made terminable on Dec. 31, 1864, upon the present scheme of appropriation; viz. 200*l.* for St. Thomas' College, and 1,548*l.* per annum for the salaries of Missionaries, and for general purposes.

It was agreed to renew the salary (200*l.* per annum) of the Rev. E. S. Venn, of Singapore; together with an allowance for house-rent.

The following changes were made in the terms of Incorporation of Members (Bye-law 9), as printed in the Society's Report:—

- (1) For "period of three years,"—"period of two years."
- (2) For "twenty pounds,"—"ten guineas."
- (3) For "those years,"—"for the year preceding."
- (4) For "Provided also," and the following words, substitute after "Church of England,"—"and desirous of being incorporated."

On Wednesday, April 30, the Annual Meeting of the Society was held at St. James's Hall. The Bishop of Lichfield was in the chair.

The following resolutions were carried:—"1. That the progress which has been made in the furtherance of the Gospel, by the multiplication of the Society's Missions in heathen lands, is the best encouragement to further efforts in the same great cause. 2. That the aid which the Society has rendered to the permanent establishment of the Church in foreign parts, by promoting the appointment of Colonial and Missionary Bishops, and by encouraging local endowments, entitles it to the support and confidence of all Churchmen. 3. That contributions for the support and extension of Missions in foreign parts are asked by the Society, in the full conviction that the awakening of Christian men to their great missionary duty, is one of the most effectual means of kindling their zeal in behalf of their poorer brethren at home."

CANADA.—(Condensed from the *Guardian*.)—The first meeting of the Synod of this new diocese was held on the 9th and two following days of April. The proceedings commenced with morning prayer, sermon, and communion in the cathedral, the Rev. Dr. Lander, the Bishop's secretary, being the preacher. The Synod met at 2 P.M. and was opened by the Bishop with prayer.

The routine business of adopting a constitution, and other necessary preliminary arrangements, having been gone through, the Bishop proceeded to read the first portion of his charge.

Since 1842 there have been in these Canada dioceses, "Incorporated Church Societies." They were incorporated for the purpose of their being enabled to hold property in the colony. The condition of membership was of a pecuniary character; any one, by subscribing five dollars a year, was eligible. The Bishop suggests the making the Synod the only Church society; and that there may be no legal difficulty in the way, he proposes that the Synod itself be incorporated, and thus become the legislative, and also the administrative, body for all Church requirements in the diocese. This was the chief topic of the first day's address.

Notice of motion was then given by the Rev. Dr. Patton, that an Act of Incorporation of the Synod be applied for to the legislature. This motion was subsequently acted upon, and a petition and draft of an Act agreed to, so that we expect to be incorporated before the close of the present session of the Provincial Parliament. This diocese will thus have gained free and uncontrolled synodical action, both in regard to discipline and order, and also in the management of all the funds now available, or hereafter to be obtained. The most recently formed diocese, with the youngest Bishop at its head, thus throws off the trammels of Church Society rules, and stands forward to assert the sufficiency of the Church's own organization for all Church purposes. Every baptized person is thus in a way of becoming eligible to take a part in the management of all Church matters, as every communicant (but only such) is eligible to become a member of Synod. The motion was carried by a large majority.

On the second day the Bishop proceeded to another subject of high

importance, viz. the difficulties that have arisen about the theological teaching of the Provost of Trinity College, Toronto. Every one is aware that the Bishop of Huron has publicly condemned this teaching, as having a Romeward tendency. The Bishop of Ontario, in a most masterly style, traces the origin of these differences to the old contest with Calvinism. [This part of the Charge will be found entire in our present number.] The Synod came to the conclusion, by a vote of twenty-eight to five of the clergy, and of the laity present of twelve to five, that Trinity College has the confidence of this diocese.

There was no very important business on the third day, the proceedings of which were concluded by a short address from the Bishop, thanking the Synod for their orderly attention to the business which had been brought before them, and for their forbearance and urbanity during the debates, both towards him and towards one another. The next meeting of Synod is to be in Ottawa.

NEW BRUNSWICK.—The census gives the following facts with regard to the religious denominations in this province:—Church of England, 42,776; Church of Rome, 85,238; Scotch Established and Free Kirks, 36,072; Methodists, 25,637; Baptists and F. Christian Baptists, 57,730; Congregationalists, 1,290; “Christians,” 1,326; Universalists, 646; Covenanters, 559; Quakers, 38; Unitarians, 15; Swedenborgians, 16; Jews, 9; Mormons, 7; Infidels, 5; Free-thinkers, 5; Deists, 2; other creeds, 159; no creed given, 517.—(From the Fredericton *Head-Quarters*.)

AUSTRALIA.—A correspondent writes from Sydney to us as follows:—“You will have heard doubtless of the movements that have been made here, and are in progress, for the establishment of two new dioceses,—one to be taken out of Sydney Diocese in the south, with Goulburn for its see (122 miles from Sydney); the other from the dioceses of Brisbane and Newcastle, with Grafton (on the borders of New South Wales and Queensland) for its see. It is extremely gratifying to see how much money and right Church-feeling the movement in both cases has called forth; and I believe that ere very long both dioceses will be a *fait accompli*. Mr. Clark Irving, the originator of the Grafton Diocese movement, accompanies our Metropolitan to the mother country. What we shall next want will be a Bishop for our far West, divided from us by the Blue Mountains, with Bathurst for its see (where the Romanists are already in the field, and are building a really magnificent cathedral). Then the Sydney diocese will be within very practicable limits, and may be thoroughly organized and looked after; while the materials for a really efficient provincial Synod will be furnished in the increase of the Episcopate within the territory over which our population now stretches.”

FRANCE.—The differences on the Italian question between the Pope and the Emperor Napoleon have naturally led to a revival of the old Gallican party, which a few years ago seemed likely to become extinct. The *Union Chrétienne* goes on doing good service by exposing the unhistorical character of Ultramontanism, and by diffusing more accurate knowledge of what is the real teaching of ourselves and the Easterns. The most learned and conspicuous probably of the Gallican leaders is Dr. Maret. About two years ago, it will be remembered, the Emperor nominated him to the see of Vannes, but Pius IX. refused on very frivolous pretences to confirm his appointment. Dr. Maret, therefore, has remained simply a Professor and Dean of the Faculty of Roman Catholic Theology at Paris, an office not requiring Pontifical ratification, and in the exercise of which he, nothing daunted, gives free utterance to his sentiments. He opened his recent course by a lecture on the situation of the Church :

“ This Church,” said he, “ is passing through one of the most important and difficult phases of its history. Men’s minds are now handed over to their own keeping—with freedom of conscience, of worship, and of the press. The state no longer intervenes in the domain of individual belief. These new views constitute the public opinion and the common right of France. The Church, in the serene region of principles, cannot condemn these ideas, or these social and political laws, without denying the spirit of its own doctrines, or of Christianity. Reactionary movements, exclusive theories, and violent language, only furnish weapons to the enemies of our religion. Let us beware of creating an impassable gulf between the Church and modern tendencies ! The world can be saved only by a complete renovation of the Evangelical spirit ; it can only be saved by the spirit of Jesus Christ. Now, this is a spirit of self-denial, of justice, and of love. The priesthood ought to show its self-denial by renouncing its privileges and its political power. It ought to show its justice by endeavouring to harmonise all rights—to reconcile the claims of liberty with those of authority—the rights of the State with those of the Church. It ought to show its love by manifesting its affection towards all men, and even to its adversaries.”

An Ultra-protestant contemporary remarks :—“ Certainly this is pious and excellent language. If the majority of Romanist priests were to express such sentiments, it would become easy to offer to them the right hand of fellowship. But the Abbé Maret is considered by the Ultramontanists as a betrayer of the good cause, and almost as an apostate.”

Among the Huguenots also, a reaction towards greater orthodoxy has fairly set in. The six places in the *conseil presbytériel* at Paris, which according to law become vacant annually, have been filled up by Evangelicals, not one of the candidates put forward by the Rationalists having been elected.

In 1807 there were, in all France, 451 “ Protestant ” pastors ; there are now 1,058.

NAPLES.—It has been asked, “ If the ‘ Clerical Association ’ in Italy, of which the *Colonna di Fuoco* is the organ, be more than a political

combination of certain of the inferior clergy, why do not some of their bishops belong to it?" But it ought to be known that one bishop has, in fact, taken that daring step, and is now President of the Association—Mgr. Caputo, who was Chaplain-General to the Court of Naples before the Revolution, and still retains the oversight of the royal chapels and of the military forces throughout the south of the peninsula. This office is privileged with such extensive exemption from the usual jurisdictions, that neither the Archbishop of Naples nor the Pope could prevent Bishop Caputo from appointing members of the Association as the Lent preachers this year in all the royal chapels in Naples, one of which (S. Francesco di Paolo) is the largest in the city. We have read what the *Colonna* has reported of the sermons, and though they are Tridentine on such topics as the Mass, they are elevated and practical in tone, and contain very little Mariolatry.

RUSSIA.—Last year we reported that the Holy Synod and the Emperor of Russia had resolved on the translation of the Scriptures into the modern Russ, the vernacular of the many millions of Russians who belong to the national Church, and of the two or three millions of "dissenters," such as the Molokani and others. The translation of the entire New Testament has been finished, the publication of all the Gospels and of the Acts of the Apostles has been made, and many thousands of copies have already been put into circulation. The publication of the Epistles and the Book of Revelation will soon follow.

SCOTLAND (Diocese of Edinburgh).—The Bishop of St. Andrew's, acting for the Primus, held an ordination in Edinburgh, on February 24th, St. Matthias' Day, of more than ordinary interest. The candidate was Monsieur Eugène S. Roussy, formerly a pastor in the Canton de Vaud, in Switzerland, but who some years ago conformed and received confirmation from the Bishop of EDINBURGH. Monsieur Roussy has for some time past been provisionally officiating under the licence of the Primus, as reader of prayers and sermons in French, to a congregation every Sunday evening.—*Scottish Ecclesiastical Journal*.

We learn from the *Dundee Argus* that at a recent "opening" of one of the Established Presbyterian churches in Glasgow, "Dr. Lee's liturgy was used, and the services were in a great degree conducted after the manner of the Episcopal Church—several portions of Scripture being chanted. The congregation stood while singing, and knelt during prayer, though many of those present, either from prejudice or force of habit, continued to follow the usual practice of the Presbyterian Churches. In the course of his sermon, Dr. Lee maintained that the present way of worshipping was not in accordance with the advancing spirit of the age, and was only kept up from a desire not to change established customs. He observed that if the Established Church of Scotland was to keep its place—or, he might say, take its place—among other Churches, it must now shake off its narrow prejudices in regard to these things."

THE
COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

JULY, 1862.

CHURCH OF ENGLAND MISSION TO THE ENGLISH,
IN SPAIN.

(Continued from page 206.)

II. THE second movement has been necessarily alluded to in what we have already said. It is that which certainly has the strongest claims on our support. Its principles will be best understood by the Prospectus, which was issued in January, 1859 :

“ CHURCH OF ENGLAND MISSION

To the English in Spain, and to English Sailors in Spanish Ports.

Thousands of our countrymen are *resident* in Spain, as agents, engineers, miners, founders, ‘navvies,’ or are *occasional visitors*, as tourists, invalids, masters of vessels, and sailors ; and for them NO CHURCH but the Roman Catholic is to be found, except at Malaga.

The object of the Mission is to remedy this evil by sending out, under the sanction of the Bishops of London and Gibraltar, as soon as funds can be obtained, an experienced clergyman, whose instructions will be to visit all the towns and villages, where there are British settlers, to encourage the people to do their duty by the offer of assistance from the Church at home, and to organize, if possible, permanent Chaplaincies.

It is hoped that there will be no opposition from the Spanish authorities, if the chaplains restrict their labours to their own people. The Mission, therefore, adopts the language of a recent article :—

‘ One great obstacle to the successful working of Foreign Chaplaincies has arisen from the attempts made to proselytize. We need hardly say

that when we claim a position for the Church of England abroad, it is simply in order that she may minister to *her own children*; and that we disclaim *in toto* any attempt to interfere with the people of another communion.'

Annual subscriptions (1*l.* 1*s.* for five years) and donations will be received at the office of the *Society for the Propagation of the Gospel*, 79, Pall Mall, and at the London and County Bank, Cambridge. Letters to be addressed to the Rev. Alex. J. D. d'Orsey, C.C. Coll. Cambridge."

The subscription list includes the names of the Bishop of Gibraltar, the Chancellor of the Exchequer, the Duke of Marlborough, the Earl of Harrowby, Lord John Manners, Archdeacon Churton, the Revs. F. Meyrick, W. Emery, E. H. Perowne, Professor Selwyn and many others.

It may perhaps interest our readers to be made acquainted with the origin of this important movement. On the 22d June, 1859, a clergyman¹ of our communion returning from Madeira, left Lisbon for Cadiz, resolved to find his way to England along the Spanish coast. At Cadiz he found no English chaplain, but learned from the British consul that there was an occasional Service at the consulate by himself or any tourist clergyman. Gibraltar was of course duly provided with chaplains, civil and military, though without any adequate Mission to the seamen in port. In Malaga things were in a satisfactory state, chiefly owing to the exertions of the late consul, Mr. Marks, and his worthy son and successor. A chaplaincy has existed for above twelve years; and there is a beautiful cemetery, with decent tombs, headed by crosses and bordered with flowers. Mr. Powley was the chaplain, though then absent in England. The Service was held in the consul's house, and had been hitherto uninterrupted. On the 1st of July, he landed at Almeria, visited the consul, but found that all the English, utterly neglected by their own Church, had joined the communion of Rome! Carthage, again, had no chaplain, though many English were there employed in the docks, potteries, and mines. Early on Sunday morning (July 3d) he landed at Alicante, and called on the consul, who introduced him to Mr. Carey, in whose house at half-past eleven Divine Service was held and the Holy Communion administered (*for the first time in twenty-four years!*). In the afternoon, Service was performed on board an English barque, with twenty-two present; at nine in the evening, a third Service at Mr. Carey's. The following day he went over-land to Valencia, attempted to collect the English at the consul's, but failed, because they could not or would not leave their work. On the 6th he landed at Barcelona,

¹ The Rev. A. J. D. d'Orsey, now English Lecturer at Cambridge.

and was courteously received by the consul-general, who, however, declined to grant the use of his house for Divine Service, as his doing so would render him liable to prosecution. There were about 400 English—with no church, no clergyman, no school. Some few met in private and had prayers, but the majority were totally indifferent to religion. On landing at Marseilles, he found a sympathising friend in the British chaplain, Mr. Mayers, who felt most anxious that the state of matters in Spain should be made known. Accordingly letters were written to Lords Palmerston and John Russell, the Bishops of London and Gibraltar, and many others. During the autumn of 1859, the agitation was continued; a small fund was raised, partly in Spain and partly in England. The spirit which animated some of the English may be inferred from the following letter:—

“Denia, Spain, 24th Nov. 1859.

Rev. Sir,—For some time past, I have been in correspondence with Mr. Carey, of Alicante, in reference to the establishment in this district of a Missionary station, in connexion with the ‘Church of England Mission to the English in Spain, &c.,’ and he has forwarded to me some of your letters to him, as well as proof slips of letters which have appeared in some of the English papers. It is sad to think of the neglected state in which we Protestants are left in this country, where, it is to be feared, for want of the outward means of joining the worship of God, the inward religion of the soul is not unfrequently entirely neglected. Surely, then, it is no unimportant part of the duty of the Christian Church to retain those who are already members of her fold. Did England but know the necessity there is in this country for such a Mission as that on behalf of which you are labouring, the funds would very soon be forthcoming. In this small place, another Protestant resident and myself will subscribe annually *three pounds each*, and possibly another three pounds (making *nine pounds* in all) may be obtained; but this is uncertain, as the party to whom I refer is undecided as to whether he will remain in Spain or not. Trusting that God will prosper the good work,

I am, Rev. Sir, your obedient servant,

GEORGE GRAHAM.

Rev. A. J. D. d’Orsey, C.C. Coll. Camb.”

At Alicante a meeting of the British residents was held, and a memorial sent to the Bishop of Gibraltar, on the 20th November, 1859, from which we extract:—

“We should be quite prepared and happy to welcome Mr. d’Orsey as our Missionary Chaplain, having always been without the preaching of the Word, the consolation delivered from the Holy Communion, or any service of our Church; Baptisms, Burials, and Lord’s Day Services, having been hitherto performed by one of us, previous to his visit last summer. We sincerely trust that your Lordship will assist us in securing the services of

a Minister already known to us, and of whose sincerity and activity we have had every proof."

Mr. d'Orsey then applied to the Bishop of London for his licence to minister to those British subjects not within the Diocese of Gibraltar, and to the Bishop of Gibraltar for his licence within his Diocese. He obtained not only the required licences, but also the Bishop of Gibraltar's appointment as his Missionary Chaplain to the English in Spain, without stipend. The bishop also sent the following letter:—

"Malta, Dec. 28, 1859.

My dear Sir,—I heartily approve of the objects to which you have devoted yourself as Missionary Chaplain to the British residents, visitors, and seamen in the ports and cities of Spain, and I trust that the Divine blessing may attend your labours.

I beg to recommend the objects of your Mission to all the friends of the Church of England, and especially to those who are in any way connected with Spain; because I feel that in contributing to the funds of this Mission they will be doing what may be emphatically called a good work, and will assist in spreading the knowledge of Christ and the principles of our Church, where at present the greatest destitution of the means of grace prevails.

I remain, yours very faithfully,

G. GIBRALTAR.

Rev. Alex. J. D. d'Orsey, Alicante."

In December, 1859, Mr. d'Orsey returned to Spain, was kindly received by the consul-general at Barcelona, who this time gave the use of his house, though only 15 out of 400 English attended. He visited Tarragona, Tortosa, Valencia, Alicante, Denia, Murcia, Carthagena, Toledo, and Madrid, returning by Alicante and Barcelona. At almost all these places the rites of the Church were administered, the English visited from house to house, sailors preached to on board their ships, and meetings of English held for the purpose of making arrangements for permanent chaplaincies. At one of these meetings a memorial was prepared, and copies forwarded to all the towns where English resided: but while many were afraid to sign the memorial, others were careless, so but few copies were sent to Earl Russell. It is a valuable document, as showing the real hardship of the case. Names are, for prudential reasons, suppressed in this copy:—

*"To the RIGHT HON. LORD JOHN RUSSELL, her Britannic Majesty's
Principal Secretary of State for Foreign Affairs.*

THE MEMORIAL OF THE UNDERSIGNED BRITISH SUBJECTS,
RESIDENT IN ———,

Humbly Sheweth,—That your memorialists have long felt the want of the ministration of their religion and of education for their children, there being no means of uniting for worship, and no schools but Roman Catholic

ones, in which the children of British Protestant subjects are totally inadmissible by law, except by becoming Romanists. That your memorialists, in order to obtain the blessings of religion and education, are willing to subscribe funds to the utmost of their means; but they feel any such efforts on their part to be *entirely unavailing* in the present state of the law of Spain.

In Lord Howden's report, dated September 22, 1851, it is stated: 'By the law of the land, there is but one religion professed in Spain—the Roman Catholic—and no other form of worship is tolerated; therefore, until this law, which is declared also in the constitution of the country, is changed or modified, no facility for the establishment of Protestant places of worship can be given; for it is not a matter which depends on the private individuals in power, or on the aggregate degree of liberality pervading any cabinet.'

Again, the royal decree, dated Madrid, November 17, 1852, says (Act *xv.*): 'No foreigner shall be able to *profess* in Spain any other religion than the Catholic Apostolic Roman religion.' And in the letter of the Spanish Minister of Foreign Affairs to the British Minister, dated Madrid, May 24, 1853, in reference to the burial of the dead, it is declared that—'No chapel, nor any other sign of a temple, or of public or private worship, will be allowed to be built in the aforesaid cemetery. All acts which can give any indications of the performance of divine worship whatsoever are prohibited. In the conveyance of the dead bodies to the burial any pomp or publicity shall be avoided.'

That your memorialists, therefore, pray your Lordship to *intercede* with the Spanish Government for such an *interpretation* of the *existing law* as will enable British subjects resident in Spain to have the same religious liberty as they possess in France and Portugal, and even in Rome itself, and which Spanish subjects enjoy in England; or at least, that they shall be tacitly permitted to have a resident chaplain of the Church of England at ———, a congregation exclusively confined to British Protestant subjects in a private dwelling, a school for their children, and Christian burial for their dead. That your memorialists respectfully submit to her Majesty's Government that the *uninterrupted exercise of their religion in a foreign land is at least as important as the protection of their civil rights*: but, while claiming this position for themselves, they altogether disavow any interference, direct or indirect, with the established religion of the country.

Your memorialists are aware that in other parts of Spain private Protestant worship is tolerated by the authorities, but they have reason to apprehend that the same measured tolerance would not be extended in this part of the country; they feel, therefore, naturally desirous, before making arrangements to follow their Protestant brethren in other places, to have some *guarantee that they will not be interrupted or become amenable to the existing law of Spain in the matter, so long as they strictly confine themselves within such regulations as may be thought proper, and that the departure therefrom shall deprive them of such advantage.*

That your memorialists have been encouraged to make this application by the arrival, on the 5th inst., of the Rev. Alexander J. D. d'Orsey, the Bishop of Gibraltar's Missionary Chaplain, sent by his Lordship for the

purpose of organizing permanent chaplaincies—an object that they ardently desire, but which hitherto they have believed impracticable.

January 7, 1860."

The following correspondence will show the present position of the question :—

" Cambridge, 5th March, 1861.

My Lord,—I have the honour of submitting to your Lordship's inspection, the copy of a letter which I have this day sent to her Britannic Majesty's Consul at Barcelona.

I respectfully solicit your Lordship's attention to No. 2 in the said letter; and I beg to ask you, whether, if I strictly confine my ministrations as a Clergyman, to British subjects, being Protestants, and officiate only in British Consulates, to congregations of British subjects, I may calculate on the protection of her Majesty's Government, in case of molestation?

Your Lordship is, of course, aware, that there are thousands of English resident in Spain; a few being merchants, visitors, and invalids, but chiefly mechanics, miners, and railway labourers; besides numerous English crews in all the large ports. Now, at this moment there are but two English Clergymen, one at Madrid, another at Malaga; both, from their peculiar positions, officiating almost exclusively to the higher classes. The middle and lower classes of our countrymen are entirely destitute of Clergymen, schoolmasters, and nearly so of Bibles and Prayer-Books; all being prohibited by Spanish law. A Mission has been commenced, under licence of the Bishops of Gibraltar and London, and many towns have been visited; but nothing effectual can be done, till the Government of England so far influences that of Spain, as to obtain leave for our people there to assemble for united worship. As the Spanish law at present stands, no religion can be professed but the Roman Catholic, and any meeting for Church of England worship is illegal. Summary expulsion (ruin to any man in business), or ten years in a convict prison, might be the penalty. It is quite true, that a chaplaincy exists at Madrid; but I need not inform your Lordship, that an ambassador's house is, by a diplomatic fiction, extra-territorial; a consul's, I believe, is not, except by courtesy. At Malaga, too, the chaplaincy is connived at; but the law, hanging by a hair, may at any moment fall on chaplain and congregation.

Your Lordship, in the interview with which you honoured me, seemed to hope that the precedent of Malaga might be safely followed; but while men, few of whom are very anxious about religion, are threatened with expulsion, or ten years' imprisonment amongst the lowest felons, it is not to be expected that they will run such risks, in order to attend the service of their own Church—at least such was my experience when ministering amongst the English at Barcelona.

While grateful for the steps your Lordship has already taken, I venture to hope that further efforts will now be made by our Government to secure such a modification of the Spanish law as will enable British subjects in Spain to have the same religious liberty which they possess in other Roman Catholic countries, and which Spanish subjects so fully enjoy in

England. I feel assured your Lordship will admit that the uninterrupted exercise of our religion in Spain is at least as important as the possession of our civil rights, and that it has an equal claim to be guaranteed, if necessary, by international law.

I have the honour to be, my Lord,

Your Lordship's most obedient, humble servant,

(Signed)

ALEX. J. D. D'ORSEY,

The Bishop of Gibraltar's Missionary Chaplain to the English in Spain.

To the Right Hon. the Lord John Russell,

Her Majesty's Secretary of State for Foreign Affairs, London.

' Cambridge, March 4th, 1861.

Sir,—Will you have the kindness to make the following proposals known to the British residents in the towns under the jurisdiction of your Consul-Generalship?

1st. I offer to devote the months of July, August, September, and part of October, to the spiritual interests of the British Protestants resident in the towns of Barcelona, Valencia, Alicante, Carthagená, and others, by ministering to them according to the doctrine and discipline of the Church of England, baptizing, marrying, and performing all the other duties of a clergyman.

2d. I shall officiate in Consulates, and I pledge myself so to act as not to give offence to the people of the country by any attempts to proselytize, or in any way to interfere with the established religion; my mission being to my own countrymen, members of my own faith, and to them only.

3d. I have hitherto defrayed all expenses of former visits to Spain (besides large outlay in England for printing, advertisements, postage, &c.), from my own resources, and from money raised by appeals in this country; very little aid having been received from British residents in Spain, and none at all from Barcelona. As I am certain that there are many in that city and neighbourhood both able and willing to pay for themselves, and to help their poorer brethren, I am convinced that they would not wish to appeal to the charity of English Religious Societies, already over-burdened, or to be indebted to any clergyman for gratuitous services. I therefore propose that a fund of 100*l.* should be raised, and paid into your hands, to be given to the Missionary Chaplain, in full of all claims, including travelling expenses, &c., for a hundred days' work. The appropriation of the chaplain's time to the different towns might be in proportion to the sum each town subscribes.

I may mention, that I make this offer as the Bishop of Gibraltar's Missionary Chaplain, and that I also hold the Bishop of London's licence to visit British residents in such parts of Spain as are not under the Bishop of Gibraltar's superintendence.

I have the honour to be, Sir,

Your obedient servant,

(Signed)

ALEX. J. D. D'ORSEY.

To James Baker, Esq. H.B.M. Consul-General, Barcelona.' "

" British Consulate, Barcelona, 11th March, 1861.

Sir,—I have to acknowledge the receipt, on the 9th inst., of your letter of the 4th, requesting me to make known to the British residents in this section of Spain certain propositions; and upon their acceding to them, you offer to administer the rites of the Church of England at Barcelona, Valencia, Alicante, Carthagená, and other places, to all so disposed, for the period of three months.

As I have been recently officially advised that the *Colonial Church and School Society* are anxious to place a clergyman of the Church of England at Barcelona, to act as chaplain to the British residents, and have likewise been instructed to render to that gentleman all the assistance which I can properly afford in furtherance of the objects of that society, I naturally feel reluctant, in the face of this intended appointment, and the instruction connected with it, for the present to take measures at Barcelona in the way you suggest, being apprehensive, by so doing, of producing doubt and confusion as to this important matter, which it is so desirable to avoid.

I must also acquaint you, that my consulate being strictly confined to the principality of Catalonia, I cannot properly act out of that consular jurisdiction.

I have the honour to be, Sir,

Your most obedient, humble servant,

(Signed) JAMES BAKER, Consul.

Rev. A. J. D. d'Orsey."

" Corpus Christi College, Cambridge, 27th April, 1861.

My Lord,—Permit me most respectfully to remind your Lordship that my letter of 5th March, 1861, remains unanswered.

May I request the honour of a few lines at your Lordship's earliest leisure?

I have the honour to be, my Lord,

Your Lordship's most obedient servant,

(Signed) ALEX. J. D. D'ORSEY.

To the Right Hon. Lord John Russell."

" Foreign Office, May 3d, 1861.

Sir,—I am directed by Lord John Russell to acknowledge the receipt of your letters of 5th March and of the 27th ultimo, requesting to be informed whether you may rely on the support of her Majesty's Government, if you confine your ministrations in Spain to British Protestant subjects, and officiate only in British consulates, to congregations of British subjects; and I am to state to you, in reply, that her Majesty's Government cannot protect you against the law of Spain, to which, when in that country, you as well as all other British subjects must necessarily conform; but her Majesty's Government will at all times use their influence with the Spanish Government, with a view of obtaining liberty of worship for British subjects.

I am, Sir,

Your most obedient, humble servant,

(Signed) WOODHOUSE.

Rev. A. J. D. d'Orsey, Corpus Christi College, Cambridge."

Now, this promise was given fully a year ago. What has been done

since then ? We believe absolutely nothing ; at least nothing has appeared in the public prints. Besides, Lord Wodehouse's reply is not an answer to Mr. d'Orsey's question, in the second paragraph of his letter.

In a recent discussion in Parliament on the treatment of the persecuted *Spaniards* (Englishmen again passed over !), Mr. Blake asserted that "the English had the full and free exercise of their religion." This astounding assertion was allowed to pass uncontradicted in the House ; but the papers, a few days afterwards, contained a letter, to which Mr. Blake has not replied :—

"Mr. Blake is reported, in the *Times*, of 15th March, to have asserted in the House, that 'in the whole Spanish Peninsula, English Protestants are allowed the full and free exercise of their religion.' The Spanish law, on the contrary, asserts that 'there is but one religion professed in Spain, and no other form of worship is tolerated.' The royal decree, dated March 17, 1852 (Act xxv.), enacts that 'No foreigner shall be able to profess in Spain any other religion than the Catholic Apostolic Roman religion.' And in the letter of the Spanish Minister of Foreign Affairs to the British Minister, dated Madrid, May 24, 1853, it is declared that 'No church, chapel, nor any other sign of a temple, or of public or private worship, will be allowed to be built in the aforesaid cemetery.'

And if Mr. Blake can point to one or two cases of courtesy or connivance, numerous instances of the reverse can be given, of which I quote but one. An English clergyman, about eighteen months ago,¹ officiated in the north of Spain, to forty English people, employed on the railway. The meeting was private, in an Englishman's house. Next day, the proprietor of the house received a letter, of which I send you a translation :—

'Inasmuch as it has come to my knowledge that on Sunday, the . . . of this month, there was held in your house a meeting, at which were practised religious ceremonies belonging to the Protestant mode of worship which you profess, conducted by a minister of that sect ; and inasmuch as in this nation there are not tolerated nor permitted ceremonies of any other religion than that of the Catholic Apostolic Roman Church, I address myself to you, Sir, in order that, as a master of your house, you may avoid the repetition of acts which, besides being opposed to our religious faith, have, by the publicity and impudence (*descaro*) with which they have been done, attracted the attention of this neighbourhood. It being well understood that if the warning which you hereby receive is not sufficient to prohibit such acts, either in your house or in the house of any British subject, I shall have recourse to the means which are in my power to repress such a scandalous abuse, and to punish whatever leads to such a culpable result.

All which I communicate to you, Sir, for your special observance, trusting that you will acknowledge the receipt of this communication.

May God grant you many years.

The . . . day of 1860.'

(Signed)

A. B.'

¹ See Letter in *Times* of 21st Sept. 1860.

Surely the state of 4,000 English (men, women, and children), deprived by the tyranny of the Spanish Government of clergymen, schoolmasters, Bibles, and Prayer-Books,¹ and consequently existing without religion and without education, has a far stronger claim on home sympathies and official intervention than that of one or two Spaniards, who, however we may compassionate them, are, after all, only suffering because they have broken their own laws.

I feel certain that Mr. Blake is misled by the fact that it is *possible* to officiate in Spain without being punished. This I admit. I have officiated in Barcelona, Valencia, Alicante, Denia, Carthagená, and other towns, in consulates and private houses, without the slightest molestation. In two instances, the consuls were Roman Catholics, and yet I was most courteously treated.

On this, then, we are at one. Much toleration is no doubt practised, and more would be granted, were it not for the unwise conduct of some of our own over-zealous countrymen.

But *the* difficulty remains. For this so-called toleration there is no security. A *consul's* house is no protection, as an ambassador's is. Service may at any moment be stopped by the police, and all concerned punished.

While this is so, it is vain to quote instances of connivance or courtesy. I know that the English in Spain will not, as a rule, attend a service, which may be a snare. Any appeal to our Government would probably be met with 'You know the law, and you must pay the penalty of having broken it.'

All we ask is liberty to meet for united worship in consulates or private houses; liberty to have a resident chaplain and schoolmaster; liberty to import Bibles and Prayer-Books in English for our own use; liberty to bury our dead in our own cemeteries, with the Service of our Church; and all this, *not by mere sufferance*, but by the guarantee of international treaty.

Let us begin at the right end. Let our Government demand from the Spanish authorities, courteously but firmly, *concession of religious freedom for our own countrymen*, as one of the international rights, to which, on the *principles of reciprocity*, we are *entitled*; and that obtained, the friends of religious liberty could, with greater consistency and propriety, plead the cause of persecuted Spaniards.

I am, Sir, your obedient servant,

C.C. College, Cambridge,
17th March, 1862."

ALEX. J. D. D'ORSEY,
Chaplain to the Bishop of Gibraltar.

Surely it is high time that the legal grievance of which Mr. d'Orsey complains should be removed. Were it objected by Romanists, here

¹ When acting as Missionary to the English at Barcelona, in January, 1860, I found many workmen without Bibles and Prayer-Books. On my return to England, I obtained a grant of 5*l.* worth from the *Society for Promoting Christian Knowledge*, and I wrote to the consul, asking how they were to be sent. His reply was, "they must not be sent at all, as they are *contraband*!"

or in Spain, that no very strong feeling on the subject had been displayed by the British residents themselves, we should reply in the words of the *Times* (October 26, 1860): "This is the natural result of the want of public worship: the more people are without it, the less they want it. But it is unfair that such a tendency should tell at all in mitigation of the prohibitions of the Spanish law; it ought rather, if anything, to enhance their injustice."

However, this latter excuse—if it is an excuse for the Spanish Government—is now departing. A better spirit has already arisen on this subject among our countrymen in Spain; and therefore our Government are more plainly bound than ever to insist on the removal of the hindrances which prevent them from enjoying, not by mere favour and connivance, but by legal right, the exercise of public united worship, according to the convictions of their conscience, and the rites of the Church in which they have been baptized. What possible reason can the Spaniards plead for keeping up an absurd and unjust prohibition, scouted by every other Latin country in Europe—scouted even in the Papal metropolis itself? At any rate, our Government ought to insist on a relaxation of the law so far as *British* subjects are concerned.

Even the Spanish press sees this, and the *Clamor Publico* asks, "What if the British Government were to make reprisals, and prevent Spanish subjects in England from attending Mass?" The main difficulty is, that what is everybody's business is nobody's. It is so obviously the right thing to do, that we simply wonder why it has not been done long ago. The Church of England through its Societies, especially the *Society for the Propagation of the Gospel*, should move: and the bishops should take care that "all things be done decently and in order." The British residents in Spain should petition for aid, and should do their best to meet half-way the efforts now making at home on their behalf.

Let us all combine here and in Spain to wipe away the reproach so commonly heard in the mouths of even well-informed Spaniards, that "the English people are not Christians." Let us set our own house in order, and then we shall be better entitled to offer suggestions to our neighbours.

. We are indebted to Mr. d'Orsey for copies of correspondence, and for brief notes of his missionary journeys.

THE TRUTH CONCERNING THE PERSECUTION AND EXTINCTION OF CHRISTIANITY IN JAPAN.

At a time when our newly-established commercial relations with Japan, followed up, as they have been, by the visit of the Japanese ambassadors to our country, have directed the attention of all England to those distant islands, and their many millions of inhabitants, it may not be uninteresting to our readers to be introduced to a page of the history of Christian Missions which has been often grievously misread or misinterpreted, to the prejudice of a large and important branch of the Church of Christ, and to the injury of some of the most devoted Missionaries that the world has ever seen. Whatever may be the doctrinal or ecclesiastical differences between the Church of Rome and ourselves—and we have no disposition to ignore or to extenuate them—it is mere prejudice, indicating a narrow sectarian spirit, to refuse her the meed of praise that belongs to her for the noble example of missionary zeal that she has manifested during the three last centuries ; and whatever may be our judgment on the great “function” which has lately been held at Rome, for the canonisation of the martyrs of Japan, and on their claims to the honour which has been conferred on their memories, it is quite inconsistent with that English love of fair play on which we pride ourselves, to go on repeating, year by year, the calumnies which have been heaped upon them by partial and interested rivals and enemies, while the means of refuting them are within our reach.

We intend, then, in this and the following number or two of the *Colonial Church Chronicle*, to review the annals of the Christian Missions in Japan, with a view to ascertain the causes and circumstances of their extinction. And this we shall do, not by a comparison of the conflicting recitals of partisan historians, writing as advocates rather than as faithful chroniclers : we shall confine ourselves to the simple narrative of an unexceptionable witness, whose opportunities of correct information were ample, and who lived at a time when the events which he recorded were quite recent and within the personal knowledge of those with whom he conversed. A French Protestant, instructed by members of the Dutch factory in Japan, is perhaps not precisely the advocate whom the martyrs would have chosen ; but we believe that their interests are quite safe in his hands, and to his narrative we shall strictly confine ourselves, scarcely abridging it, as its chief interest consists in its minute detail. We give it, however, in a new translation from the French original, as the old transla-

tion is somewhat antiquated in style, and is not always accurate or intelligible.

The result of Tavernier's recital must be to clear the Missionaries from the worst charges that have been preferred against them ; and so to convict of culpable negligence, at least, some recent writers on Japan, including, we grieve to say, the Bishop of Victoria, who, in his recent work entitled "*Ten Weeks in Japan*," has repeated the misrepresentations and calumnies of the Dutch historians, in a spirit which clearly indicates a strong sympathy with the Calvinistic allies of the persecuting power, rather than with the courageous and devoted band of Christian heroes, who earned a martyr's crown, amid exquisite tortures and sundry kinds of death. An apologetic tone for such a course of conduct as that of the Dutch, as narrated in the following pages, is one that ill becomes an English Missionary Bishop, and we shall be surprised and disappointed if the perusal of this account of the extinction of Christianity in Japan should not inspire a feeling of admiration for the sufferers, and of execration for those who consummated the ruin of one of the most flourishing Churches planted since the Apostles' days.

"The first Europeans who discovered the Islands of Japan were the Portuguese ; who were driven thither by a violent storm in the year 1542. Seven years after the Portuguese had landed in Japan, St. Francis Xavier came thither to preach the Gospel. He first landed on the Island of Nippon, where he remained two years and some months, and visited many parts of these islands, when he embarked for China, and died on his voyage in 1552.

It would seem that the Christian religion, which he had established in the Island of Nippon, extended itself into the neighbouring countries, and was multiplied by the pains of this holy man, who may justly be called the St. Paul and true Apostle of the Indies. The faith increased considerably in Japan after his death, and this people manifested at first great docility in the instructions which were given to them ; but the conduct of the Portuguese having given offence to the principal governors, and to those who were most influential at court, they communicated an unfavourable impression of it to the emperor, and the bonzes—the priests of the country—on their part conceived a great jealousy against this new religion, and from time to time excited persecution against the newly-converted Japanese, under the pretext that they favoured the secret enterprises of the Portuguese.

The Christian faith continued, notwithstanding, to advance from day to day, and perhaps this whole nation would in time have embraced

it, if the avarice and malignity of the Christians themselves had not presented the principal hindrance to their conversion. The Dutch have done their utmost to throw the blame on the pride and insolence of the Portuguese ; but the truth may be judged by that which a Dutch author, Leonard Campen, has written ; who says that when the Dutch in Japan were asked of what religion they were, they were accustomed to answer, ' We are not Christians, we are Dutch.' My design is not to asperse the whole nation, as he has done, by an avowal so detestable, but to show to what excesses lust of gain could arrive, in the soul of a certain *employé* of the newly-formed Dutch company, in order to prove how dangerous it is to make a bad choice of officers when we desire to introduce commerce into such distant regions.

The Dutch East India Company, having freighted a vessel for Batavia, put on board, as is their practice, twelve boys and twelve girls taken from the hospitals of Amsterdam, or of other towns whence the vessels sail. Among the boys was one who was appointed to serve as cook's assistant, but fortune already destined him to become one day the fatal instrument of one of the greatest calamities which have happened in our age. He is said to have been a native of Brussels, which I cannot believe, because the Flemish are kind good people. During the voyage the merchant, having observed that he was intelligent, and that he might one day render other services to the Company, had him taught to read and write. He profited so well by this instruction that, on arriving at Batavia, he was sufficiently instructed to be advanced to a higher post. After the arrival of the vessel, the President and his Council resolved to send the same vessel to Japan, with part of the freight which had come from Europe. The master and some of the officers were ordered to undertake this voyage, and as it chanced that the clerk's assistant died a few days after their departure from Batavia, the merchant cast his eyes upon this young boy to give him this office. He was quite competent to undertake it, for the merchant had taken particular care to instruct him in Indian commerce, and as he was naturally intelligent, he had no difficulty in making himself master of it.

The vessel having arrived at Pirando, the new clerk's assistant thought he should never find a place where he should be more likely to establish his fortune. He therefore conceived the design of establishing himself there and deserting his benefactor. When the merchant was ready to set sail on his return voyage to Batavia, the clerk's assistant hid himself, and his absence was not noticed until the vessel was well out at sea. Then, finding himself safe, he went to the factory, where he had formed an acquaintance with one of the

officers, and in a short time he learnt the language of the country so well that he made himself very useful to the Company, and very influential among the inhabitants, with whom he conducted nearly all the mercantile transactions of the Dutch in Japan.

His services and his ability raised him at length to the rank of president of the factory. The authority which this charge conferred on him, raised his hopes still higher; and he was not content to continue the agent of his nation in that empire: he thenceforth conceived the project of excluding all others. The Portuguese had been the first to open traffic there, and their factories had been established there nearly a century. They had introduced with them the Christian religion, for this people are as zealous for the propagation of the faith as the Dutch are indifferent to it. The President, seeing that the Japanese Christians would only traffic with the Portuguese—whom they had known longer, and who are of the highest commercial integrity—set himself to make them suspected at court, for their very religion, and engaged the governors of the province and the great lords, by aid of bribes, to favour his designs.

The Portuguese, however, had no lack of friends and partisans; and though they were not in a position to offer such liberal presents as the President, yet they held their ground and frustrated all the plots of their adversaries. When these methods failed, the President had recourse to the blackest of calumnies. He forged a letter written in the Portuguese language, which contained a design formed for a general insurrection of the Christians in Japan, and a private conspiracy against the person of the Emperor. This letter he carried to one of the lords of the country, whose confidence he had gained. This lord, who knew a little of the Portuguese language, thought it his duty to send this speedy intelligence of these designs to the court, and meanwhile to inform himself fully of an enterprise so important to the life of the Emperor and the tranquillity of the State.

The President informed him by what accident this letter had fallen into his hands, and invented a succession of circumstantial stories, calculated to lend plausibility to his imposture. He said that the Dutch had captured a Portuguese vessel on its return from Japan to Goa, and that the Dutch captain had found this letter among other papers, had opened it, and, finding how important it was, had sent it express to the President to make such use of it as his prudence and the affection of the Dutch company for the service of the Emperor should suggest. That he thought he could address himself to no one more safely than to him to take precautions against such terrible evils, and that he had not a moment to spare in doing so. That the Spaniards,

to whom the Portuguese paid implicit obedience, had a pernicious maxim not to tolerate any religion but their own, in countries where they are ; and in order to establish it more surely, they spare neither the lives nor liberties of men, and even think that they offer to God a great sacrifice when they murder those whom they cannot convert. That it was not so with the Dutch, who accommodate themselves to all nations and to all religions, and care for nothing but their commerce.

This nobleman gave credence to these fabrications, and sent promptly to the Emperor a copy of this letter, the substance of which was that the Spaniards of the Philippine Islands and the Portuguese established in Japan, in concert with all the Christians of the country, informed the Viceroy of Goa that if he would send to them at a fixed time eight or ten vessels filled with troops and munitions of war, but especially officers to command the insurgents, they would have in a few days a numerous army, and could easily make themselves masters of all Japan ; and that they had given notice for the same time to the Viceroy of the Philippines, in order that the revolt might be simultaneous in all parts.

Portugal was under the dominion of Spain, and although the Portuguese would not suffer any of their Indian appointments, except that of viceroy, to be held by a Spaniard, yet some religious, actuated by real zeal for the faith, crept into Japan ; but zeal, if not tempered with discretion, sometimes occasions as great mischief as avarice itself. The Paulist Fathers—as the Jesuits in India are called, because their principal church in Goa is dedicated to St. Paul—made great progress, and had acquired great credit among the people, notwithstanding the persecution which from time to time arose against the Christians, according as the nobles of the country were well or ill affected towards them. Their number increased daily, and the new converts even found their advantage in this, that they enriched themselves by trading with the Portuguese, who had sworn to have no commercial dealings with the idolaters. This preference irritated the bonzes against them, and the numbers of the Christians gave umbrage to the prince, who easily took fire at the forged letter, and gave, in the sequel, bloody proofs that he did so.

The Jesuit fathers had converted to the faith a great noble of the kingdom, who generally resided at Bugen in the Isle of Ximo, of which he was lord, and his power was very great in all that island. He had four sons, two of whom lived with him, and, after his example, had embraced the Christian religion. The father was baptized by the name of Ignatius ; the elder of the two sons was named Francis, the

younger, Charles. The two elder brothers were at court, and both of them favourites of the emperor. The youngest of the four, having embraced the Christian religion, devoted himself entirely to the study of Holy Scripture, and retired with the Jesuit fathers, who had a kind of seminary for the instruction of youth. His example had drawn many of the young nobles to Christianity ; and as he was gifted with eloquence, he was of great service to the fathers in preaching the Gospel, and making known to this people the gross errors of their idolatry. [Here follows a very favourable description of the Japanese character not to our present purpose.]

Father Thomas Barre, being at Agra, the capital of the Great Mogul—where the Jesuits have a very handsome house—told me frequently that this young nobleman and many of these young men, had so profited by their studies in six or seven years, that they had become as wise as their teachers, and that they had even more zeal than they for the conversion of their nation. The Jesuits had then no house destined for the instruction of children and catechumens ; they therefore prayed this lord to lend them one of his own for this purpose. He had four very fine houses outside the town, with large revenues, and he gave them the nearest. A short time after, the youngest of his sons fell ill, and was carried to this house for change of air. There he recovered his health, through the care of the fathers and the prayers of the Christians, who would have sustained a heavy loss by his death, for they received great assistance from him. His father derived only a short enjoyment of the pleasure which this recovery afforded him, for it was almost miraculous. He died just when his children, and the Christians whom he loved no less than they, had the greatest need of his protection.

The two eldest sons who were at court having learnt the death of their father, came to inherit his estate ; and demanded of the Jesuits the house which he had given them ; for in Japan a father has no power to alienate the property of his children, and even, when they come to a certain age, they can oblige him to put them in possession of it, only reserving an equal portion for himself. The Jesuits, too much attached to this new establishment, would not surrender it for the sake of peace, and to engage the whole family, by this compliance, to the protection of Christianity. This refusal irritated the two elder brothers, and this disagreement between the Jesuits and them intervened at the very time when the President was labouring with extraordinary diligence for the accomplishment of his design. He was informed of their dispute, and as he was a great impostor, he knew how to inflame in the spirit of these two brothers a violent hatred not

only against the Jesuits, but against all the Portuguese in general, by giving them a copy of this forged letter.

These two nobles, who were favourites of the Emperor, and in great credit with him, joined the interest of the state to their own private interest, and carried their complaints to court with extreme bitterness, saying that there was no more security for the well-being of families, for the peace of the empire ; nor for the life of the sovereign, unless they exterminated from Japan all the Portuguese, and the very Japanese themselves, whom they had tainted with their errors. In order to justify this violent mark of their hatred, they showed the Emperor that copy of their letter, and threw him into such alarm for his person and his state, that he would listen to no justification."

Having brought the narrative to the crisis, we are forced to interrupt it until next month ; but we cannot resist calling attention to the admirable tone of this worthy French Protestant merchant, which contrasts so favourably, in its freedom from all prejudice and partisanship, with some recent publications to which we have already alluded, in which we had a right to expect a judicial and impartial narrative, and not a repetition of exploded calumnies.

(To be continued.)

SPECIAL SWEDISH SERVICES IN LONDON.

WE regret that a slight has seemingly been cast upon the principle of Episcopacy by the practice now going on in London, of allowing "foreign Protestant pastors" to officiate in certain proprietary chapels belonging to the Church of England. We understand that the attention of the Bishop of the Diocese has been called to the subject ; and that a case has been submitted to counsel, to determine on the best way of putting the law in force.

Among those engaged thus to minister to foreigners has appeared the name of a Swedish clergyman, his action here being affected by our parliamentary enactments, just as is that of any priest of the Greek communion. Not unnaturally, the quasi connexion into which Mr. Beskow has thus been forced has occasioned some misconception. We are therefore happy to print (on a subsequent page) his reply to our inquiries, which shows that he is a regularly ordained minister of the Church in Sweden, and by no means to be confounded with the Presbyterians—heterodox or orthodox—who have been placed by the *Foreign Evangelization Committee* on the same list with himself.

Correspondence, Documents, &c.

SERMON BY ARCHDEACON BADNALL AT THE CONSECRATION OF BISHOP WELBY.

THE consecration of the new Bishop of St. Helena was performed in the Chapel of Lambeth Palace, on Ascension Day, by the Archbishop of York—acting for the Archbishop of Canterbury—assisted by the Bishops of London, Oxford, Llandaff, and Colombo. The Ven. H. Badnall, who has succeeded the new prelate in the Archdeaconry of George, preached the sermon on the occasion, and has kindly enabled us to present it to our readers entire. We believe that they will unite with us in regretting that the ceremony of which it formed a worthy part took place in a building of such mean dimensions. When shall we see again a consecration in Westminster Abbey?

Bishop Welby is the first instance of a clergyman ordained in Canada being elevated to the Episcopate. He was first admitted into the ministry by the present Bishop of Toronto.

“Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”—Eph. iv. 8, 11, 12, 13.

The Apostle Paul in this passage presents in a condensed and somewhat remarkable form the same two great topics which occupy the whole of the Epistle to the Ephesians:—1st, The amazing riches of God's gifts to us in His Son; and 2dly, The end for which those gifts were bestowed, viz. the perfecting of the saints, the gradual building up of the whole body of the Church into the oneness of the faith, even into Him on whom we believe, into Christ Himself, who is the Head.

The gifts of necessity precede the blessedness of using them aright. These are God's unmerited bounty in His only-begotten, His dearly-beloved Son. They are the earnest of the eternal inheritance won for us by the Incarnation, Death, and Resurrection of our Lord, crowned in His Ascension to the right hand of power, and thence dispensed to all His faithful ones in constantly enlarged measure according to the enlargement of their desire—“Open thy mouth wide, and I will fill it.” And because God's gifts in Christ are wholly free, going before all works and deservings of our own—our acts of obedience, self-denial, faith, and every other—therefore the Apostle speaks of them first, ascribing them wholly to the great redemptive work which in the Ascension reached flood-height, and thenceforward began to overflow upon the expanding Church in never-failing, and ever wider and more copious showers of grace. Not until he has spoken of the mercy, does he proceed to expatiate upon the ultimate purposes for which the mercy is bestowed.

I propose to say something on both divisions of the subject, merely

inverting the order in which St. Paul treats of them, for the sake of the object immediately in hand.

I. And first, let us notice some of the peculiarities of the language in which the Apostle here sums up the inseparable marks, the essential constituents, of saintliness. He represents all Christian excellence as consisting in Christian unity. It is true he does not throughout the Epistle confine himself to this view. In a subsequent portion of it he sounds, as it were, the depths of moral depravity to which the Ephesians in their heathen state had sunk, and point by point he tells out the fearful catalogue against them in words as plain as they are ever delicate and tender. Darkness of the understanding—alienation, by an untold distance, from the life of God—blindness of heart—moral insensibility—and in proportion to their incapacity of recognising and being gladdened by all that is truly lovely, an ever-growing, ever self-defeating, greediness after defiling pleasures—these are some of the characteristics by which the spiritual corruption of heathen Ephesus is portrayed for us. How was it possible but that “bitterness, and wrath, and anger, and clamour, and evil-speaking” should be prominent among the more ordinary fruits of a state of selfishness so headstrong and intense? And then St. Paul proceeds, by way of contrast with his picture of their former selves, to throw in his living outlines of what the Christian, redeemed even out of Ephesian wickedness, both ought to be, and might be, in Christ. Truthfulness, kindness, tender-heartedness, incorruptness, thoroughness in the discharge of their worldly callings,—these, and the like, are exhibited to the Christians of Ephesus as the new life to which Christ had re-created them. Christian unity, then, is not so inculcated by St. Paul as though it meant, or, in its own true and proper nature, ever could mean, less than daily growth in all excellence. And yet let us notice how in that particular part of the Epistle to which the text belongs, all Christian graces whatsoever, all the infinite purposes for which Christ came into the world, are gathered up, as within one mystic mighty band, under the head of Christian unity. Surely there is something here that deserves attention.

We know that Christian unity is often spoken of as though it were hardly more than a happy accident of Christian discipleship—to be desired by those who have it not, and to be prized by those who have it, but as in no sense necessary to the Christian life. Here, however, we find it treated in a widely different strain. According to St. Paul, the one paramount end of all that God had wrought in Christ was the edifying of Christ’s Body, the Church; not simply the multiplication of Church-goers, or Bible-readers, but the knitting and welding together of an ever increasing number of disciples, as one well-compacted Body, into Christ, our one life-giving, life-sustaining Head. Almost every term and image he employs, profuse and varied as his language and imagery are, implies a fresh assertion of the same leading thought. The faith and the knowledge of the Son of God he assumes to be, not, indeed, exhaustible by one mind, or one Church, or one age, but one and unchangeable as Christ Himself. By the oneness of this faith and divine knowledge, he supposes the spiritual energy of every several member of Christ’s Body to be constantly directed and controlled, as a subordinate portion of some one grand living organism, every part of which belongs to every other, and which collectively begins

from Christ, and ends in Him. The perfect fitness of all the parts, and the symmetry and cohesion of the whole, including the conceptions of sustained life and constant increase, is illustrated by the growth of a human body. No member—no function—is solitary or independent. To be tossed about, like straws, upon the gusts of human opinion—the sport of what the world calls “clever men”—had been a familiar note of Ephesian society in its heathen condition. In their Christian estate it was to be so no more. Now, for the first time, they had become possessed of the Truth. And that Truth, kept “whole and undefiled,” was to be a prime condition of the articulation of which the Apostle speaks, as that whereby the life proceeding from the Lord of life was to minister continually new force to every several part, and ever-increasing compactness to the whole.

And further, it should be distinctly observed, this idea is exhibited to us as though the unity so imaged forth were no mere accident of Christ's cause in the world, but positively identical with it. What St. Paul means appears to be this, and nothing short of it, that Church-membership is Christianity, and that Christianity is Church-membership. Or, in other words, that the Apostles were sent forth not simply to deliver an oral message, or circulate a written one, but to found a kingdom—a kingdom with its offices, and officers, and governments, and gradations, and laws, and standards, and watchwords, and language, and king, and people, and—enemies;—a spiritual kingdom totally distinct from, and yet perfectly compatible with, the kingdoms of this world, which, however, it shall be the Church's final triumph utterly and for ever to supersede. And in the fullest, and only true sense, to believe the Gospel is to become subjects of that kingdom, to bow the knee in humble faith before its Invisible King, to own His delegates, and keep His ordinances. It would be superfluous to do more on this occasion, than just to remind my hearers how entirely the doctrine of St. Paul in this part of his Epistle to the Ephesians is at one with the rest of his writings, and the rest of Scripture, from first to last. Or, as it may be expressed, what a varied but perfectly concordant testimony Holy Scripture everywhere supplies to that great article of our Faith, which we have just confessed, “I believe one Catholic and Apostolic Church,” as ensuing necessarily upon a sound and unreserved belief in the doctrine of the ever-blessed Trinity, and as the divinely ordered agency whereby alone (so far as God's will stands revealed) the mercy of God in Christ Jesus can be appropriated by any of us, whether the forgiveness of sins, or the resurrection of the body, or, the crowning gift of all, the life everlasting.

If it be asked, “Is this unity attainable?” we answer, absolutely, perhaps, not. Without doubt, not universally. But how far is honesty attainable, or truth, or purity? None of us would wish the Sermon on the Mount lowered to match our actual attainments in holiness. Why then attempt to explain away the Divine precepts concerning Christian unity, out of compliance with the miserably divided condition of modern Christendom! Still, if any do really doubt the practicability of St. Paul's teaching, the two following remarks may not seem irrelevant: one, that, as a matter of fact, strong convictions and consistent conduct are always far less likely to irritate and lead to quarrels than hollow friendships. The other, that probably every laborious pastor, who has had faith enough to

pray for it and strive after it, has witnessed the growth of Christian Unity among the members of his own flock in sufficient measure to convince him that more abundant faith in the same direction would certainly ensue in larger results. We have seen—all of us most likely who are engaged in the ministry—in the course of our pastoral work, how wonderfully common prayer, frequent receptions together of Holy Communion, the constant interchange of holy sympathies, a growing interest in a common work, all springing out of the profession of one faith, has presently knitted together into a fellowship as real as anything under Heaven is real, characters naturally the most uncongenial and diverse; a fellowship not based on a concerted banishment of forbidden subjects, but so loving and so true that there no longer seemed any subjects to forbid. And no doubt many and many a pastor who has experienced this unspeakably sweet reward of his poor toils has been constrained to say within himself, when contemplating his little band of brethren and sisters in Christ,—“This is Christianity,—this is that Communion of Saints gathered by means of the Church out of the world, which time cannot weaken, nor seas divide, nor death itself rupture;” and has accepted the fact as perhaps the clearest evidence ever vouchsafed to him of the reality of his pastoral commission, and the certainty of the truths entrusted to his keeping.

II. But the text does more than teach us that living, loving union with one another in Christ Jesus is the end for which the Gospel was commanded to be published, is itself the cure and contradictory of sin, and the true rehearsal of the imperturbable love of Heaven. It further proclaims, in the most distinct and unqualified terms, the human agency by means of which it is the Divine pleasure to work out this spiritual transmutation. Indeed, nothing is more remarkable in the use which St. Paul here makes of the sixty-eighth Psalm, than the boldness with which he identifies the human agents with the spiritual gifts themselves. “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” Nor can it be pretended that we have here a mere hap-hazard, accumulative recital of various terms, not really representing different offices, but, rather, collectively expressing the collective function of the entire Church, as intended to be exercised not more through the ministry properly so called, than through the priesthood of each individual Christian. For elsewhere,¹ it will be remembered, the same Apostle enforces order, and a due regard to the partition and subordination of ecclesiastical functions, by enumerating these same offices, and insisting most pointedly on the distinctions intended to be made between them. But time forbids us to dwell now on this portion of our subject. Suffice it to say that, while we confess both the priesthood and the royalty of every baptized person, we none the less believe ourselves forbidden by numberless passages of Holy Writ, but by none more positively than by the one before us, to doubt either the Divine origin of the ministerial order as distinct from the mass of the Christian body, or the Divine authority of their peculiar commission, or that it is our Lord’s will to employ this ministry, until He come again, not only as the

¹ 1 Cor. xii.

ambassadors of His truth, but as the vehicles, however unworthy, of His grace.

And now it only remains that I endeavour to collect all that I have, at least, wished to say into a few sentences of special comfort for him whom the sacred service of this day is about to elevate to the highest office in Christ's Church. And what, I would ask, should more comfort and sustain a Bishop in any region of the earth, than to know, be thoroughly assured, that his office is most literally one of God's Pentecostal gifts to men, and an integral part of our Lord's own plan for the perfecting of His disciples? Every true man works better in a true position than in a false or doubtful one. Short only of direct communion with Christ Himself, what should cheer or nerve a Bishop more than a steady conviction that he is sent to do work which the Church on earth can never cease to require, and such as none but a lawful Bishop can lawfully undertake to do?

We are all familiar with the popular objections to this teaching, or, rather, less to the teaching itself, than to the unwelcome inferences which it is thought to necessitate. I would anticipate such objections in this instance with the general remark, that nothing that has been said has been intended even to imply a judgment upon any who may treat either Episcopacy in particular, or Holy Orders altogether, with contempt or unbelief. Confidence in Catholic truth is quite consistent with kindly hopefulness for those who in anything have renounced, or perhaps have never been taught it, and with the most sensitive shrinking from every appearance of a claim to usurp the office of judge over them, further than the wholesome discipline of our own particular branch of the Church may demand it. Thousands of nominal Christians may, and do, deny the Godhead of our Lord, the personality of His Holy Spirit, the reality of His promised presence with His Church, the vitality of His Sacraments. Still larger, perhaps, is the proportion of nominal Christians, and even occasional Churchgoers, who lead immoral lives, are profane, unclean, untruthful, dishonest, or only conventionally honest, or in some other like way flagrantly disobedient. And even larger still, probably, is the number of those, who, leading thoroughly respectable lives, and passing for good Christians, habitually neglect private prayer and Holy Communion, and have no sense of their obligation as Christians to be merciful, or self-denying, or placable towards those who wrong them. And, such being the facts, marvellous would it be if there were not crowds of Churchgoers and professed disciples, who would seem to have no other conception of unity than as of a universal toleration of universal disagreement; and crowds and crowds again, who, under various influences, from the miserable taint of Socinianism to the coarsest sensuality, avow themselves (and no doubt quite truly) incapable of perceiving anything in Holy Orders to justify the solemn language of the ordinal, or to warrant the imputation to the ministerial office of any indelible sacredness, or, for example, to account for this day's proceedings—the sending forth a Bishop to a little island such as St. Helena. But do we affect to judge these? We judge none of them, as pretending to pronounce how far their several degrees of aberration from the truth are imperilling their eternal safety. We do know what Christ has both forbidden and enjoined. We do know what sins Scripture pronounces to be deadly, whether it be unbelief or covetous-

ness, or any other. But we do not affect to anticipate the judgment of the great day. Each class of cases alike runs at last into the difficulty expressed by the old question, "Lord, are there few that be saved?" And every such question can only be met safely by the memorable all-wise answer, "Strive to enter in at the strait gate." But we decline to pacify the world by surrendering any tittle of what we are assured is Catholic truth, or is necessary to Catholic order. And so long as we have the Acts of the Apostles, and the Pastoral Epistles, and the laws and monuments and universal customs of the earlier centuries, to guide us, our path of duty never surely needs be other than plain. And so judging—but not condemning—we can have no scruple in asserting that Christian unity, grounded in oneness of faith, is essential to the life in Christ, that orders are essential to unity, and episcopacy necessary to both, necessary to convey orders, and to maintain that paternal government and loving discipline, without which true, hearty, well-compacted brotherhood in Christ there cannot be. What better wish can we wish our brother (if "brother" I may yet be permitted to call him), than that this conception of the high office he is about to receive may fasten on him year by year with ever tighter hold, and be making ever deeper marks upon his whole life and spirit!

So long as the *Sacra Privata* shall continue to be a text-book with us, who can forget that we have had island-bishops before St. Helena became an episcopal see, whose lot was far from the great highways of the world, whose revenues were scanty, whose flock was mostly poor and scattered, and whose only abiding sense of dignity must have proceeded from the profound conviction that the bishop is a chief office-bearer and delegate of Christ. But men's works live after them. And so long as the fragrant memory of the great and holy Bishop Wilson shall survive, our brother, now about to be made a bishop, will scarcely need any more convincing or more refreshing testimony, that the profoundest sense of the necessity and the dignity of the office, is the surest guarantee for a worthy estimate of its dangers, and for a meek and thankful and patient and withal brave perseverance in its saintly labours, until the Chief Shepherd shall see fit to end them, and crown them, as we humbly trust, with the incorruptible reward.

THE CITY OF LONDON MEETING OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE 161st Anniversary Meeting of the Society, held at the Mansion House, on Friday, the 20th of June, was interesting on several accounts. The number of Bishops present was greater than on any similar occasion since the memorable Third Jubilee Meeting in 1851. It comprised the Bishops of London, Lichfield, Lincoln, Oxford, Ripon, Llandaff, Down and Connor, Kilmore, Nova Scotia, Ontario, Sierra Leone, Sydney, and Honolulu. There were also present Archdeacon Patton (of Ontario), Archdeacon Hale, and a large gathering of metropolitan and country clergy; Sir Henry Young, late Governor of Tasmania, Mr. Stephen Cave, M.P., Mr. Philip Cazenove, Mr. Henry Hoare, Alderman Rose, and Mr. W. Cotton, the last of whom acted as Chairman during the greater part of the proceedings, the Lord Mayor, who presided over the Meeting

at its commencement, having been compelled, at the conclusion of his opening address, to attend to an important engagement elsewhere.

The addresses delivered by the several speakers were not only in every instance valuable and interesting in themselves, but especially so, as exhibiting the various points of view from which a subject, so vast and varied as the Mission-work of our Church may be contemplated, by minds which have severally applied themselves to its study. Thus, the Bishop of London, in few but weighty words, expressed his thankfulness in observing the increasing energy and zeal now thrown into the purely Missionary department of the Society's work, which aims at the evangelizing of the heathen; adding the expression of his decided conviction, that all such endeavours to promote God's glory, and the salvation of souls in heathen lands, would tend not to weaken, but rather greatly to confirm and set forward the exertions for all such works of mercy here at home, as are now so pressingly needed. This topic was also dwelt upon (to the exclusion indeed of any other), with great force and clearness, by the Bishop of Ripon, who supported it by examples of well-worked parishes in his own diocese. The Bishop of Oxford, with a commanding eloquence which seemed to move every heart in the assembled multitude that filled the hall, urged the doing of this work of Missions, as to God, and with no care for visible results. He pointedly spoke of Bishop Mackenzie and his band of Missionaries, now searching their way into central Africa—from the darkness there, no tidings of their progress, of their existence, had reached England for months. Would the desire of that man's heart be accomplished now, or was the appointed time not yet come? However that might be, no such effort, no such offering, ever was or could be lost. The aim itself was good, and would win a blessing, whether crowned with present success or not. David was not permitted to see the building of the Temple; but the Lord told him that he did well because it was in his heart to build it.

The condition of our emigrants scattered widely throughout our vast Colonial wildernesses, was described by the Bishop of Ontario, from his own experience as a Missionary of the Society, labouring for thirteen years in that part of Canada of which he had now been chosen their Chief Pastor by the clergy and laity of that new Diocese. He spoke of a district (the county of Renfrew) as large as Yorkshire, where twenty congregations of Church of England people might at once be formed, but throughout the whole of which there was not even a single travelling Missionary.

Taking up the subject of Canada, and of the older North American Dioceses generally, the Rev. Prebendary Burgess drew attention to the plan adopted by the Society of gradually diminishing its aid, in order to enter on newer fields; and, as having served on its Standing Committee for several years, bore testimony to the conscientious care, the watchful economy, and the strict impartiality, with which the whole work of the Society was conducted.

Mr. H. Hoare dwelt almost exclusively on the signs of life and progress exhibited by the Colonial Churches in their liberty of action and completeness of development; and, amid unmistakable tokens of sympathy on the part of his audience, expressed his hope that the Synods now happily and

usefully working in the daughter Churches may, in no long time, find their counterpart in the older, but less advanced, Church in our own land.

Mr. Stephen Cave, as one who had seen many lands, bore testimony to the missionary zeal displayed by the American Church—now, alas! certain to be almost paralysed by that fratricidal war which must tend to destroy all the thoughts as all the arts of peace; and insisted that the duty of England was thereby rendered the plainer, and the more imperative. In his opinion, the claim of the emigrant was paramount above all others; and he confessed to a serious misgiving with respect to any real conversion of adult heathen, among whom, he thought, education for the young afforded the only hope of permanent improvement. On the other hand, Mr. Huxtable, for eight years a Missionary in Southern India, was able to point to the 50,000 converts to Christianity in Tinnevely alone, and to their zeal and liberality in the building of their own churches and school-houses, the maintenance of their teachers, and the extension of the Gospel to the heathen around them.

The Bishop of Sydney expressed feelingly the obligation of his own Diocese to the Society, and pointed out the remarkable progress made by the Church in Australia. His own “revered predecessor,” Bishop Broughton, was the first Archdeacon of Australia, then its first Bishop. Now there were in Australia alone six existing Dioceses, including that of Sydney, and one, and probably two, more about to be constituted; while throughout “Australasia,” the whole of which was once comprised under the oversight of Bishop Broughton, there are now, in all, twelve Sees, five of these being in New Zealand; to these must be added the Mission of Bishop Pattison among the Melanesian Islands. All this astonishing progress was to be attributed directly or indirectly to this Society.

The collection at the close amounted to 74*l.* 12*s.* 7*d.*

THE SCOTTISH COMMUNION OFFICE.

THERE is so much which has been exceedingly distasteful to every reverent mind, in the controversies which of late have troubled the Church in Scotland, and still retard her progress, that we touch with deep reluctance on a topic in any way connected with them. But the question of the retention, modification, or abolition of the Scottish Communion Office, is not confined in its bearings to Scotland or England. We deem it right, in this view, to place before our readers a letter respecting it, which has appeared in the *New York Church Journal*, and part of a longer communication by Mr. Skinner to the *Scottish Ecclesiastical Journal*. We need not say that we dissent from the tone of much that is said in the former of these letters: but yet such a way of thinking is in America far from unusual.

“The readers of the *New York Church Journal* are aware that the Scotch Church has a distinct National Office for the celebration of the Holy Eucharist, and that our own Office is mainly derived from the Scotch. Persistent efforts are making of late to induce the Scotch to give up all use of their Office, and to order the exclusive use of the English. This has been even made a *condition* before any effort to repeal the law which prevents the clergy of Scotch ordination from taking benefices in England or Ireland.

The English Church has done well to protest against the undue assumption of power by the Bishop of Rome; but there are evident signs that the Archbishop of Canterbury and his suffragans are fast following the lead of bad precedents. It is bad enough that the Archbishop should be in fact or theory the Primate of the Colonies, bad enough when such a case as that referred to him by the Bishop of Natal should be decided by him as Head of the Church; but when, like the Bishop of Rome, the Archbishop attempts to swallow up all National rites in *one* Anglican use, the parallel becomes plain and startling.

The clergy of the Church of Scotland are few in number (160), and the number of those in Scotch Orders is small. Very few would therefore be benefited by this ungracious and ungenerous proposal. It is not *impossible*, judging from a piece of alleged history, that the Bishop of Rome might consent to acknowledge Anglican Orders provided the 17,000 clergy would consent to use the Roman Office. The propositions are alike in character.

Attention is asked to this matter, because a Commission of Bishops has been proposed in our own General Convention to consult with those of the Anglican Church on the subject of uniform Offices throughout the Churches of what is called 'the Anglican Communion.' We too are under legal disability with the Scotch, and the demand may be made of us. For one the writer would have no objection to a revival of our revision of the English Book, and a return to its entire use with but the one exception of the Communion Office. There is at least one omission which perhaps may commend itself to a future General Convention. That omission is *significant* in these unhappy times. It is the Versicle and Response:—

'Give peace in our time, O Lord:

'Because there is none other that fighteth for us but only Thou, O God.'

VIATOR."

... "If the Scottish clergy or laity will abandon their own 'Office,' and will insist that they only are interested, that the rest of Christendom must stand aloof, and look on with silent lips and folded hands, they must be left to their own devices, and to all the burden of responsibility which must follow. But the great fact will remain now, as in the days when Carlo Borromeo contended with Gregory XIII. for the Ambrosian liturgy, that the whole Church of Christ is interested in such questions.

You are pleased to think I did amiss when I referred both the English and Scottish parties in this 'Office' and disabilities 'transaction' to the language of St. Gregory to Augustine the monk. Allow me to refer them also—though with great respect—to the words of Carlo Borromeo when the same danger threatened the Milanese Church which now threatens the Scottish Church. 'Si de illis (Ambrosianis ritibus) quaestio institueretur, putarem gravissimum Ecclesiae Universae negotium agi.'—*Vita S. Caroli Borromei in operis ejus auctore Saxio*, vol. ii. p. 552.

You cannot touch the liturgy of any national Church without touching the faith of that Church. Pope Celestine's words to the Church of Gaul, in the fifth century, have passed into an axiom, 'Legem credendi lex statuit supplicandi.' And, therefore, when any of those rites, approved by legitimate authority, and received from their fathers to be observed in

the great Eucharistic worship of the Church, are abandoned by any particular Church, the faith of that Church receives a shock, and the unity of the whole Church is imperilled.

The question now before the Scottish Church is a much greater and deeper question than has yet been made to appear. The argument for uniformity with the English Prayer-Book, for outward peace and harmony, for popularity, for success among proselytes, is the chief, if not the only argument which has yet been pressed in favour of silencing the voice of the canonical 'Office.' But all that is demanded on such grounds may readily be conceded, and still the strongest and most irresistible reasons will remain why the office should be retained.

The possession by the Scottish Church of a living liturgy which brings into actual and real use the Eastern rites of Christendom alongside of the rites of the West, and within the bosom of one Western communion, is a gift of the providence of God, overflowing with the elements of peace not so much for to-day as for all future time. I solemnly warn the Scottish Synod, in the name of God, to take care how they cast away such a gift of unspeakable mercy as this. For what is the gift of the Scottish Office but the voice, still speaking, of the liturgy of St. James for the Greeks; of St. Mark for the Church of Alexandria, of the most ancient liturgy in the Apostolic Constitutions; of St. Gregory Nazianzen's liturgy; of St. Basil's liturgy; of the Syriac Anaphora; of St. John Chrysostom's liturgy; of St. Cyril of Alexandria's liturgy? It is the voice, still amongst us, of the Church of the days of Justin Martyr, and Irenæus, and Origen, and Cyril of Jerusalem, and Ephraem Syrus, and Optatus, and Jerome. And with the power of such a voice amongst us in your corner of Western Christendom, wherein also the voice of the later Latin Church is heard maintaining her own theory of consecration in friendly accord, what is to hinder but that Scotland may be the instrument, in God's hands, for restoring the long-broken unity of East and West? Surely to be destined for such a glory is a dignity, for the loss of which no compromise with this present generation of unstable souls will compensate you—no civil privileges granted by the English 'Establishment,' through an Act of Parliament, will ever atone.

I pray God so to overrule the deliberations of the General Synod to the end that the precious tie which, as yet, makes the East and West to meet in the Scottish Church, may not be for ever broken. Who shall bring it back when once it is gone? The holy and devout have, in other days, prayed for such a gift as this, and did not receive it. It has been reserved for the British nation to receive it through you—albeit a poor and persecuted little remnant of the Christian Church in the distant north.

Large hearts in the Latin communion, like Magister Florus and Remigius of Auxerre, and Odo, Bishop of Cambray, and Father Simon, and such candid liturgists as Renaudot, have overcome the prejudices of old association, and conceded the rightful claims of the Greek rite; but they never had such an opportunity as you have of combining it with their own. What would they not have given for that opportunity? What would not that wise and good man Nicholas Cabasilas have given for it when he was trying to win the West to a just recognition of the Eastern liturgy, before the Council of Florence was thought of; and his equally

pious and loving translator, Hervetus Gentranus, 200 years afterwards, when he was, in turn, striving to reconcile the East to a just recognition of the West!

Sir, the Council of Florence, in the fifteenth century, utterly failed to restore the unity of Christendom—and why, but by reason of the overbearing and grasping and worldly policy which governed its counsels. It dictated a renunciation of the ancient and authorized liturgical rites of the Eastern Church upon grounds of expediency and popularity at the time, and compliance with the ruling powers of Rome—a renunciation which could not be made at all by honest men, or, if made, was made with reservations which tended only to widen the breach which it was intended to heal.

It is now in the hands of the General Synod of the Scottish Church to gather its members together under auspices which may, for the authorized and primitive 'Office' of the Church, either produce similar disastrous effects, or lay the solid foundations of a common ground upon which, in some future day, God helping, that great end shall be accomplished in which the Council of Florence failed.

Your obedient servant,

JAMES SKINNER.

Malvern Link, Great Malvern, May 16, 1862."

THE YEARLY REPORTS OF THE DISSENTING MISSIONARY SOCIETIES.

At the suggestion of some esteemed correspondents, we lay before our readers the following condensed view of the Reports of the three chief Dissenting Missionary Societies for the present year.

1.—THE LONDON MISSIONARY SOCIETY.

The *London Missionary Society* has published an abstract of its sixty-eighth Report. "The number of the Society's Missionaries for the present year is 170. They are appropriated as follows: Polynesia, 25; West Indies, 22; South Africa, 37; China, 19; India, 61; and Madagascar, 6. The number of native agents, including *teachers, catechists, and evangelists*," exceeds 800. "The number of Missionary students is the same as that reported last year—40; the candidates received being equal in number to those who have entered on their work."

The aspect presented by the several fields of actual Mission labours is encouraging. The older Missions of the Society, with rare exceptions, have advanced in strength; and new stations have been established in every chief section of its operations. Gratitude to heaven is claimed as especially due for "the liberty of Christian profession and worship restored to the Church of Madagascar. The highly satisfactory communications received from the Rev. W. Ellis, assuring the Society of the favour with which English influence and Missionary operations are likely to be regarded in that island, together with the departure of six brethren, to resume the long-suspended work of God among the native population, ought to be regarded as answers to the prayers of Christians at

home." The Financial Statement of the past year gives 79,576*l.* as the whole amount of income both ordinary and special. An effort is to be made to raise the permanent annual income in future to at least 100,000*l.* particularly for the "enlargement of the Society's operations in India and China." We observe among the items of the Financial Statement the sum of 14,467*l.* raised at the Mission stations themselves.

In Tahiti, we are told, "The number of members in the Protestant Churches is greater by one-third than it was when Popery was first forced upon the Queen and her people by the arms of France."

This Society has stations in China—in Hong-Kong, at Canton, Amoy, Shanghai, Hankow, and Tientsin. The last-named city is only 100 miles distance from Pekin. At Pekin itself the Society has placed a medical Missionary, Dr. Lockhart, who is paving the way for more directly evangelistic effort. The Report also adverts to a persecution by the local authorities of converts at a town named Poklo, involving the martyrdom of Ch'ea, the native teacher; to the overthrow of the council of regency by the Empress-Dowager and Prince Kung; and to the desolations and blasphemies of the Taeping insurgents. From all these circumstances the same conclusion is drawn—hope for the future prospects of Christianity in China.

We extract one more statement from this Society's Report. In Madagascar, "the 200 believers with which the reign of the late queen commenced, had increased more than *ten-fold* when the persecutor died! . . . When the founders of the Mission were driven from their converts, in the infancy of their knowledge and faith, the exalted Saviour called from among themselves men taught by His Word, and qualified by His Spirit, to become pastors and teachers of His Church. These native overseers have ministered with singular wisdom and fidelity, and have in all things been examples to their flocks, in their holy lives, their patient sufferings, and their triumphant deaths. Most truly we can say that the Mission in Madagascar has been God's own Mission," &c. May we not also justly infer, that the capacity of the native Malaguese is very respectable? And who knows, we would further ask, whether a more unreserved employment of native agency would not be attended with satisfactory result in other Mission-fields as well as this?

2.—THE WESLEYAN-METHODIST MISSIONARY SOCIETY.

The *Wesleyan-Methodist Missionary Society* was not organized until 1816, but the Missions were commenced in 1769. From the Financial Report, it appears that the contributions to this Society during the year 1861 amounted to the unprecedented sum of 137,280*l.* The number of "Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world," is 565. There are 849 "Ministers and Assistant-Missionaries, including 39 Supernumeraries: other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c., 1,025; Unpaid Agents, as Sabbath-school Teachers, &c., 15,393; full and accredited Church-members, 142,285; Children in the Schools, 147,638; Printing Establishments, 8." Nearly 1,000*l.* has been contributed for erecting a Chapel at Paris. In Sweden, no attempt has been made to plant Methodism since Mr. Scott quitted Stockholm; but in several other parts of

Europe—France, Germany, Spain, and especially Italy—the Society is carrying on its operations. From India, a slight increase is reported in the number of converts during the past year, five of the newly-baptized in Ceylon being “former pupils of Mission schools, a fact which has afforded just grounds of encouragement to those engaged in this department of labour.” The Society’s efforts are prospering also in China. In South Africa, “the authorities of the Orange Free State manifest a kind and liberal spirit, and have made three grants in aid of the Missions, and one in aid of the salary of a schoolmaster. . . . At least two additional Missionaries are needed and requested.” On the Western Coast of Africa, the Society has flourishing Missions, in the Gambia, the Sierra-Leone, and the Gold-Coast Districts. In the West Indies, it is reported that the Jamaica District alone contains now more than 20,000 adults in full connexion. We observe in the list of donors to the Society that for the St. Martin’s Mission, the Emperor of the French and the King of Holland each contribute about 80*l.* in our money. The Wesleyan Missions in the Friendly and Fiji Islands continue to prosper greatly; nearly 1,200 Local Preachers are employed in them, and the number of Native Assistant Missionaries now amounts to 36. “A letter from Mr. Calvert, dated Ovalau, Jan. 16th, supplies the latest intelligence from these islands,” and acquaints us that, in the absence of any effort whatever on the part of the Church of England towards providing for the spiritual wants of the British residents and visitors, a place of worship is about to be built for them by the Wesleyans. “The estimated cost is about 200*l.*, which is to be raised in these islands, and towards it Colonel Smythe, her Majesty’s Commissioner, has kindly contributed 20*l.*”

3.—THE BAPTIST MISSIONARY SOCIETY.

This Society was founded in 1792. According to the last Report it appears to be now sustaining 66 “Missionary brethren,” and 148 native preachers and pastors, in India, Ceylon, the West Indies, Africa, China, and France. The number of “members in the Churches” has advanced to 5,800. “It is gratifying to note how large a part of this increase is in India. In 1852 there were 1,564 persons in membership in that part of our Mission: in 1862, they have increased to 2,049.”

The Society has extended its action to the important but neglected Island of Hayti, where “there already exist small isolated bodies of persons, some of them immigrants from North America, earnestly desirous of missionary instruction.”

It will be within the recollection of our readers that the transfer of the African island Fernando Po to the sovereignty of Spain was followed by the exclusion of the Baptist Missionaries, and that that Power was prevailed on to pay the sum of 1,500*l.* as compensation for the loss sustained by this Society. “As the English government has continued hitherto to maintain its establishment in Fernando Po, the inhabitants of Clarence, whose livelihood depends on the shipping that resorts to its harbour, have not availed themselves of the settlement in Amboise Bay to the extent that was expected. Their promises had induced the Missionary to purchase land, and lay out a township for their residence.” There is hope, however, that the object “will yet be secured. Recently the Cameroons

mountain has been explored by the Government Botanist and her Majesty's Consul, and a spot has been discovered well adapted for a *sanitarium* for the crews of the cruising squadron. It is also understood that it is likely a trial will be made of the fitness of Amboise Bay, with its islands, for a coaling station. In this case the people of Clarence will be induced to settle at Victoria, and will then enjoy that freedom of worship which the Spanish authorities continue to deny them."

In France, the Society sustains two preachers, one of them A. W. Monod, son of the late eminent Adolphe Monod, of Paris.

The Report states the entire income for the present year, from all sources, to be 33,151*l.*, "the largest income the Society has ever received, with the exception of the Jubilee Year."

STATE OF THE DIOCESE OF TASMANIA.

WE are placed in possession of the Official Record of the proceedings of the Tasmanian Synod during its session, September, 1861. We gather from it a few important particulars.

It appears that there are at present forty-three cures and forty-four clergymen in that Diocese, whose collective income is 13,607*l.* 16*s.* 5*d.* giving an average on the whole of 309*l.* 5*s.* 4*d.* The sources of this income are (1) Stipend and Allowances, derived, we presume, from the State Grant, amounting to 11,298*l.* 5*s.* 2*d.*; (2) Fees, 619*l.* 12*s.* 5*d.*; (3) Rent of Glebe or Church Land, 903*l.* 7*s.* 2*d.*; (4) other sources, 786*l.* 11*s.* 8*d.* The nature of this last source of income is not explained. The average of clerical income which we have mentioned places the circumstances of the Tasmanian clergy in a favourable light; but this average is practically reduced by the fact that only thirteen out of the forty-four clergy have parsonage houses.

As we read the statistical table, neither pew rents nor ordinary offertory collections are reckoned as a source of clerical income. It is worth noticing that the largest amount derived from pew rents in any Church in Tasmania is 265*l.* 8*s.* viz. in St. David's Cathedral. In only three churches do the pew rents exceed 100*l.*; in only eight of the 43 cures do they even reach 50*l.* It also deserves to be noticed that in two churches in Hobart Town, viz., St. John's and All Saints, there are no pew rents; and in these the entire amount derived from the ordinary offertory and special collections bears favourable comparison with the churches in which there are pew rents. The annual amount derived from free-will offerings in St. John's, Hobart Town, is 561*l.* 8*s.* 7*d.*; and this is much larger than that derived from any other church in the Diocese, pew rents included, with the single exception of the Cathedral. There are in the Diocese of Tasmania 101 churches or places of worship, giving accommodation to 14,204 persons. During the past year the number of adults attending Divine Service was 5,115, the number of children and young persons under instruction 3,216, the number confirmed 359, the number of communicants, 1,451, the number of "lay helpers and teachers," 261. During the year there have been 1,622 baptisms, 295 marriages, and 939 burials.

It appears that the Bishopric Endowment consists of 1,200 acres of agricultural land, valued in 1858 at 12,000*l.*; and there is an Archdea-

coury Endowment, consisting of houses and land, valued at 2,500*l*. The land possessed as parochial glebes in Tasmania is 1,706 acres, of which 1,300 belong to four parishes.

The Bishop of the Diocese, who is now on a visit to England, held his last ordination at St. David's Cathedral Church, Hobart Town, on Sunday, February 16th, when the Rev. C. Arthur, B.A. of Oxford, the Rev. F. Hudspeth, B.A. of Cambridge, and the Rev. A. Mason, of St. Augustine's College, Canterbury, were admitted to the order of the priesthood. All these gentlemen ordained were Tasmanians. The Rev. J. T. Gellibrand, who read the prayers, and the Ven. Archdeacon Reibey, who presented the candidates, were also Tasmanians. With the Rev. J. M. Norman, ordained in January, and the Rev. W. Day, M.A. of Cambridge, there are now in the diocese seven Tasmanians in holy orders.

LETTER FROM MR. BESKOW.

REV. AND DEAR SIR,—I thank you most kindly for drawing my attention to this correspondence in the *Church Review*. As a soldier of Christ, I have long been accustomed to attacks both from the one extreme and the other, both from Ultra-High Churchmen and from Dissenters—for we now have representatives of both these parties in Sweden as in England—so that I am not much troubled by this new onslaught. I feel, however, that the correspondents of the *Church Review* would have treated me more courteously, had they first taken the pains to apply to me in person for information respecting my ecclesiastical character. I am glad to reply to your inquiry, proceeding as it does in a friendly spirit from a minister of that Church which—as my Diocesan is in the habit of saying to your Chaplain at Stockholm, the Rev. Mr. Blakey—is of all the Churches of Christendom the one which most closely resembles our own.

I was ordained a priest by the present Primate of Sweden, Archbishop Reuterdaahl, in February, 1859, in Upsal Cathedral. I am now licensed as Curate of the parish church of St. Clara, at Stockholm. The Consistory of Stockholm¹ has granted me leave of absence for six months. I am spending this time in foreign travel, after which I intend, God sparing me, to return to my former charge at home.—Yours faithfully,

G. E. BESKOW,
Clergyman of the Swedish Church.

Colonial, Foreign, and Home News.

SUMMARY.

On Easter Tuesday, the Bishop of NEWFOUNDLAND held his usual biennial Visitation of the Clergy of the Bermudas. The Bishop in his Charge, insisted that “some division or re-arrangement of the Rectories in these Islands was necessary, and the aid of Curates and Lay Readers; the parishes being so large and populous, and the climate so unfavourable to bodily or mental exertion.”

¹ This Consistory, with the *Pastor Primarius* or Arch-Priest of Stockholm at its head, possesses the same powers within its peculiar as those belonging in all other districts to the Chapters under their respective Bishops.

Among the business to be brought forward at the Meeting of the Diocesan Synod of Montreal, on June 17th, was the following motion by the Rev. J. Godden: "That the Diocesan Synod would respectfully pray the Provincial Synod to take into consideration the disabilities which exist, and by which our brethren of the Episcopal Church of the United States are prevented from holding incumbencies or officiating in the United Church of England and Ireland in Canada, with the view of removing all such disabilities."

At a meeting of the Honolulu Committee on St. Barnabas' Day, it was arranged that, with the Dean's permission, a farewell service, before the Bishop's departure, should take place in Westminster Abbey on the 14th July. The Rev. W. R. Scott, late incumbent of St. Mary Magdalene, Harlow, had sailed on the previous day in charge of female emigrants to Vancouver's Island, whence he would proceed as the first Missionary to Honolulu. One more clergyman is needed by the Bishop. A pastoral staff, presented by Mr. A. J. B. Beresford-Hope, and designed by Mr. W. Burges, was exhibited. The Bishop had also received a mitre, the joint contribution of several personal friends.

The *Polynesian Gazette* of April 19th, states that a meeting had just taken place at Honolulu, the king being present in person, "for the purpose of making arrangements towards the building of the church, procuring funds for the clergy," &c. The queen herself has been going round soliciting contributions with great success.

THE AMERICAN CONGREGATION AT ROME.—The Rev. W. Langdon, who officiated as Chaplain under the protection of the American Minister at the Papal Court, has been succeeded by the Rev. Clement M. Butler, D.D., late Rector of Holy Trinity, Washington. The Presiding Bishop of the American Church has delegated to Bishop Burgess of Maine the provisional episcopate of all natives of the United States in Italy.—*Hartford Calendar*.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, June 3, 1860.*—The Bishop of St. Asaph in the chair. Present, the Bishops of Nova Scotia, Sierra Leone, and Ontario, &c.

The Bishop of Quebec, in a letter dated Bardfield, near Quebec, April 24th, 1862, after noticing the part borne by the Society in carrying out the work of the Church in Canada, the whole of which was at one time under his episcopal supervision, said that they had now, with reference in particular to his diocese of Quebec, reached a crisis. Having an immense space of ground to cover, and a singularly scattered Church population to reach by their ministrations, if they were not enabled to take the tide at the full, they would fall irrecoverably backward. They were endeavouring to turn to the fullest account the slender resources at their command. At the next general meeting of the Diocesan Synod it was proposed to establish, in conjunction with the Church Society, a Diocesan Board for the administration of missionary funds, one special department of whose labours would be the formation of a General Endowment Fund. The Bishop appealed to the Society for aid. And in whatever way it might deem best to provide for the distribution of any block sum, that might be given for the benefit generally of the diocese, he would propose that in every instance,

the proportion of aid charged upon its bounty, should be kept down to an amount not exceeding one-fourth, or at the utmost one-third, of the whole sum required for the particular object. The Bishop concluded his letter thus:—"We are not doing all that we ought to do in the cause of Christ and His Church; yet we are not without examples of real Christian munificence in aid of our public institutions and public charities connected with the Church; and we are using our best efforts to provide for the spiritual wants, as they continually arise, of our feeble flocks. I am now in the twenty-seventh year of my episcopate, and stand as senior bishop in the Colonial empire. I have seen five *additional* bishoprics established. Possibly my efforts may have contributed to the formation of some among them within a range of country over which my own episcopal ministrations have been carried. I have now charge of a poor and struggling, though an enormously extensive diocese; and I desire before I am called away, and my charge is passed, I hope, to better hands, to leave all things in good train, and under an aspect as little discouraging as the case will permit."

It was agreed to grant towards these objects the sum of 300*l.*, to be distributed in such proportions as the Bishop might think proper.

A letter was received from the Bishop of Montreal, dated See House, Montreal, April 29th, 1861, forwarding the application of the Rev. W. Morris, Missionary of the *Society for the Propagation of the Gospel*, for a grant of Bibles, Common Prayer Books, and other books in German, for the use of Norwegian and German emigrants scattered over the three townships of Derry, Portland, and Bowman. The Bishop had licensed Mr. Kaapke as catechist and lay reader among these people, who were about to erect a building to serve as a school-house and place of worship.

The Board voted the supply of German books requested, together with some Danish Prayer-books for the use of the Norwegians settled in this mission.

The Bishop of Montreal stated that the grant of 200*l.* voted by the Society in May, 1861, had produced 966·67 *dols.*, and had been of very essential service in encouraging church building. He had already apportioned to eight churches the total sum of 710 *dols.*, and had promised two other churches 100 *dols.* and 60 *dols.* respectively.

The Bishop of Ontario, in a letter dated London, May 24th, forwarded a statement, setting forth the wants of his new diocese. The Bishop said that he was forced to appeal to the *Society for Promoting Christian Knowledge*, to which the Canadian Church already owed so much. A map of the new diocese showed that a vast territory was being rapidly surveyed for settlement in the great valley of the Ottawa. The establishment of Ottawa City as the seat of government, and the comparative scarcity of unsold land in the western part of the Province, had turned the tide of emigration to Central Canada; and, as an instance of the spiritual necessities of this great region, the Bishop mentioned that the county of Renfrew, comprising 26 townships and more than 2,600 square miles, and containing a large though very scattered flock of Church members, had not one travelling Missionary labouring within its limits. This state of spiritual destitution was the more to be deplored, because, to the Bishop's certain knowledge, six travelling Missionaries might be acceptably employed in that county alone. The diocese of Ontario is a third

part of Canada West. It is the poorest in point of fertility, and has a climate of great severity, resembling that of Lower Canada. Accordingly, the Bishop appealed for aid to enable him to carry on the Missionary work, and to assist in the erection of new churches. He was confident that, the diocese would soon be self-supporting. Besides the pecuniary aid thus solicited, the Bishop asked for a grant of books.

It was agreed to grant to the Bishop of Ontario twelve sets of Service-books, and other books, to the value of 20*l*. And the Standing Committee gave notice that, at the next General Meeting of the Society, on Tuesday, the 1st of July, they would propose a grant of 600*l*. for the promotion of the general purposes of the Society throughout the diocese of Ontario, the amount to be paid in yearly instalments of 200*l*., and at least one-half of the total amount of the grant to be expended in church building.

The Bishop of Ontario, while offering his thanks to the Society, adverted to difficulties thrown in his way, by his being disappointed of certain aid on which he had reckoned for some of the expenses of his new diocese during the first year. Under such circumstances, the Bishop ventured to express a hope that the Society might be induced to increase the grant to be proposed at the next meeting, or, at least, to grant him the whole 600*l*. at once; considering that any sum granted in the lump, for the first year of the new diocese, would be much more valuable and efficacious than the same amount spread over a period of three years.

A letter was received from the Bishop of Rupert's Land, dated Bishop's Court, Red River, April 9, 1862, thanking the Society for granting aid towards the erection of a third church at Laprairie. The Bishop said, "There is around us apparently a softening of the Indian heart, and one or two promising openings of usefulness are presenting themselves," particulars of which the Bishop hoped to communicate to the Society ere long.

The Bishop asked the Society to undertake the publication of a Cree Dictionary, which was very nearly completed, by the Rev. E. A. Watkins, of Christchurch, on the Sarhatehenna. The work would very materially assist Missionary labour in the land.

The Standing Committee reported, that they had referred this proposal to the Foreign Translation Committee, with a request that they will confer with the Bishop, and take steps to carry out his wishes.

The Bishop of Christchurch, writing from Christchurch, Canterbury, New Zealand, Feb. 10th, 1862, forwarded the memorial of the Otago Rural Deanery Board, respectfully requesting the Society to make a grant for general Church purposes, to be expended in the Rural Deanery, at the discretion of the Board, of which the Bishop of Christchurch is President.

The memorial set forth:—1. That the Rural Deanery of Otago comprises the two provinces of Otago and Southland—an extent of country as large as the county of Yorkshire. 2. That great efforts have been made to provide themselves with clergymen and churches. 3. That there are now four clergymen supported almost entirely by the voluntary contributions of their parishioners. (The Bishop stated, that since this memorial was drawn up, they had made further provision for another clergyman.) 4. That three churches and four parsonages have already been built or purchased, and that three additional churches and one parsonage were

about to be built, by the almost unaided contributions of the inhabitants of the Rural Deanery. 5. That recently, in consequence of the great influx of population, a sudden demand has arisen for many additional clergymen, which demand the memorialists were quite unable to meet.

The Bishop strongly recommended the prayer of the memorialists, requesting the Society to bear in mind that the provinces of Otago and Southland have no part whatever in the endowments of the province of Canterbury; that they are mainly dependent upon what they may raise among themselves from year to year, both for building purposes and for the maintenance of the clergy. Otago was originally colonized by Scotch Presbyterians; and in the beginning of 1861, the members of our communion throughout the province were not more than 3,000 in number; but since then some extensive gold-fields have been discovered, and the population of the province has been raised by upwards of 30,000, chiefly from Australia, and the greater part professedly belonging to our Church. Townships were fast springing up in the line of road leading to the gold-fields, as yet without any place of worship. The Bishop had applied to the *Society for the Propagation of the Gospel* for a Missionary Clergyman for the gold-fields, and said that this memorial to the *Society for Promoting Christian Knowledge* was for the purpose of obtaining some assistance, which might encourage the members of our Church in their endeavours to make provision for the spiritual wants of the province.

It was agreed to grant 100*l.* towards building churches in the province of Otago, and to inform the Bishop that the Society will be ready to entertain favourably applications for further assistance towards such objects in the diocese of Christchurch.

The Ven. N. J. Merriman, Archdeacon of Grahamstown, applied for aid towards the erection of a small and very plain chapel, to cost about 500*l.* or 600*l.*, capable of holding 300 people, for the use of the Kafir Mission to the natives in and near Grahamstown. In recommending this case to the Society, the Bishop of Grahamstown said that the grants, applied previously to the building of the school-room and mission-house, had been productive of such happy results, that a chapel was required much sooner than he had anticipated. The Bishop further stated, that this Mission, not receiving any portion of the grants from the Kaffrarian Government for industrial schools, had not the same resources for building as the other Missions possessed at the time of their establishment. The Bishop added, that monthly collections were made in the two city churches towards the expenses of the Mission. The *Society for the Propagation of the Gospel* had already been relieved from all the incidental charges; and it was hoped soon to provide in Grahamstown itself the salary of the Missionary.

It was agreed to grant 40*l.* towards the erection of the chapel.

The Bishop of Labuan, writing from Singapore, 25th March, 1862, stated that, of the balance (550*l.*) of the grant of 1,000*l.* made in July last, 200*l.* was required for Labuan, and 350*l.* for the Sarawak Missionary College. A chaplain had been appointed to Labuan, and the Bishop hoped to take immediate steps towards building a church in that colony, with the residence for the clergyman, and a school-house attached. A

Dyak Spelling-book had been put in hand, copies of which would be forwarded to the Society in a mail or two. The Bishop hoped to ordain four new Missionaries on Trinity Sunday, and believed that, with this additional strength, they would, with God's help, be able to do much more than they had yet been thinking to do.

A letter from the Rev. David Simpson, Secretary of the Madras Diocesan Committee of the *Society for Promoting Christian Knowledge*, under date of 27th March, 1862, inclosed a report of the proceedings of that Committee during the past year.

The Report had respect to—1. the Vepery Mission Seminary; 2. the Sawyerpuram (Tinnevely) Seminary; 3. the Vedeiarpuram (Tanjore) Seminary; 4. the Native Girls' Boarding Schools, and Boys' Day Schools; 5. the Book Grant Fund; 6. the Money Grant Fund; 7. the Vernacular Publication Fund; 8. the Combaconum Catechists' Fund; 9. the Vepery Mission Press; 10. the Depository; 11. Peter Cator's Fund.

As regards the "Native Girls' Boarding Schools," the Madras Diocesan Committee had received from the Parent Society 1,500*l.* during the past three years. The original grant was 1,000*l.*, to be spread over three years; but in 1860 an additional grant of 200*l.* was made, and in 1861 an additional grant of 300*l.* There were now 130 *Society for Promoting Christian Knowledge* scholars, supported by the Madras Diocesan Committee; being an increase of twenty-two scholars, and making a total of 246 boarders. In addition to the support of the children in the Boarding Schools, the Madras Diocesan Committee had made considerable grants towards the erection of suitable school-rooms and dormitories. From the nature of the case, it was impossible that the schools could be self-supporting. The children received were the destitute; they were taken in as objects of charity; their friends could not contribute to their support. From various causes, there was little chance that the incomes of the religious societies in South India would ever again be what they have been.

It was stated that the Madras Diocesan Committee have 2,500 rupees of funded property, known as the Native Education Fund, and that the interest of this, with a portion of the annual subscriptions, was all they could rely on for the promotion of education: out of this, they gave large aid to the Sawyerpuram and Vedeiarpuram seminaries, and what was left would not maintain a single boarding-school in efficiency. The cause of Hindoo Female Education must, therefore, break down without large aid from home; and the Madras Diocesan Committee earnestly hoped that the Parent Society would renew their grants.

With respect to the "Vernacular Translation Fund," the great event of the year had been the publication of the Fourth Edition of the Tamil Common Prayer Book, towards which the Society contributed 100*l.* A Book for the Altar, and a Book of Offices, had also been published together with some reprints of the Society's Tracts.

With respect to the "Combaconum Catechists' Fund," the Madras Diocesan Committee had consulted the Madras Diocesan Committee of the *Society for the Propagation of the Gospel*; and it had been resolved, by that Committee, to make arrangements for the future payment of the eleven catechists.

The Vepery Mission Press was closed in September, 1861. The Committee were disposing of the stock; and the greater portion of the proceeds, as realized, would be invested in Government securities, to increase the capital of the Native Education Fund.

"Peter Cator's Fund" was 10,000 rupees, for founding scholarships at the Vepery Mission Grammar School, under the management of the Madras Diocesan Committee. Upon the closing of that school, the interest of the fund was allowed to accumulate; and Mr. Cator had now founded biennial prizes for proficiency in Biblical and secular learning, to be competed for by the youth of Madras of both sexes.

Mr. Simpson mentioned the publication, by the Society, of Scripture Prints with Hindostanee Reading-Lessons beneath them, and asked for similar publications in Tamil.

It was agreed to place at the disposal of the Madras Committee, for the purpose of native female education, the sum of 400*l.* for the year ending June, 1863; and it was also agreed to grant supplies of the Scripture and other prints, in accordance with Mr. Simpson's request.

The Rev. A. R. Symonds, Secretary of the Madras District Committee of the *Society for the Propagation of the Gospel*, writing on 26th April, 1862, forwarded reports of the Anglo-Vernacular Schools, supported out of the Tinnevelly Special Education Fund; together with a statement of expenditure on account of the Tinnevelly Educational Fund for 1861. The total expenditure for the year amounted to 10,447 rupees.

Mr. Symonds begged the Society not to withdraw the aid which it had afforded. The history of these schools, established in purely heathen localities, was necessarily a chequered one; but Mr. Symonds was convinced that a most important work was being done by the aid of this fund, and that the result for good would in God's own time appear.

It was agreed to grant towards this object 300*l.* for this year.

The 400*l.* placed at the disposal of the Secretaries, by the vote of the Board on the 2d July last, for the supply of Bibles, Prayer Books, and other publications of the Society, to Italy, being now exhausted, and very satisfactory accounts having been received from the Rev. Lewis M. Hogg, and other correspondents, of the sale and distribution of the books so supplied, together with further demands from various quarters, for further supplies, the Standing Committee recommended that another grant of 250*l.* be placed at the disposal of the Secretaries, to meet these and other such demands. The Board granted the 250*l.* accordingly.

The Rev. S. W. Welsh, visitor of emigrants sailing from Liverpool, forwarded his Fifty-second Quarterly Report. Owing to the war in North America, emigration to that part of the world was almost entirely suspended; but considerable numbers were setting out for the Australian colonies, and a line of ships was now preparing to carry emigrants to British Columbia.

Several grants of books, &c., were then made.

The Rev. W. Denton gave notice, that when the grant of 600*l.* is proposed to be made to the Bishop of Ontario, for use in his diocese, on Tuesday, July 1st, he will move, as an amendment, "That the grant of 1,000*l.* be made in lieu of that proposed by the Standing Committee."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, June 20.*—The Bishop of Llandaff in the chair. Present, the Bishops of Down and Connor, and Colombo; Sir Thos. Acland, &c.

A letter was read from the Bishop of Fredericton, stating that he had raised 1,100*l.* towards the endowment of his cathedral (in which the seats are all free), and applying for a grant in aid of this object. It was accordingly agreed to vote the sum of 50*l.* out of the Society's Special Endowment Fund.

On the application of the Bishop of Nova Scotia, the appointment was sanctioned of the Rev. D. Moore to Sherbrook, with a salary of 50*l.* out of the block grant.

A statement was read from the Bishop of Ontario with respect to the extent and pressing needs of his diocese. It was resolved that the recommendation of the Standing Committee, that a grant of 500*l.* a year, for three years, be made on certain conditions, be referred back to them with a view to the enlargement of the grant, if possible.

On the recommendation of the Bishop of Rupert's Land, a yearly stipend of 100*l.* was granted to the Rev. T. Cook, as Missionary at Fort Ellice, a station on the Assiniboine, 240 miles west of the Red River settlement. Also 50*l.* a year was placed at the Bishop's disposal for the expenses of the Mission for the same period.

Conformably to the unanimous recommendation of the South African Bishops, a yearly grant of 500*l.* was assigned for a Bishop of the Orange River Free State, and it was further resolved to allow salaries of 100*l.* to each of two clergymen, who shall be selected to accompany him.

The following grants were made to the diocese of St. Helena: To the Rev. H. Whitehead, 130*l.*, to meet 70*l.* promised by the Colonial Government; to the Rev. H. J. Bodily, 100*l.*; to a clergyman or clergymen licensed by the Bishop, 100*l.*

The Society having been informed of the entire destruction by fire of the house, furniture, and other effects of the Rev. J. C. Harvey, of Port de Grave, Newfoundland, it was agreed to contribute 50*l.* to the fund now collecting to reimburse him.

It was resolved that Mr. Mitchell, late student of St. Augustine's College, Canterbury, who has offered himself for missionary work at Pekin, shall for the present place himself at Singapore, to labour under the direction of the Society's Missionary there.

THE SOCIETY'S 161ST ANNIVERSARY.—At the Service held in Westminster Abbey, the Bishop of Killaloe preached; the Bishops of Down and Connor, and Nova Scotia, were present. The offertory amounted to 22*l.* 10*s.*

The Festival of the Society was also celebrated on June 19, in St. Paul's Cathedral. The sermon was preached by the Bishop of Bangor. In the evening the Lord Mayor gave the customary entertainment to the Bishops and Clergy at the Mansion House.

A full report of the Meeting at the Mansion House will be found elsewhere.

The Bishop of Capetown has arrived. He brings the sad news of the death of Bishop Mackenzie and Mr. Burrup from fever. But the Zambesi Mission is hopefully planted.

THE
COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

AUGUST, 1862.

THE CENTRAL AFRICAN MISSION.

THE long and anxious expectation of intelligence from the Universities' Mission to South Africa has, at length, been satisfied in a manner that has more than realized the worst fears of the friends of the undertaking. The stunning news of the death of Bishop Mackenzie and Mr. Burrup—one of the most active and zealous Missionaries, who had only recently reached the scene of his proposed labours—was brought to England at the close of last month (June) by the same mail which informed us of the first settlement and early progress of the Mission. The long interruption of the communications has been followed by a most full and particular narrative of all that has taken place since we lost sight of the Mission party on the Shiré, in May, 1861; but the termination of that narrative colours the whole aspect of the history, and has produced a feeling that will not easily be obliterated from the mind or memory of those who are interested in the good success of this great undertaking. But for the closing passage of that brief but eventful history of little more than half a year's experiences in an entirely new field of Mission labour, we should be disposed to regard the experiment as eminently successful, and to view the results already achieved as far more important and satisfactory than could have been anticipated in the time; and it will be our wisdom still not to permit the distress, occasioned by that afflictive dispensation with which God has seen good to chasten the infant Mission, to overshadow with too

dark a cloud the really hopeful prospect of a great work, which is opened in the letters and journals from the Bishop and his associates which have lately come to hand.

It is our purpose to give a succinct and continuous history of the events connected with the establishment of the Mission, partly from the documents which have recently appeared in an *Occasional Paper* put forth by the General Committee; partly from private letters, hitherto unpublished, from the Bishop himself, especially from one relating to the observance of the first anniversary of the Mission following that at Canterbury in 1860.

On the return of the Bishop from the unsuccessful survey of the River Rovuma, in company with Dr. Livingstone, in March, 1861, the whole party proceeded in the *Pioneer*, from Johanna, one of the Comoro Islands, to the Zambesi, on the 19th of April; hoping to arrive at their place of debarkation on the river Shiré, below the Murchison Rapids, in about three weeks from that time. It was more nearly three months before they reached their destination. On May 1 they crossed the bar of the Kongone mouth of the Zambesi, spent a fortnight in working up the Zambesi to the confluence of the Shiré (about 100 miles), and more than seven weeks labouring up the Shiré (about 200 miles more) to Dakanamoya, the village of a friendly chief, Chibisa, well known to Dr. Livingstone, but who unhappily had left this part of the country in the interval between his last visit and the arrival of the Mission party.

The following extracts, from a letter of the Bishop, written during the tedious ascent of the river, will account for the delay, and, at the same time, serve to show his appreciation of Dr. Livingstone's character, with which he had abundant opportunity of becoming familiar, first, in their exploration of the Rovuma, and now in the passage up the Shiré. The letter is dated June 11, 1861.

“ Well, here we are, in the upper of the two marshes, which you may remember, on the Shiré. We have spent more than a fortnight—three weeks, I think—on the last six miles. This vessel draws at least a foot more than she should. She is now about 4 feet 2 inches aft, and 4 feet 6 inches forward; and there are places where it is difficult to find a channel for her, and still more difficult, when the channel is found, to keep her in it. We have now two anchors laid out ahead, and our two capstans have been in use all the morning, hauling in the chain and hawser, and besides we have been hauling on a hawser made fast round on an ant-hill. The grass, you know, is seven, eight, or nine feet high, and the ant-hills rise some feet higher, and are about thirty or forty feet round—this is an excellent hold to get a rope round. The result is, we are now (one o'clock) afloat; but we have burned all our wood, and shall have to send the boat

some two miles ahead to cut a little fuel and bring it down. And all this time we are about eleven miles, as the crow flies, from Chibisa's, where we are to leave the vessel; and if we stick here, we shall have a walk of about thirty miles to that same spot.

We have a good opportunity of seeing Livingstone's character of indomitable perseverance, and yet quiet carrying out of his plans, in our present vexatious delays. He is in command all day long, seldom getting his meals till we are done, so that Kirk may take his place till he has eaten; yet often having a joke with the Makololo on deck, or a good-humoured hit at one of us. I think his milder qualities quite as remarkable as the stronger ones, for which he is more famous.

... Waller has just told me how he was saying to Livingstone yesterday, that though he had much discouragement at present, yet when he got to Lake Nyassa the first sail on it would be a compensation—when Livingstone said, ‘Oh, your Mission coming out is a complete compensation for all the trouble and annoyance I have had in Africa.’ ”

This was written on the 11th of June, ten miles below Chibisa's village or Dakanamoya; but it was not until the 8th of July that the *Pioneer* anchored off this island. Here they were delayed a week, landing stores and providing for their safety, and it was not until the 15th of July that Bishop Mackenzie with a detachment of the Mission party set out under the conduct of Dr. Livingstone to look out for a place for the establishment of their station. They took a direction about north-east from Dakanamoya, towards the Mount Zomba, which lies to the west of the Lake Shirwa, and south-east of the southern extremity of Lake Nyassa. This district is a highland region, bounded on the west by the Shiré, on the south by the Ruco, on the east by Lake Shirwa, on the north by Mount Zomba, and is usually described under the name of the Manganja Highlands, from the native tribe which at present occupies it. On their way up to the village, which Dr. Livingstone had before visited and thought well suited to become a Mission-station, they fell in with a party of slavers, driving their wretched captives, consisting principally of women and children, whom they had either taken in war, or purchased at the rate of from 1*l.* to 2*s.* 6*d.* a head. This first party was under charge of the slave of a Tette man well known to Dr. Livingstone, and numbered eighty-four captives. Their drivers effected their escape, and the liberated slaves were “handed over to the Mission as the beginning of a school.” This was on the 16th of July; on the 19th they arrived at Magomero, where they afterwards resolved to settle. One incident, mentioned in a private letter, is too interesting to be passed over, as showing the impression which was immediately produced by the treatment which the rescued captives received at the hands of their libera-

tora, who of course unloosed their thongs, took off the forked sticks from their necks, and provided them with food from the stores which their captors had abandoned. One of the poor boys, amazed at this unwonted treatment at the hands of the white men, exclaimed, "Why, those men bound us, and beat us, and starved us; and you loose us and tell us to eat! Where do you come from?"

The chief of Magomero, Chigunda by name, invited the Mission party to settle in his village; but Dr. Livingstone with the Bishop proceeded a few miles farther up the country to another and more powerful chief, Chinsunzi, in order to procure more definite information about a marauding tribe—the Ajawa—who were pressing upon the Manganja from the north, burning their villages, enslaving their women and children (after murdering all the adult males), and selling them to the agents of the Portuguese traders. The result was that Dr. Livingstone was brought into collision with the Ajawa, and rescued from the slavers three other gangs of captives, whom he also handed over to the Bishop as the nucleus of his Mission. They then returned to Magomero, where they determined to settle, induced chiefly by the urgent invitation of the chief Chigunda, who informed them that all the Manganja chiefs in front of him had fled because of the Ajawa, but that if the English would stay with him, he would not flee. This was not unnaturally regarded as a providential intimation that they should take up their abode, for a time at least, at this friendly village; and there accordingly they settled with the captives whom Dr. Livingstone had rescued, amounting altogether to about 150.

On the 29th of July Dr. Livingstone took his departure from Magomero, to prosecute his expedition to the Lake Nyassa; leaving, however, the *Pioneer* under charge of Dr. Mellor, the naturalist, Mr. Gedye, and Mr. Hardesty, the engineer, and some of the crew, at Dakanamoya, whose intercourse with the Missionaries during the three months' absence of Dr. Livingstone was a mutual source of refreshment to both parties.

During the month of August the Mission party was engaged in settling themselves in their new quarters and in making good their position against the hostile Ajawa, whose depredations had reached to within a few miles of the Mission-station, and who would, not unnaturally, be exasperated at the check which they had received from these new allies of their old enemies. At the earnest request of the Manganja chiefs another expedition was planned, and led by the Missionaries, which resulted in a repulse of the Ajawa, whose loss amounted to some fifty killed, besides prisoners taken by the Manganja, and their village was destroyed with fire. This took place on

the 14th of August, and from this time the peaceful pursuits of the Missionaries proceeded uninterruptedly until the beginning of October, when they went on a third and more distant expedition against the same tribe.

The nature of those occupations is detailed in a very pleasing letter to the Secretary of the General Committee, printed in their *Occasional Paper* above referred to, which would suffer from abridgment, and is too long to be inserted entire. Some idea may be formed of the ordinary life of the Missionaries from the detailed description given of one day in a letter of the Bishop, narrating the proceedings of the anniversary day of the Farewell Service at Canterbury, on October 1st, 1860.

“Magomero, Oct. 2, 1861.

DEAR ———,—Yesterday you would be thinking of us, as we of you. I suppose you would meet at Cambridge; but I shall hear all about it (not in January but in June next, I hope), so I shall not spend time in such guessing and supposing, but tell you how we spent the day. It was half-past six I think before any of us woke, which is later than usual. Rowley's first words when I saw him were, 'Many happy returns of the day to you, Bishop.' I trust there may be many returns of the day to this Mission, and that those who are here may be found watching, doing their Master's work; but whether I be here or not, I gladly leave to Him who has hitherto guided me. We had as usual our matins at seven; called over the lists of freed men and women, and sent them out to their work. We had agreed that they would enjoy the day more if they did some work to begin with. Soon after breakfast we met for our special service. All were present except Waller, who has been ill for ten days, and was so weak he could not leave his bed; Johnson, whom we left as the one to keep all straight while we were in church; and William, who unfortunately did not know the hour, and was not in the way. We began with the Missionary Litany, at page 217 of the little manual, 'Faith, Duty, and Prayers of a Christian Missionary' (printed at St. Augustine's, and sold by Rivingtons); and after a hymn, continued with the Commemoration Service as used at St. Augustine's, making a few necessary alterations. None of our benefactors I trust are yet departed this life. We included those who had assisted by their labours as well as by their substance. We used the missionary hymn, 'From Greenland's,' instead of the one printed. The Offertory was of course devoted to our own Mission. Rowley was unwell yesterday, and was *only just* able to hear the service, which, together with Waller's illness, made us think of poor Smyttan's absence from Canterbury last year. Waller was taken ill on Monday week. Feverish symptoms, and disordered stomach. Dr. Mellor, of the *Pioneer*, who was with us, had intended to start that day to go to the top of our great hill Chiradzura, and return after two nights, but kindly delayed a day on Waller's account. But on Mellor's return he found Waller worse: and though he is now on the way to mend, he is very weak. After service I went with Scudamore to peg out the ground for our church. We had

arranged to set up the first post on this day. Accordingly, we laid out the site, making a chancel 30×15 to be built first, and a nave 60×25 or 30 to come when we need it. The chancel will be pleasantly shaded from the northern and vertical sun, and if we plant at once we shall soon have shade thrown on the nave. Procter in the meantime was changing the bandages or applying caustic or poultices to the various sore ankles, shins, and heels of our patients. It is fearful the amount of sores which these poor quondam captives suffer from. I spent part of the afternoon in getting the history of one of our boys through William; and just before sunset we planted the church post. We kneeled and prayed for God's blessing on this place and on our work, using again some of the prayers from the St. Augustine manual. We have called the church by the name of the great Missionary Apostle. I forgot to say that after dinner—at which we had a plum pudding, our Sunday luxury—we distributed the flesh of a goat among the people. You will smile at this proof of the almost infinite divisibility of matter. It is a feat which our invaluable cook performs every Sunday, and at which he is quite expert. I told them it was a year since we left home; that we were rejoicing because we were all here in safety; that our friends at home were rejoicing for us, and were hoping that we were beginning to teach them something, and that they were beginning to behave themselves. This of course was through William; and when he had finished, one of the women said, We do not understand; upon which he repeated the whole. I then bade him ask whether they had anything to say in reply, thinking I might get a pretty answer to send to you. They all joined in clapping their hands, showing that they gratefully accepted and appreciated the gift, whatever they thought of the moral remarks. The evening passed much as usual: between tea at six and prayers at eight I read Ellicott on the Galatians, while Procter was reading with Charles. So passed our first anniversary. Like many of our arrangements at present, there was a want of pomp and dignity; but there was earnestness of intention in our praise and sincerity in our prayers, and, need I add, unclouded union and affection one toward another. It has been an eventful year this to us: it is curious to look back and see its several details in the distinctness of memory, and compare this with the vague notion we had when we parted from you all. But I think we have all learned to trust more implicitly still to the wisdom of God, and not to lean on our own understanding.

Yours very truly,

C. F. MACKENZIE."

Well would it be if all the communications received from the Missionaries were of the same complexion as this. Unhappily within a fortnight of that date the Missionaries were again engaged in an expedition against the Ajawa, at a greater distance than before from their station, in the direction of Mount Zomba. The Manganja chiefs had been constantly urging the Bishop to resume hostilities, by representing the ravages which the Ajawa were making among their tribe; but they had been convicted of falsehood in their representations,

having invented these tales simply to induce the Missionaries to go and fight. On this occasion, however, the Bishop had sent Mr. Scudamore, in company with Dr. Mellor, to ascertain the truth of the representations which had been made afresh by the Manganja, and when their story had been confirmed by the evidence of smouldering villages and ravaged gardens, the Bishop resolved to put himself again at the head of the Manganja. This time they did not come into actual conflict with the Ajawa, for the village was deserted by the males; the women and children were taken captive to the number of 400, and the village set on fire. It was the Bishop's desire that the women and children should be allowed to go free, but they said they would rather be with the English. The result was the addition of forty-eight, chiefly old women and children, to the number of their dependants at Magomero; the large residue of the captives remained in the hands of the Manganja as slaves, and well may the Bishop express himself as "doubting whether on the whole we had done much good by our fighting, as we had been the means of 400 women and children being severed from their relations, of whom only fifty ultimately would be free."

And here it becomes necessary to express our deliberate opinion, that while nothing could more clearly prove the impolicy of the course pursued than this honest avowal of Bishop Mackenzie, no amount of success could have justified the measure. We should esteem it a very great misfortune should the Church at home give any sanction whatever to the proceedings which we have detailed. Whatever allowances may be made for the Bishop and his Clergy, placed as they found themselves in circumstances so entirely novel, and having before their eyes the horrors of that hateful traffic which they confronted immediately on reaching their destination, it is the plain duty of all who are interested in the good success of this Mission to do their utmost to prevent a recurrence of such a lamentable error, calculated as it is to convey to the natives altogether a false notion of the purpose and design of this Christian Mission, and of the character of the Missionaries: questionable even as a matter of worldly policy—as the result proved even to the Bishop himself—but condemned in the plainest language by the universal testimony of Christendom, which would never tolerate the idea of the Clergy becoming arbiters of blood in any quarrel however lawful. It is vain to plead the emergency of the case, and to pretend that we at home are not competent judges of the question. It is precisely because we are removed from the scene of action—because, therefore, our passions are not inflamed by the frightful scenes of human suffering which the Missionaries have con-

stantly before their eyes—because we are not subject to the urgent appeals of the oppressed Manganja—who, however, are allowed to be scarcely less savage and brutal than their oppressors—it is precisely for these reasons that we are better qualified to pronounce a judicial decision upon such a question as this. Neither does it avail anything to plead that Bishop Mackenzie had previously declared himself strongly opposed even to defensive warfare—as has been urged in excuse for his offensive operations against the Ajawa. This only proves that under very strong provocation it may be, and under the influence of a possibly righteous indignation he yielded to a temptation and adopted a course of action which his own calm and deliberate judgment condemned. By all means let us adopt as charitable a judgment as we can of one who is already beyond the reach of human praise or blame ; but let us not hesitate to declare as distinctly as we can that the policy which led to these conflicts with the Ajawa is not the policy on which the Mission to Central Africa can be henceforth conducted, and that, in the judgment of the Church at home, the crosier and the rifle are incompatible instruments in the hands of a Christian Bishop, the Gospel and the sword irreconcilable forces for the evangelization of the heathen.

Unhappily these acts of aggressive warfare do not fill the darkest page of these missionary—we had well nigh written military—records.

On the 8th of November Dr. Livingstone and his party returned from the Lake Nyassa, to the mooring-place of the *Pioneer*, and the Bishop had an interview with him at Dakanamoya. On the 15th the *Pioneer* started for sea, it having been arranged between the Bishop and Dr. Livingstone that they should meet again at the confluence of the Ruo and Shiré—about 100 miles, that is, below Chibisa's village—on the 1st of January, when Dr. Livingstone would deliver up to the Bishop's charge Miss Mackenzie and Mrs. Burrup, the wife of one of the Missionaries, whom he had kindly undertaken to escort up from the sea in the *Pioneer* to that rendezvous.

The Bishop returned to Magomero on the 19th of November, and resumed his duties ; on the 2d of December he sent out two of the party, well attended, to explore a road to the confluence of the Ruo and Shiré. This expedition, which was undertaken in opposition to the advice of Dr. Livingstone, led to most disastrous consequences. The cupidity of the natives of a village about eighty miles from the Mission-station, the chief of which was named Manasomba, was excited by the display of the cash (i.e. the calico) in possession of the Missionaries ; a plot was formed to rob them of it, the party became scattered, and Messrs. Procter and Scudamore barely escaped with their lives.

The Bishop resolved to punish the outrage, and left home for this purpose on the 23d of December. On arriving at Manasomba's village, he found it deserted and burnt it ; returned to the Mission-station, and started immediately with Mr. Burrup for the appointed rendezvous, which he did not reach until eleven days after the time appointed.

Meanwhile Dr. Livingstone's progress down the Shiré had been long delayed. Only one day below the anchorage of the *Pioneer*, a sudden fall of the river kept him stationary over six weeks ; so that he could not reach the mouth of the Ruo, on his way down to the sea, until near the day appointed for his meeting the Bishop on his way up. He therefore waited a mile above the confluence of the Ruo and Shiré, until the 1st of January, hoping to see the Bishop on his way down ; but as he had not arrived by the time appointed, Dr. Livingstone pursued his way to the sea, and met H.M.S. *Gorgon*, with Miss Mackenzie and Mrs. Burrup on board, on the 31st of January, the very day on which Bishop Mackenzie died, after an illness of ten days, on the island of Malo, at the confluence of the Shiré and the Ruo, where he had arrived with Mr. Burrup on the 11th of that month.

On their way down from Chibisa's village in a native canoe, the boat was capsized, and owing to the darkness of the night they had not been able to recover the bundle which contained all their medicines. This disaster was the proximate cause of the death both of the Bishop and of Mr. Burrup. Only a fortnight before his death, four days before the attack of fever which deprived him of his reason, and ultimately of his life, the Bishop writes : "I am myself, thank God, in almost perfect health, and only regret, on my own account, the little packet of drugs, inasmuch as I shall probably have a touch of fever soon, for want of quinine." Mr. Burrup had not been well since his soaking in the river, and was already in need of medicine : but he survived the Bishop, and having performed the last offices of the Church over him, returned with great difficulty, owing to his extreme debility, to the Mission-station, which he reached on the 14th of February, where he lingered until the 22d, and then died.

We have purposely hurried over the distressing circumstances attending the last illness of the Bishop, and the sad journey homeward of Mr. Burrup, the full particulars of which will be found in the letter of Mr. Procter (now acting as temporary head of the Mission), printed in the *Occasional Paper*, and we have left ourselves no space to comment on these disastrous events in their connexion with the important questions of the stability of the Mission, and the appointment of a successor to Bishop Mackenzie. We shall probably have

something to say on both these subjects in the next number of the *Colonial Church Chronicle*. But we may so far anticipate the result of the discussion as to express our satisfaction at the course pursued by the General Committee, who are using their utmost efforts to fill up the ranks of the small band of Missionaries in Manganja Land, aided by the counsel and experience of the excellent Metropolitan of Capetown. We conclude, for the present, in the brave and hopeful words of Dr. Livingstone to the Secretary of the General Committee: "I have no suspicion that, after the first stunning effect of our heavy tidings has passed over, you will feel disposed to draw back. The names on the list of the committee even are a pledge that you will not shrink from the work of planting the Gospel, and uprooting slavery, in Central Africa."

THE TRUTH CONCERNING THE PERSECUTION AND EXTINCTION OF CHRISTIANITY IN JAPAN.

(Continued from page 258.)

"CERTAIN of the nobles, friends of the Portuguese, prayed the Emperor to ascertain the truth before he proceeded to the last extremities against a whole nation, and against his own subjects. He was inexorable, and gave secret orders to commissioners to go into all the provinces of the empire, and exterminate the Portuguese and the native Christians themselves. As the Christians had secret partisans at court and elsewhere, they received information from all parts of this cruel resolve, but they had none among their friends more faithful and zealous than the two young nobles of Ximo, Francis and Charles. The Christians gathered about them to take measures for their common preservation, and after having in vain endeavoured to clear themselves from so black a calumny, they resolved to stand upon their defence, and to die to a man, in order to maintain their religion and their innocence against those who were about to attack them. These two noble-men placed themselves at the head of the Christian army. The elder had seen service, and well understood the art of war: the younger exhorted the others to defend themselves bravely, by showing them that, after the example of the Maccabees, they had no other hope but in the God of hosts and in their own courage. All stirred up themselves to so legitimate a defence, and laboured incessantly to provide themselves with arms and munitions for a vigorous resistance.

The Imperial Commissioners having advice of the muster of the Christians in the island of Ximo, informed the Emperor of it, without sending word of their number and designs.

The Jesuits and Augustinians told me at Goa that the Christian army was then composed of more than 40,000 men.

The Emperor, not aware that it was so numerous, at first only sent against them some 25,000 or 30,000 men, commanded by the younger of the two lords of Ximo, who were in his service ; but these troops were no sooner on their march than he levied fresh forces, and sent another army of 40,000 infantry under command of the noble to whom the President had first shown the forged letter.

The Christians being informed that these two great armies were coming to fall upon them, prepared to receive them, and selected an advantageous position to entrench themselves ; they placed all the aged, the women, and the children in a place inaccessible from the rear, and open towards the camp, so that none would be occupied with protecting them. The first army soon came in sight of the Christians, whose camp was so situated that only part of it could be seen by the Imperialists. They came into the engagement in excellent order, and when the two chiefs had exhorted them to defend themselves valiantly, the younger said that he wished to send to his brother in command of the Imperial army to ask for peace, and to pray him even to intercede for them with the Emperor, assuring him that he was prepared to go and throw himself at his feet to vindicate his innocence ; that the Christian religion expressly forbade subjects to rebel against their rightful prince ; and that the conspiracy of which they were accused had not the slightest foundation in fact. He wrote him a letter in these terms in the name of the whole army, with protestations of their readiness to lay down arms if the Emperor would but condescend to hear them. One of the principal chiefs offered himself to carry this letter to the general of the idolaters, who refused to receive it. The messenger who had brought it was by his orders fastened to a cross in sight of the Christians, and at the same moment the Imperialists charged with impetuosity.

The engagement lasted nearly three hours with almost equal fortune, the chief of the Imperialists everywhere seeking his brothers, and they everywhere avoiding him, in order not to come to a single combat with him. They both gave that day proofs of extraordinary valour. The Christians, instigated by their example, seeing that their safety consisted in victory, and that they had no hope whatever of pardon, fought with so much courage that the Imperialists were forced to yield. Their general was killed at his post ; a panic seized them ; the Christians, who had extended their line to the right and left, surrounded the enemy, and almost the whole army of idolaters was cut to pieces and pursued to the seashore, where some saved themselves in ships,

and went to carry intelligence of their defeat to the second army, which was advancing by forced marches to join the first.

This victory was followed by the conversion of many idolaters ; and the Christians, having returned thanks to God, by continual prayers in their camp for three days, prepared for a second battle ; nothing doubting that the other army would come to attack them while they were still weary and enfeebled from the first engagement : but this general, more prudent than the former, satisfied himself with entrenching his army in a position which the Christians could not force, and wrote to court the particulars of the defeat of the first army, on which he waited for the Emperor's orders.

Meanwhile the Christian army increased day by day, partly by the accession of converts to the faith, partly by native Christians, who joined it from all parts, so that in a short time it was 50,000 men strong. The Emperor, who wished to stifle this revolt in its birth, sent orders for new levies throughout all his dominions. The partisans of the Dutch President embittered the Prince against the Christians more and more daily, and prevented the other courtiers from opening his eyes to the injustice of this persecution. The defeat of his army had thrown him into a kind of fury, and notwithstanding all that the two chiefs of the Christian army could do, through their friends, to obtain their pardon and clear themselves of the calumnies contained in the forged letter, they could not obtain a hearing.

The Emperor assembled his Council, where the wisest counsellors recommended to receive the submission of the Christians, who offered to lay down their arms, and to grant them a general amnesty with the free exercise of their religion. But the cabal of the President carried him away from this reasonable counsel, and the Emperor, irritated by the lies invented by these men, adopted the worst policy. The resolution of the Council was to raise a great army as speedily as possible, and to unite it with the other so as to overwhelm the Christians, by numbers, at one blow. The Daïry, who is consulted on important affairs of state, approved of this resolution. All the nobles of the country, who are obliged to furnish troops to the Emperor, vied with one another to bring them to the rendezvous, which was fixed at the quarters occupied by the second army. When these armies were combined, they amounted together to 150,000 men. The brother of the general who had been killed in the first battle was second in command to the Emperor, who places himself at the head of the whole army.

Before marching against the enemy, he caused it to be proclaimed in the camp that no quarter should be given to any Christians, except

the two generals, whom he wished to put to death by torture ; and that those who retired from the engagement before they had exterminated all the rebels should be slain—they and their relatives, by the most cruel kind of death imaginable ; but, on the contrary, that he would recompense with large rewards those who brought him one or more heads of Christians, in proportion to the number which they brought him. Copies of this cruel edict were thrown into many parts of the Christian camp, and served only to incite them still more against the idolaters, seeing that they had no longer any hope of pardon. The younger of their chiefs offered to go and throw himself at the feet of the Emperor to implore his clemency in the name of the whole army, saying that he should count himself happy to suffer martyrdom in order to prove their innocence, but all cried out that they would never suffer him to go. All that he could obtain was to write another letter, full of submission, respect, and repentance for the last engagement, saying they were ready to surrender their arms if the Emperor would grant them an amnesty, and the free exercise of their religion, and offering, on the peril of their lives, to demonstrate the falsehood of all the charges brought against them.

This letter was brought by an idolater to a noble who secretly favoured the Christians. The Emperor tore it to pieces unread, and declared that he would never return to his court until all the rebels were exterminated. The Christian army being informed of this resolution of the Emperor, thought only how to defend themselves to the uttermost. The position which they occupied was advantageous for their small number ; but the Imperialists were three to one, and all the idolaters of the country who had before favoured the Christians declared themselves their enemies as soon as they saw the Imperial forces, which now took up their position in presence of the Christian army. Some sharp skirmishing ensued, in the course of which the chiefs of the Christian army occupied all the posts which might prevent them from being surrounded by the enemy. Having offered up their prayers, they incited one another to a vigorous defence, persuaded that God would protect them, as on the former occasion, or that at least they would die with arms in their hands for the defence of their faith, and so would merit the crown of martyrdom. The first skirmishes led to a general engagement, in which the Christians first routed the idolaters, the youngest of their chiefs pressing upon them with great vigour. He was distinguished that day by his dress, but much more by his valour ; the earth was covered with the slain, the idolaters were seized with terror, all wavered, all fled before him ; but forgetting what his brother had so earnestly recommended, he

advanced too far from the main body of the army, was surrounded, wounded, borne to the earth by the numbers of the enemy, and carried in this state to the Emperor. His elder brother, more practised in war, sent support to those who had followed his brother, and recalled them. He maintained until night the advantage he had gained over the Imperialists, who continued to send up fresh troops to supply the place of those who had been cut in pieces by the Christians.

On the first day, victory declared itself openly for the Christians ; but the glory that they acquired cost them dear, because the presence of the Emperor, and the edict which he had published, prevented quarter being given on either side. The carnage was great, and the Christian army was much weakened by it. Notwithstanding, the engagement was renewed on the morrow, at sunrise, and the second day was as glorious, but still more bloody than the first.

After such fatigues, and so many wounds, the Christians, who were still capable of fighting, failed not to take the field at break of day. The Emperor, enraged at such an obstinate resistance, directed the attack to be made simultaneously on many points. The general of the Christian army went from rank to rank, supporting those who were wavering ; encouraging the soldiers by word and example ; but at length, having received many wounds, he was overwhelmed by a crowd of the enemy, who threw themselves together upon him. His army lost him from their view, and, having no longer any one to command them, it was no longer a battle, but a massacre ; they ran as though infatuated upon the idolaters, and so were slain. Their camp was forced, and the old men, women, and children, even the wounded, who had been brought there on the preceding days, were all put to the sword, with the exception of some Christians of the country, who hid themselves in the mountains.

Such was the deplorable end of the Christians, or (so to say), of Christianity in Japan, brought about by the Dutch President, through his intrigues and calumnies. It is ascertained, by three careful investigations of the subject, that more than 60,000 Christians died either in battle or by torture. The youngest of their chiefs suffered a most cruel martyrdom for seven days ; and notwithstanding the offers made him by the Emperor, in consideration of his brother's services and his own courage, he would never renounce the faith of Jesus Christ. His elder brother was found among the slain. After this, a kind of inquisition was made throughout the whole empire, which lasted many years, and those who persevered in the faith were condemned to torments so frightful, that the account given of them by Varen, a Dutch historian, not liable to suspicion in this matter, cannot be read without horror.

In sixteen years, from 1613 to 1629, the Christians had so multiplied in Japan, that they numbered more than 400,000 ; in 1649, the same writer says, that they who had come from Japan to Amsterdam in the Company's ships, declared that Christianity was entirely extinct in Japan.

In the midst of this cruel persecution, the Dutch maintained themselves there, and when they were obliged to sign the formulary of faith, which was renewed from year to year, they signed that they were *Hollanders*, without declaring that they were Christians ; and by virtue of presents made to the Inquisitors, they prevented any further inquiries.

Being at Ogly (Hoogly), which is at present only a large town on the largest branch of the Ganges, I met a Dutch merchant, who had been long in the service of the Company in Japan, and had made many voyages to that country. He put in with two vessels loaded with bars of silver and brass, which he had taken in exchange for the silks which the Dutch bought in Bengal. This merchant knew that I was there, and came to ask me to render him some service in his mercantile transactions. I found him an honest man, very well informed in the affairs of Japan, but especially in what related to the last persecution of the Christians. We formed a friendship, and often conversed together, and I very frequently invited him to partake of the hospitality of my house. In our interviews, he gave me many particulars of the establishment of the Dutch in Japan, and of the extraordinary profits which they derive from this trade. By degrees, according to my custom, I wished to draw out from him who was the author of this terrible massacre. He informed me of all the circumstances which I have written, and of others which I have forgotten, or omitted as not bearing on my subject, or as having been written by others. He had received his information from the Christians of the country, who had escaped from the battle, and from many of the idolatrous merchants, whose memory of the events was quite fresh. The ingenuous manner of his recital, added to what I knew of the facts from other quarters, does not permit me to doubt the truth of his narrative ; for sometimes he could not control his tears, nor refrain from interrupting his discourse with sighs, invoking imprecations on the President, saying that he wondered that God had allowed this monster to remain on earth, or that the Dutch Company had retained him so long in their service.

But God had reserved His chastisement for him. This wicked man, dragging after him, so to speak, the remorse of his crimes, and bringing a curse and misfortune into all that he undertook, was to perish miserably, in sight of the port of Lisbon, without any storm. All the

other passengers and crew were saved ; he had returned to the vessel to secure a casket of jewels ; the ship foundered, and the Portuguese had the gratification of seeing the man who had so cruelly occasioned their massacre in Japan, swallowed up by the sea. As soon as the intelligence of his shipwreck reached the city, all the bells were rung, in testimony of the public rejoicing at his death."

With this strange Nemesis on this miserable man, we interrupt the narrative for the present, or rather conclude it, so far as relates to the special subject of these papers. We shall, however, have occasion to return to the pages of the worthy Baron d'Aubonne—the aristocratic title of the pearl-merchant, Jean-Baptiste Tavernier—in tracing the subsequent history of Christianity in Japan, as we propose doing in a concluding paper, with a view to correct a very garbled and meagre version of a most interesting story, which appears in the pages of Bishop Smith.

A few reflections on the narrative, which has been here reproduced, may not be out of place in concluding this paper.

And first, it will be seen that the wicked calumny which was first propagated by the President of the Dutch factory, from the basest of all motives—the desire, *i.e.* to gain a mercantile advantage over the Portuguese—is exploded, on the unexceptionable testimony of Tavernier's informant. Yet this slanderous libel is actually repeated by the Bishop of Victoria, in his recent book on Japan. "Political intrigues," he says, "have been added also to other charges. Two letters were discovered by the Dutch, who turned informers, and accused their rivals of conspiring against the Imperial throne. The contents revealed the existence of a wide combination among the native Roman Catholic party" (p. 199). Was Bishop Smith aware of the decisive *Protestant* and *Dutch* evidence, adduced by Tavernier, that those letters were forgeries ? If so, how could he suppress it ? If not, how was he competent to write on the subject ?

The passage which we have cited from Bishop Smith, suggests another remark : why are these Missions and the converts perpetually spoken of as Roman Catholic ? Why must the miserable controversial name be substituted for the broader and more noble one, when the whole question is between Pagan and Christian, except to excite a prejudice against the Missionaries and their native converts ? Sad indeed it is to find this narrow sectarian spirit manifesting itself in one whom we had wished to regard as a truly Evangelical Bishop ; and how, it may be asked, can we expect God's blessing on our own puny missionary efforts, while we thus depreciate and misrepresent the labours more abundant, and the stripes above measure, of other Christian communities ?

But these pages are further disfigured by a miserable attempt to

palliate the atrocious guilt of those Dutch mammon-worshippers, who brought about for filthy lucre's sake, this frightful calamity, which is perhaps unparalleled in the Church, for the dishonour which it reflects on the common faith of all Christians, as well as for its results upon the many millions of that heathen country, where the barrier which has existed against the entrance of Christianity for the two last centuries, is not yet removed, notwithstanding that the treaties of commerce, lately concluded between the Japanese and the Christian nations of Europe and America, have professed to guarantee religious toleration in those islands.

How a Christian Bishop can record the fact that, "the assistance of the Dutch enabled the Japanese Government to reduce the Christians by force of arms, and to extirpate the hated religion from the soil;" that "the Christian army was cannonaded by Dutch artillery, and compelled to surrender at discretion" (p. 194), and that in consequence, "executions of native Christians caused the land to overflow with torrents of martyred blood" (we thank him for the epithet, though it is immediately qualified by a cruel sneer, which we do not care to repeat), how he can record all this, and then proceed to palliate such atrocity, aggravated by virtual apostacy, passes our comprehension.

No one pretends that the Missionaries or their converts were free from human imperfections. But how utterly insignificant are the blots which we may detect in this narrative of their proceedings (which after all, be it remembered, is *ex parte* against them), in comparison with those which have disfigured other Missions. If they did set too high a value on their commodious College, granted to them by the grateful father of the disciple whom they had rescued from death,—who could have apprehended that this too-fond attachment to an earthly possession would have led to such disastrous results? And if we are disposed to question the propriety of their taking up arms in self-defence, to avert, if it might be, the extermination of their faith, yet it must be granted that the lawfulness of defensive warfare under such circumstances is not so clearly condemned as to admit of no palliation. The recent intelligence from the Universities' Mission to South Central Africa, opens up this whole question in a manner which at least bespeaks a charitable judgment for the persecuted Christians of Japan: the results of whose heroic opposition to their idolatrous Emperor, we are fain to admit, offers no encouragement to the policy which they thought it their duty to adopt. There can be no question that their stubborn and obstinate armed resistance confirmed the suspicions awakened by the calumnies of the Dutch, and led to severer measures of repression than would have been otherwise adopted.

Correspondence, Documents, &c.

APPEAL FOR AID IN BEHALF OF MISSIONS IN THE
NEW DIOCESE OF ONTARIO.

WE lay before our readers most readily the following letter from the Archdeacon of Ottawa:—

“ Dear Sir,—With your kind permission, I desire to avail myself of your useful and widely-known Journal, to address a few words to our Christian brethren in England, concerning the newly-constituted Diocese of Ontario, and in furtherance of the appeal which our Bishop is now making on behalf of its missionary work. Having laboured for thirty years as a minister of the Gospel within the bounds of what now constitutes the Diocese of Ontario, I may be supposed to possess some knowledge of the subject; and regarding my lot as cast therein for life, I feel a very deep interest in its spiritual growth and prosperity.

The Diocese of Ontario comprises the most eastern portion of what was formerly called Upper Canada, but which is now more familiarly known as Canada West. It was severed from the Diocese of Toronto, and regularly organised as a new See, by the consecration of its first Bishop, the Right Rev. J. Travers Lewis, D.D., on the 25th of March last. It is bounded on the east by Lower Canada, on the north by the river Ottawa, on the south by the St. Lawrence, and on the west by the river Trent and a line stretching thence to the Ottawa. In length it is about 200 miles; and being of a triangular shape, its breadth varies from 50 to 250 miles. It comprises 15 counties, and 150 surveyed townships, most of which contain 100 square miles. Besides these, there is an extensive tract of country in the north-west of the Diocese not yet surveyed, but which is being partially settled by squatters, and filled, during the winter season, with lumbermen, where a travelling Missionary might be usefully employed. The population of the Diocese, according to the census of 1861, numbered 371,541, of whom 81,000 were returned as members of the United Church of England and Ireland. To minister to this population, scattered over such an extensive area, we have only 50 clergymen, where there is at present ample employment for 70; and as the country is, year by year, becoming more settled, and the members of the Church more numerous, the numbers of the clergy will require to be proportionately increased. The establishment of the city of Ottawa as the seat of Government will naturally cause the tide of emigration to flow up the course of the river Ottawa, into the newly-surveyed portions of our Diocese, thus materially increasing our numbers, and at the same time increasing our responsibility to minister to them ‘the Gospel of the grace of God.’ It may serve to illustrate the rapid growth of the Church in Canada, to refer to the changes which have occurred there during the ministerial lifetime of one individual, the present vigorous-minded, devoted, and venerated Prelate, the Lord Bishop of Toronto. When that venerable man of God was ordained, in 1803, there was but one Bishop, with seven clergymen, and a small body of laymen, in the whole of Canada, which then constituted the single Diocese of

Quebec. It now comprises the five Sees of Quebec, Montreal, Ontario, Toronto, and Huron, with 364 clergymen, and 375,000 members of our Church. In Upper Canada, where the youthful Deacon saw but four clergymen, and a small but devoted band of laymen in 1803, the aged Prelate, now in his eighty-fifth year, beholds three Bishops, 246 clergymen, and, according to the census of 1861, a Church population of 311,565. Beholding this wonderful increase, effected by God's great blessing within one ministerial lifetime, well may that venerable servant of Christ exclaim with astonishment, 'What has God wrought!' Much of this growth and prosperity is due, under God, to the fostering care of the venerable *Society for the Propagation of the Gospel in Foreign Parts*, which, during the earlier period of our history, was truly a nursing mother unto the Church, struggling into life. A debt of gratitude is also due to that kindred institution, the venerable *Society for Promoting Christian Knowledge*, which aided us by liberal grants of books and assistance towards building our churches. The praise of these two most useful and charitable Societies is in all the Colonial Churches of the British empire, and the infant Diocese of Ontario will be greatly cheered and encouraged, and its Bishop's hands will be greatly strengthened, by the liberal aid promised by these benevolent Societies to forward our Missionary operations within the Diocese. But, timely and invaluable as this assistance will prove in extending the ministrations of the Church into the interior of the land, still more is required, in order to meet our urgent necessities. We have whole counties, as large as any in England, with not a single clergyman resident within their bounds. Cases of extreme spiritual destitution are to be met with in every direction. From every quarter is heard the Macedonian cry, 'Come over and help us.' From personal experience and an intimate knowledge of the country, acquired during thirty years of ministerial labours there, I can truly testify that the harvest indeed is great, but the labourers are few—very few, indeed, compared with the extent of the field. My own isolated position there may serve to illustrate and confirm the truth of the statement. My nearest clerical neighbour in any direction lives 14 miles to the *west* of me; the nearest towards the north is 55 miles distant; the nearest to the east is in the Diocese of Montreal, upwards of 30 miles distant; and the nearest to the south is somewhere in the United States, but where, and how far distant, I know not. Now, my position is only the counterpart of many. Some, indeed, are still more isolated. On the eve of my departure from my Canadian home, two of the clergy of my Arch-deaconry wrote to me in most earnest and desponding language on the deplorably destitute condition of the country around them. Thus, one writes: 'Above me there is a triangular-shaped tract, the base resting on my Mission; the north side, formed by the river Ottawa, being about 50 miles long; the south side about 80. It comprises 31 townships, some only recently surveyed. The permanent population is about 15,000, swelled, during the winter months, by the addition of 4,000 or 5,000 lumbermen. The whole country is a Babel of doctrines; the war and din of sects is incessant; the whole region is totally destitute of the ministrations of the Church. The Board of Missions was lately petitioned by the Church residents for a clergyman; but the Board had no funds, and, I

believe, no one to send. The Church, in fact, follows her people here at a distance of a hundred miles behind—rather too respectful a distance. They call to her, but she cannot go faster—she is too weak. On the Opeonga road, recently opened by the Government for free settlements, there were 45 Church families twelve months ago. Not one of these ever see a clergyman. Some of them have expressed to me their readiness to deny themselves for the support of one, if sent among them. Children are born, and die unbaptized. To all intents and purposes, this Colony is cut off from any Christianizing influences; and yet, strange to say, our people, in such extreme circumstances of destitution, frequently retain and cherish a most extraordinary attachment for their Church. Isolation seems, in virtue, as it were, of a beneficent compensatory law, to minister to the increase of this sentiment. I have travelled more than once through the county of Renfrew, and been in the adjacent parts, for the purpose of baptizing, aiding the cause of Missions, &c. The impressions produced on my mind by these visits were singularly compounded of the very pleasurable and the very painful. A few examples will explain. A mother, for instance, has heard of my intended visit; she anxiously watches and patiently waits. Sectarian preachers daily pass, and she lets them; she rushes out, and stops me. Her hut is swept and garnished; it assumes a holiday look—so does she, so do her children, and so does everything around. Her welcome warm and respectful, and pleasingly familiar. She arranges, semicircularly, seven or eight children, homely but cleanly attired, for baptism. It is administered in the midst of an atmosphere of holiness and reverence, which irradiates every countenance, and leaves an ineffaceable impression on the memory of the administrator. This poor woman had not seen a clergyman for more than twenty years!

‘Through a rocky and intricate pass, I penetrated to a full-grown family, many in number—*all*, except the parents, unbaptized. These, with a few others, were periodically visited for instruction in the Christian doctrine, and, after a suitable progress, voluntarily presented themselves before a large congregation for holy baptism. The number was fourteen, half of them marriageable, and one a father.

‘Again, further on, a father has grown grey, and his family grown up around him, without his once seeing the face of a minister of the Church. For more than *thirty years* he lives in the midst of dissent, and prefers to incur the charge of bigotry, rather than to be lured by their noisy professions. He waits in faith that the Church will come to him before he dies. On such occasions, the numbers which gather round the clergyman, to listen to the word of life, to hear again the once familiar language of the Prayer-Book, to rejoice in the sight of the surplice, and to hear the voice of the Church, are truly astonishing. Their “joy and gladness” are exhilarating to behold; but the emotion is much damped by the thought, that the visit is but a fleeting ray of light, which leaves the “darkness darker still.”’

As a specimen of what some Canadian clergymen have to undergo, in the discharge of their sacred but laborious duties, the same clergyman writes to me thus: ‘I have always had four stations, one 25 miles from home. Fifty miles is no uncommon distance for me to travel on a Sunday.

I leave home at 7 A.M.; travel 12 miles; stop for Sunday-school and Divine service; rush off, dinnerless, 13 miles further, generally on horseback in summer, the thermometer, perhaps, 120° in the sun; the roads so bad, as to necessitate caution, and oftentimes to dispirit the horse; yet I have to travel against time. I frequently dine on horseback, going at the rate of eight or ten miles an hour. After Evening Service, I return home (if no sick visits detain me), where I arrive generally at 11 P.M. . . . The country of which I have spoken above, including my own Mission, would give constant and laborious employment to at least twenty clergymen, and yet it has but two.'

The other clergyman to whom I have referred, writes in a similar strain: 'The whole of this section of country is *one vast want*—a waste of not less than 900 square miles, over which the foot of a Church Missionary rarely wanders, and in which "the form of sound words," as heralded by the Church, is seldom if ever heard. With justice might this waste be extended from "The Nation" to the western extremity of the Diocese of Montreal, inasmuch as the flourishing Mission of Hawkesbury is the only one (at least inland from the St. Lawrence) in which the Church has been able to enter upon her work. I say *able*, for she has lacked the means wherewith to answer the cry of want; and thus are we, even at this hour, presented with the melancholy spectacle of a tract of country of no less than 2,000 square miles, peopled in many places most thickly by sons and daughters of the Church, and in every part having the strongest claims upon our sympathy, left destitute of that "Bread of Life" which the Church was commissioned to dispense "to every creature." In the immediate vicinity of my own Mission, which of itself covers an area of 250 square miles, the call for missionary labour is most urgent. The people feel that they and their children are perishing—are sinking deeper and deeper into habits of ungodliness and sin. The more sober-minded, forsaken by the Church, give themselves up, reluctantly indeed, to every "ism" which may accidentally stray amongst them. Eager for religious instruction, they take to its semblance, where the reality is not to be had; yet often will they, at almost every hazard, keep their children from baptism for years, hoping even against hope, that some clergyman may, in God's good time, visit them. I myself have thus baptized from many of the surrounding townships, and on every occasion the most piteous appeals were made for the ministrations of the Church.

'Cumberland, the extreme of this large Mission, contains no less than 65 Church families. Their numbers and love for the Church are daily increasing. They would do anything in their power, make any sacrifice, to get a resident clergyman; but, alas! we are too poor to grant their request. *One hundred square miles* ready for a clergyman!' In similar language does this clergyman refer to several other townships, concluding his remarks on each with the saddening cry, 'Another hundred square miles, and no clergyman!' He then describes another tract, including seven or eight hundred square miles, ending once more with the same bitter wail, 'and no clergyman!'

I have only given *extracts* from these letters, which are filled with similar distressing details—details which loudly invoke the sympathy of a

generous Christian people, blessed with ample means to ameliorate this pitiable condition of things. We most earnestly appeal, then, to our Christian brethren in the mother country to aid us in our efforts to relieve this spiritual destitution. Our Bishop has issued a brief but stirring appeal on behalf of the Missionary wants of his new Diocese, and some kind friends have already responded to it in a liberal spirit. May God bless them for their generous sympathy, and may He who has the hearts of all men in His holy keeping be graciously pleased to cause many 'to go and do likewise.'

In thus appealing to our Christian brethren, we wish it to be distinctly understood, that the Churchmen in the Diocese of Ontario do not ask aid from abroad before they have put their own shoulders to the wheel. We have parochial subscriptions, and at least two sermons and special collections in all our churches, on behalf of our Missions, every year. Last year, we completed the great effort to raise 10,000*l.* for the endowment of our Episcopate; and we are now endeavouring to raise amongst ourselves 2,000*l.* more, to build a See-house, in order that our Bishop, whose income is only 750*l.* per annum, may not have to rent a house. It must also be borne in mind, that every parish has to aid in supporting its own clergyman, as well as to minister to their still more destitute brethren, as we have no State endowment, no church-rates, and no tithes. We are aware that there are very many appeals, just now, to the liberality of British Christians, and we are also well aware that there are many good and pious philanthropists with whom our appeal would have more weight, if it were made on behalf of the Negro or the Hindoo—and God forbid that we should even seem to interfere with their claims upon the sympathies of Christians; but we do feel, at the same time (it may be, indeed, selfishly), that our own fellow-countrymen—members, moreover, of the same household of faith—are entitled to at least equal consideration in their deep distress, and they have not forfeited their claims upon the compassion of their more favoured brethren at home, by emigrating to a colony of the British empire: and it is on behalf of such chiefly that our appeal is made: for it is of this class, emigrants and the children of emigrants, from the British Isles, that our land is mainly peopled. Commending, then, our appeal to the favourable consideration of a benevolent people, and with humble prayer that, by God's grace, it may not be made in vain,

I remain, your obedient Servant,

H. PATTON, D.C.L.

Archdeacon of Ottawa, Diocese of Ontario.

Donations to the 'Ontario Mission Fund' will be thankfully received and acknowledged at the Office of the *Society for the Propagation of the Gospel*, 79, Pall Mall."

A CHURCH ON THE GOLD COAST, WEST AFRICA.

AN advertisement appeared in the *Colonial Church Chronicle* of July last year, stating the circumstances under which contributions were requested from home towards erecting a new church on the Gold Coast. We regret that this met with no response. The following is part of a private letter from the Clergyman who made the appeal; and we shall be

happy to take charge of any sums which may be forwarded for this church to the care of our publishers:—

. “ My present object in writing is to state that on coming back to this place, I find very little has been done to the church since I left it; in fact nothing except roofing, which, as the workmen were withdrawn without the *ridge caps* or *sides* being put on, is now open to the injurious effects of the heavy rains prevalent at this season. The men employed on the building have been sent to other parts of the settlement for repairing forts, &c., and nothing more can be done to the church until the arrival of an engineer (shortly expected), and a further supply of funds to the amount of from 200*l.* to 300*l.* But *where* to obtain this aid is the difficult question.

As you are aware, an advertisement was inserted in the *Times* for aid (to which the editor kindly called attention afterwards by a special paragraph), and it appeared also in the *Colonial Church Chronicle*; but in neither case with any success whatever. Since then, a renewed appeal has been made here on the spot, which was liberally answered by such as were able to contribute; so that further local co-operation is out of the question. I have requested the Bishop of Sierra Leone to bring the matter again before the *Christian Knowledge Society*, as the Committee were good enough to intimate their willingness to make an additional grant (besides the 100*l.* already given) in case of need. You can hardly imagine the difficulty of carrying through a work of this kind on our coast. And unless a building is completed at once, the probability is that it will sustain grievous damage when the rains set in. Last week, a large house (with galleries, &c.) in course of erection, belonging to a principal merchant here, tumbled down with a fearful crash—partly built with brick, partly with prepared clay. When the rain is falling, not in drops but in columns, the demolition of native houses is frequently heard and witnessed. I know not whether anything could be done in our behalf in regard to the church by the editor of the *Colonial Church Chronicle*; but at all events, as the advertisement appeared in that periodical some months ago, perhaps he would kindly try to remind readers of it, and of our necessity.

Two rather extraordinary Missions have lately been undertaken in this part of the world—the one by the Superintendent of the Wesleyan Mission on this coast, to the king of Ashantee, at Coomassie; the other by a party of Roman Catholics (Jesuits, I believe), to the king of Dahomey.

With the Superintendent of the Wesleyan party went the Rev. Oosoo Ausah (the king's nephew), who is a Wesleyan minister of several years' standing in this neighbourhood, and some others. They were received with the usual display of barbaric pomp—some 30,000 men under arms, and about 260 chiefs with their enormous umbrellas. They were courteously treated by the king, but now and then came in contact with horrid sights of human suffering, either as sacrifices, or criminals under so many hours' dreadful torture before decapitation. Presents were exchanged between his majesty and the Wesleyan visitors, but I do not learn that much practical good was likely to result. Unless teachers are sent out first to learn the Ashantee language themselves, and then to become in-

structors of others, there is little likelihood of satisfactory work being accomplished in such places of darkness and habitations of cruelty.

With regard to the Jesuit adventurers at Dahomey, I understand that the king was much pleased with their appearance, as they came in full dress, with a display of their own paraphernalia in the way of crosses and banners, &c. I was told that he remarked 'that they did not come to him like common white men,' and he thought much of them from their outward show. This reminded me of Dr. Wolff's riding into Bokhara in his doctor's gown, hood, &c. in full canonicals. I have no doubt it is the right way to make a *striking* impression in the first instance if it can be done with safety. The Roman Catholic party succeeded in getting permission to establish themselves and open a school at Whydah, the seaport of Dahomey. One of them told me lately they had ten boys already. The slave-trade is rife there. It is truly astonishing how the people engaged in it foreknow the movements of our cruisers. The instant one of the latter goes away in search of a suspected craft, down steams the slaver to the spot; and without anchoring, the miserable gangs are hurried on board from the barracoons in large canoes built for the purpose, and away they go. A friend of mine saw 1,600 thus shipped off a few weeks ago.

Owing to the refusal of the natives to pay any kind of tax, three good schools (two of them containing seventy or eighty boys) and a free hospital for poor people have been suppressed. This is a great discouragement. It has taken place since I left, and I hear sad lamentations from those who need and used to receive gratuitous medicine and advice both as in and out-patients. . . . What a painful contrast I meet with daily on this far-off shore to the comforts of social intercourse and the blessings of Christian civilization in dear old England! . . .

C. S. HASSALL."

DR. PITKIN'S VISIT TO THE REBELS IN CHINA.

(From the New York Church Journal.)

LETTERS have been received from the Rev. Dr. Pitkin, dated Shanghai, Jan. 9. He had returned from his voyage of more than 600 miles up the Yang-tze-kiang, as far as the famous city of Hankow, which, with the adjacent cities of Han Yan and Woosung, were estimated by Huc to contain eight millions of people. On the voyage up the river Dr. Pitkin stopped two days for the purpose of getting admission, if possible, into the city of Nankin—the old capital of China, now the head-quarters of the rebels, who number one hundred millions. He writes: "My object in stopping is, besides seeing the once famous city, to get, if possible, better acquainted with the rebels, whose head-quarters it is. I do not expect to see the great Teen Wang himself, but I have letters to Mr. Roberts, the only foreigner within the walls, both from Bishop Boone and Mr. Kloecken, a German (who was lately driven from the city with threats against his life), on the strength of which I hope to be received by him, and perhaps to pass a night under his roof. Mr. Roberts, who adopts the Chinese dress and mode of living, has been invested with the office, or

rather title, of the Tsan Wang, and lives in the Yamun of Chang Wang. I believe his office is the third in the new *régime*. Mr. Roberts, a Kentuckian and a Baptist, has been for many years a Missionary in China, and it was from him that this man, who now claims to be the Teen Wang, or Heavenly Prince with Divine power on earth, and who has established in Nankin the seat and centre of the heavenly kingdom of universal peace, received more than twenty years ago, at Canton, his first lessons in Christianity. In gratitude for his instructions, and for the purpose probably of getting aid in his work, the Teen Wang invited Mr. Roberts to take up his abode at Nankin, and gave him an office, a title, and a support. Mr. Roberts, an eccentric man, accepted the offer, and he has now been for a year and a half living at Nankin. It is to see Mr. Roberts, his home and his surroundings, that I desire to enter the city, and though not sanguine of success, I have some hopes of sleeping in the Yamun of the Chang Wang."

But Dr. Pitkin did not succeed, although his host, Captain Bingham of her Majesty's gunboat *Renard*, procured, through his interpreter, a pass for him to enter the city. The gate-keepers refused him admittance. He thus describes his disappointment:—

"After some little difficulty the subjoined pass was obtained:—

'Liang-a-Lien-tien-i of the Heavenly Dynasty and Commissioner of Customs of the Kiang-nan circuit, issues this pass to enable the bearer to enter the city. A foreign brother is desirous of entering the Han-hsi-mun¹ for the purpose of visiting the Chang and Tsan Wang. I therefore grant him this pass, which I request may be examined at the gate, and the bearer allowed to proceed. For this day's use only, and to be delivered up again at its close. The Heavenly Father, the Heavenly Brother, King of the Celestial Kingdom of Universal Peace. 11th moon 8 day.'

Armed with this document, and with a small boy who understood not one word of English, not even Pigeon English, to act as guide, I proceeded on my somewhat dismal journey. There was before me a long and hard walk, in a driving rain, along the walls of the city, to the Han-hsi-mun, five miles distant. The circuit of the walls of Nankin is said to be twenty-seven miles, and all the gates at or near the river have been permanently closed and the arches bricked up. After a wet and dreary walk the gate was reached—a low archway in the wall, looking like a railway tunnel. Passing through this dark and somewhat muddy entrance I emerged into a court, which I quickly crossed, followed by the boy, and was just passing through a second wooden gate with rooms on either side, when I was stopped, but what was said to me I could not tell. Taking out my pass as my warrant for proceeding, the officer declined looking at it, but conducted me to a small room on the left-hand side, in which were two men undergoing some kind of punishment. They were seated in the middle of the room in an uneasy posture, leaning forward, and with their heads thrust through a board about two feet square, which seemed fixed at a proper angle to receive them. All around each board were certain

characters written in red and black paint, which were probably meant to indicate the offence for which the punishment was inflicted. I did not know at first but that I was to add a third to this interesting party; but my surprise was great when the person who had brought me into this room motioned me by signs to show the pass to one of these prisoners. One of them stretched out his hand from under the Cangue, as this instrument of torture is called, and commenced reading, with great care, the pass. Meanwhile the room began to fill with people, and one who stood nearest to me, touched my arm, and directed my attention with great significance to the writing on the Cangue. This he did a second time, and when I signified by signs that I did not understand it, he pointed to it again, and then drew his hand across his throat, evidently signifying that some one—probably the gate-keeper, possibly himself—was in danger of having his head cut off. As soon as the man in the Cangue had read the pass, he motioned with a very mournful expression of countenance that I must not proceed further, but turn back the way I came. I intimated by the most expressive signs at my command, that I intended to proceed, whereupon four or five commenced talking very loudly, to which I replied in the same loud key, and of course quite as unintelligibly. At last, hoping there might be some Canton man in the room, who might understand that remarkable dialect, known as Pigeon English, I addressed them as follows: ‘What for you talkee, no can go? bad pigeon! fools pigeon! number one fools! Tsan Wang wantee catchee piecey chil b’ longo my!’ at the same time holding up my letter of introduction to Mr. Roberts. But though I flattered myself that I had spoken the language in its purity, and in a manner to delight the ear of a true Cantonese, the effort was a failure. My words fell dead upon their ear, and the poor man with the Cangue continued to motion with a beseeching look that I would turn back. I was resolved, however, to make one more effort, and intimated by signs that I intended to proceed, when an immense commotion was at once excited, four or five talking together, pointing to the writing on the Cangue, and then drawing their hands across their throats. The meaning of the whole seemed to be, ‘You see what a condition this poor gate-keeper is reduced to for allowing foreigners to pass, and if he shall permit you to enter the city, the Teen Wang or the Chang Wang or some other Wang will cut off his head.’

This may have been their meaning, or they may have meant to intimate that my own head was in danger, and as I was entirely alone, and without the means of communicating with them, I could not trust the boy who acted as my guide, and who evidently partook of the feeling of those around him. I was forced with great reluctance to turn back and pass over the same ground in the rain and mud, making my walk nearly ten miles.”

After his return to Shanghai Dr. Pitkin writes:

“A letter has just been received from the Tsan Wang by Mr. Kloecken, informing the latter that he must on no account return to Nankin; that the Tae-pings are very much incensed against him on account of his escape from the city; that four gate-keepers were condemned to death for allowing him to pass through the gates, but that their punishment had been

commuted to the receiving each of them one thousand blows with a bamboo. This explains what occurred at the Han-hsi-mun. The people were endeavouring to tell me that the two men with Cangues were to have their heads cut off for neglect of duty in allowing foreigners to pass. These rebels make very little account of cutting off people's heads. When they took the city of Nankin, after they had got entire possession, they cut off the heads of twenty thousand, men, women, and children. An officer, who was stationed near, said, that the river was literally full of dead bodies, and the stench so intolerable he was obliged to remove his vessels some miles further from the city. Since my return the great city of Hang Chow has fallen, leaving Shanghai the only place in the province that is not in possession of the rebels."

Dr. Pitkin was to sail for Yokahama, Jan. 10, and after seeing all that was possible of Japan, would embrace the first opportunity of getting to California, either directly from Japan or by returning to China.¹

OUR PRESENT DUTY TOWARDS THE UNREFORMED CHURCHES.

SIR,—Without allowing oneself to be over-sanguine, one may well be of opinion that the prospects of the future reunion of Christendom are brighter than they were. A precursive voice is heard in many lands,—“Return to the ancient paths of doctrine, discipline, and holiness.” On one side, the Protestantism of Germany, by disentangling itself from the shortsighted polemics which in resisting Popery let Rationalism in at the rear, has won the acknowledgments of men even like Döllinger; and Scandinavia is learning to set a juster value on the Liturgy and Episcopacy she has yet remaining. On another side, the efforts of a Wolff, a Williams, and a Neale, have fairly succeeded in disabusing our Greek and Oriental brethren—in Russia particularly—of the notion that a wide communion, independent like their own, can be rightly estimated from the acts and teachings of one isolated prelate. But perhaps the most hopeful, and certainly the most remarkable phenomena, are those occurring within the obedience of Rome, in two of its chief countries, France and Italy. In the land which gave birth to the delusion of the “Sacred Heart,” and from whence the Jesuits of the Propaganda have drawn their largest supplies in money and men, the principles which Bossuet supported have risen again with new life as from the dead, set forth with wider and more unfaltering application by the supporters of the *Union Chrétienne*, and gradually influencing public opinion and imperial

¹ We would invite the attention of those Churchmen who support the *Church Missionary Society* to the following extract from a letter in the *Wesleyan Missionary Notices* for May, 1862 :—

[Ningpo,] “Sunday, January 12, 1862.—I attended two of the special services of the Week of Prayer: all the Missionaries present. An Episcopalian preached us an earnest and instructive sermon, after which the sacrament was administered by a Presbyterian, to which all remained except the Baptist brethren.” Messrs. Russell and Burdon are the two Missionaries at Ningpo in connexion with the *Church Missionary Society*.

policy. In Italy itself—no longer a mere geographical expression—a spirit of nationality has awakened, at least as strong as that which here and in the North of Europe three centuries ago so greatly conduced to Church Reform; and the very divine to whom Pius IX. entrusted the defence of that most unconservative as well as most illiberal act—the elevation of the “Immaculate Conception” to the rank of a dogma—is now heading a movement against the “Temporal Power,” of which the success will, in the opinion of many thinkers, both here and in the East, be surely followed by other rectifications not of discipline only, but of doctrine. Thus the famous saying of Junius, “God hath not yet given a bill of divorce to the Church of Rome,” is shown to be still true; and even the *London Record* at length declares, “We are full of hope that there are many conscientious and good priests in the Church of Rome.”

Not only, then, because of the promise of God, but because of the actual state of things, English Churchmen are bound, in their relations to all foreign Christians, to keep in view, and to work for, an ultimate reunion of Christendom. On one part of this subject I wish to offer a few remarks: viz. our present duty towards the *unreformed Churches*.

Now any expression of readiness on our part to hold out the hand of fellowship to unreformed Churches, cannot be expected to result in the immediate recognition on their part of our good intentions. Without in any respect yielding our ground, we must be ready to meet those Churches in the spirit of meekness, sincerity, and truth. Giving the most favourable interpretation possible to any points of difference, and throwing all the responsibility for the manner in which controversy has formerly been treated upon the past writers themselves, we ought to suspend all condemnatory judgments, and wait till the contending parties shall have had new opportunities of explaining their respective tenets and usages.

They alone ought to attempt to carry out these lofty purposes, who, steadfast in their own convictions, highly appreciating Catholic unity, and living close to God, are competent, as well as willing, to give special attention to the subject, and to promote it by their active co-operation. Indeed, it is self-evident in this matter, that “zeal without knowledge” will only do harm.

A vast amount of prejudice has first to be patiently met. Our plan, and machinery, for carrying out the designs of CHRIST’S Gospel, are still generally esteemed by the members of the Churches under consideration, to be diametrically opposed to theirs. Not many of them will say more than this, “We both mean the same thing, and it is to be hoped, that through Divine grace and mercy, we attain the same goal in the end; but we take different views, and travel by different ways.” And in fact, even after such men have been induced to distinguish between the Bible Society and the Gospel Propagation Society; between the Scotch and English Establishments; between the teaching of certain British Chaplains and that of the Book of Common Prayer; does not there remain even then a very natural discordance in the predominant tendencies of the parties, which, on the two sides of reformed and unreformed, approach the nearest and are the most friendly to each other? Two words of modern times, respectively express both the strength and weakness of each—*Protestant*

and *Liberal*. They must say to us, "Be Anglicans without Donatism;" we must say to them, "Be Catholics without Church-democracy."

But it is not in the minds of the thinkers, so much as in the actual Church-life, that the diversity, and hence the difficulty, resides. The Latins, and to some extent the Greeks, have their services in a language not commonly and literally understood; but ours is the reverse. Their knowledge of revealed truth is conveyed through the media of the creeds, the priest, the festivals, symbolic ceremonies, painting, and statuary. Ours is drawn more directly from the translated Bible, and brought before us in no imagery but that of language, and practically so little controlled by tradition, that that word itself is usually taken in the worst sense.

If we view these differences dispassionately, we must admit that, speaking largely, something in the Church-life of each side is a complementary to be wished for in the other. Notwithstanding all the differences in the *mode* of obeying the truth, both they and we, by God's great mercy, hold in the main the faith once delivered to the saints. Both have a settled Church government and discipline; both bear the fruits of the Spirit; both show faith by works; both love the Lord Jesus in sincerity and truth, as far as it can be individually perceived; both love the brotherhood; both honour God with their substance; both seek to promote the knowledge and acceptance of our Saviour Jesus Christ, at home and abroad; both can point out, for the glory of God, to saints on earth, heirs of the kingdom of heaven.

To these assumed facts I will add one more. Every member of the unreformed Churches firmly believes that the rites, doctrine, and aspirations, of his respective Church, are ancient, orthodox, and unsectarian; and every sober Churchman in our communion believes them to be branches of the universal Church of Christ, in spite of what we esteem their corruptions. On their part, however, they are not in a position, as yet, to entertain a like impression respecting our claims to Catholic faith and practice. This is the preliminary admission we ought to seek to obtain, with all possible courtesy and patience. That done, it will be comparatively easy to enter on the discussion of some definite convention with those Churches, though I am not prepared to say, that such will necessarily succeed at the present. For we know that the unreformed communions, conscious though they are of each other's Catholic principles and sympathies, have to contend yet with difficulties and prejudices of very serious nature, ere they can even themselves be reunited. Possibly the change all but accomplished in the temporal status of the Pope, may facilitate that event. Certainly they seem nearer to uniting with each other, than any one of them to uniting with us; much less obstruction lies in the way of that result than of this.

In view then of our position with respect to the unreformed Churches, there appear to be certain preliminary admissions, which on our part can and ought to be frankly made, for placing us in a more efficient and friendly attitude. In particular, with respect to the Latin Churches, we ought at the very outset to make the acknowledgment of Melancthon. While we give them to understand that we shall never admit the See of Rome to possess a spiritual *supremacy* over the whole of Christendom by Divine right—believing that in the bounds, or rather boundlessness, which

that supremacy has come to claim, and in the grounds alleged for it by Ultramontanes, it is not only unscriptural, but palpably at variance with the canons, customs, and prerogatives which all Churches were bound to uphold and respect—yet, we have never refused in theory, and are ready—in case other things were amended—to restore in our practice, the primacy which was given to the Western Patriarch in earlier times. If we show this readiness, the Latins will not object to our saying thus much, “Begin with making the best of your system, and rescue your Episcopate from Papal usurpations.”

Let me entreat as many as have at heart to promote the restoration of Catholic Visible Unity, to consider that the task before them is beset with dangers and difficulties of no common degree; so that every serious-minded person ought to think over and over again before he offers to take in it any personal part. It is a work that demands not only learning and piety, but prudence and patience. It is akin to a missionary undertaking. It is a work of benevolent charity, prompted by a desire to call the attention of other Churches to the propriety of dismissing their prejudices against us, we also being ready to dismiss our own against them; a work by which we seek to increase their spiritual welfare and happiness; a work of friendly advice, brotherly sympathy, Christian recognition; a work from which must be carefully excluded all suspicion, jealousy, and recrimination; a kind, forbearing, judicious, *Catholic* work; than which the most pious and devoted Christian upon earth cannot imagine one loftier and nobler.

I would now say something as to the application of the foregoing considerations. And if in anything I shall displease your readers, I shall be sorry, but *magis amica veritas*. England is not all Christendom; I speak for Catholics of other lands, whose views I know from experience.

I am of opinion that even the Anglo-Continental Society, though I support it, and beg others to support it more largely—has (inadvertently, of course) permitted itself to circulate books often over-controversial in character, besides apologizing for things in Continental Protestantism, with which the English Churches have nothing to do. If the principles laid down by Mr. Meyrick, in the late “Congress” at Oxford, were consistently carried out in the publications of the Society, as well as practically developed by it in other ways, I should have no fault to find. But it appears to me that as some of its publications were not written in our times, so they were never intended by their authors to serve our present purpose. In writing them, the chief design was to show up the faults of those Churches which adhered to Rome, or to defend our own in standing aloof. What we want, is works of another sort from any of these—not destructive, negative, polemical, so much as constructive, positive, irenical. Of course, we must not abandon our own vindication, but we must cease to portray our Reformation, with its attendant and consequent circumstances, as one unmixed good. And if other Churches are ever to find out what things they have amiss, we must not impute all the odious consequences to which we think they logically conduct. Unless we thus write and act, do we not in effect show that we regard the breach as hopeless, the schisms of the Church as beyond all healing?

Many matters ought to be relegated to the rank of school-opinions, or

of truths not generally necessary, and, for the present at least, we ought not to insist upon unanimity respecting them from men brought up under other influences, and restricted by other standards.

Perhaps the Anglo-Continental Society might offer prizes for new works, to be written with its special purposes in view for publication and circulation abroad.

Italy is at present perhaps the most interesting part of the field ; but Italy has her old prejudices against us almost as strong as ever. *Protestantism* is a word to them so odious, that even the Vaudois and Scotch Presbyterians are fain to be simply *Evangelicals*. Gioberti of Turin, who is the ruling genius of the Italians, although he condemned nearly all the corruptions of his Church, still pronounced himself against Protestantism, which he considered logically opposed to Catholicism. This term, which can be applied to the English communion in only a vague and improper sense, is a term which we must disclaim if we desire to succeed, in what even De Maistre saw to be our mission—the reunion of Christendom.

I will close my remarks by urging more energetic action. When will English Churchmen awake to this great work ? Let us try and raise the Anglo-Continental Society to higher efficiency. We can hardly wish for better names than those at its head ; and spite of the drawbacks I have honestly stated, its books have already done much good in Italy especially ; they have been thankfully received by many men of candour and learning, and the personal interviews which have accompanied them, are beginning to tell on the public writers. I am agreeably surprised at much in the *Mediatore* of Turin, and the *Colonna di Fuoco* of Naples. The latter journal especially is being very judiciously conducted, and I hope it will make good its chosen name and motto. While on the other side the *Vera Buona Novella* itself, a clerical paper of considerable power, has already altered its tone in dealing with us, and we are no longer treated by it as utter sectaries, without a Church or a Creed.

A MEMBER OF THE ANGLO-CONTINENTAL SOCIETY.

Reviews and Notices.

Christian Missions : Six Discourses, delivered before the University of Dublin ; being the Donnellan Lectures for 1861. By WM. PAKENHAM WALSH, A.M. Chaplain of Sandford. Dublin : Herbert. London : Hatchard and Co. ; Seeley, Jackson, and Co. 1862. 282 pp.

THIS book is another sign of the growing interest in the work of Missions. It is further, we trust, a sign of the increasing "union," in spirit and in principle, of the Irish Church with the Church of England. We have read it with much satisfaction. We will not institute any comparison of the "Donnellan Lectures" of Mr. Walsh in 1861 with the Bampton Lectures of Archdeacon Grant in 1843. The

topic is tempting, but it might be unfair to discuss it. It is a more agreeable duty to point out the merits of the present volume, and, if we have not misjudged the author, with whom we have no previous acquaintance, he has the candour and honesty to bear with the criticism, which, for the sake of the sacred cause, we shall venture to offer.

The Six Lectures are upon the following subjects: I. The Missionary Enterprise, its warrant, and its object. II. The Missionary Germ in the Old Testament, and its expansion in the New. III. The Missions of the Early and Middle Ages. IV. Modern Missions, Romish and Protestant. V. Results of Missionary Labour. VI. Prospects and Claims of Missions. And there is an Appendix of copious and most useful illustrative notes. Our space does not allow a full analysis of the work, but neither, as we believe, is it necessary in order to put before our readers a fair account of it. The Second and the Fourth Lectures are, perhaps, the best and the most striking parts of the whole: and while all the Discourses are carefully written, and in a style, upon the whole, calm and argumentative, the two which we have noticed appear to us to evidence, on the one hand, most thought, and, on the other, conspicuous fairness and honesty.

Mr. Walsh has well brought out the proof of the unity of the Old Testament Scriptures with the New as to the will of God and the course of His providence, in reference to the heathen world. It is a very important point of doctrine, and too often overlooked: "Whatever may have been the prejudice of the Jewish mind against the Gentiles (and it seems to have been a thing of later growth), the Jewish religion gave no countenance to it. As to provisions of the Law, see Exod. xii. 48, 49; as to the fact of friendly intercourse, actual or expected, see 1 Kings v. 1—12; x. 1—12; viii. 41, 42; 2 Chron. ii. 17." He supplies, too, a key, which many may need, to chief parts of the sacred history:—

"One after another, as the great nations of civilization rose up to power, the priest-nation of the world, with its great and distinctive treasure of revealed truth, was placed in connexion with them."—P. 34.

After noticing Egypt and Babylon, and the testimony of God against the idols of the one kingdom (Exod. xii. 12), and the testimony for God extorted from the ruler of the other (Dan. ii. 47, iii. 29) and then citing facts with which we are all familiar, as to Persia and Media in their hour of ascendancy, "Artaxerxes has Nehemiah for his cupbearer, Darius has Daniel for his prime-minister, and Cyrus himself rebuilds the temple of Jerusalem," he brings out the homage of Alexander at Jerusalem, recorded by Josephus, *Antiq.* xi. 8, and the

less-known and far more remarkable reverence, in the same holy spot, of Pompey first, and, lastly, of Cæsar himself. See Joseph. Antiq. xiv. 4, 10. and Cicero pro Planc.

“Thus we perceive how extensive and important was the Mission of the Jewish race. They were to the world what the Baptist was to Judæa; ‘The voice of one crying in the wilderness, Prepare ye the way of the Lord.’ So far from deriving their theism from other nations (as some modern Rationalists would have us to imagine) they imparted or kept alive whatever true theism other nations possessed. Up to the measure of their fidelity, and, through God’s mercy, far beyond it, they were thus a blessing to mankind, and prepared the way for that very Gospel which they themselves so blindly rejected.”—P. 36.

The New Testament expansion of this “germ” is well and clearly exhibited; and the following remark seems true and suggestive. The Christian minister has “no longer to be stationary and attractive, as the Law had been, but missionary and aggressive. Indeed, the words *proselyte* and *apostle* may be taken as the key-notes of the two dispensations. In the one the convert comes into the Church, in the other the Missionary was sent out to seek him.” . . . “Thus was the Christian Church constituted the Evangelist of the world.” Pp. 40, 41.

The Third Lecture gives a very interesting sketch of the Missions of the Early and Middle Ages, out of the abundant materials of Neander and Mosheim, with the additional help of Archdeacon Grant, Canon Wordsworth, and King (Church History of Ireland), and others. But we must confine ourselves to a brief notice of the Fourth, which treats of Modern Missions. Our author shall here again speak for himself:

“The Missions of the Church of Rome are the first which present themselves for our consideration. No one, I think, can sit down and read with an unprejudiced mind the recorded labours of many of her Missionaries, without being convinced that, although they do not prove her doctrines or practices to be right, they establish, beyond a doubt, the sincerity of the men employed by her, and their untiring zeal and devotedness in promoting the objects of their Mission. I cannot doubt that sufficient light often came, through that dark medium, to bring Christ near to many a soul in heathen lands.”

And then he adds, and, perhaps, truly:

“Much as there is to win our admiration in the spirit of self-sacrifice displayed by many Missionaries of the Church of Rome, one cannot help being struck with an error which intertwined itself with this heroic spirit in the noblest and best of them. Their aim and desire was not so much (?) to preach Christ as to die for Him. They seem to have considered their Mission unfulfilled except they met a martyr’s death, and, consequently, they often courted persecution with a rashness which stood in striking contrast to the spirit of him who ‘had a desire to depart and be with Christ,’

but felt that 'to abide in the flesh' was 'more needful' for his converts. But, whilst we discern and condemn this error, which had more of human than Divine chivalry about it, let us not allow their example to pass by us unimproved. We are far less likely to imitate their self-denial than to fall into many of their mistakes. We may well be reprov'd and quicken'd whilst we contemplate their earnestness and devotion."

In continuing his review, he does not, of course, spare his censure of the worldly policy and the dishonest expedients of the later Jesuit Missions; but neither does he screen the no less unworthy and unjustifiable statecraft of the Dutch in Ceylon, or the miserable paltering with idolatry of the English in India, in times happily gone by; and in a former Lecture (p. 53), and in an excellent note (*), he well shows our present danger.

"The mutiny subsided; so did our convictions; and, alas! how little have we done for India since, and how soon (as a nation) have we returned to our old dream of a neutrality, which is alike impolitic and impracticable."

We must omit any reference to a well condensed and very useful summary of later Missions, especially of our own Church; but we desire to call attention to some wise Christian counsel interspersed throughout the volume.

"In our anxiety to witness great and immediate results, we not only forget the disproportion between our expectations and our efforts, but lose sight of the fact that, inasmuch as God employs moral agents in His government, time is a necessary element in His proceedings."

He quotes the "Analogy," p. ii. c. 4, last section.

"Moreover, we are most imperfect judges of what constitutes success. We are apt to conceive that nothing short of some signal triumph of the Gospel deserves the name. And yet patience is success; preparation is success; the very commotions generated in the world, by its contact with the truth, are elements of success." P. 49.

He recurs to his topic in the beginning of his Fifth Lecture, in some very forcible remarks on St. Paul's great declaration, 2 Cor. ii. 14—16, which we would gladly quote if we had space.

Again, he says (p. 156) most truly:

"In estimating the results of Missionary labour, we should never forget the blessings which it has conferred both on the Church at home and upon professing Christians abroad. Not only has the zeal and labour of our Missionaries tended to raise the standard of ministerial devotedness in Christian lands, but to deepen the channels of piety among their populations. They have helped men to rise above their own littleness, and to identify themselves with the Church of Christ throughout the whole world."

We have cited enough of the book before us to prove that it is written not only after careful research, but in a spirit of true Christian wisdom and candour. Very refreshing is such testimony from an Irish clergyman before the University of Dublin. Happy omen, we trust, both

the choice of the subject and of the Lecturer, that our great Universities are beginning not only to address themselves more heartily to this holy work of Missions, but that they will "speak the same thing," and "be perfectly joined together in the same mind and in the same judgment."

With this earnest hope, we would call Mr. Walsh's attention very respectfully to some serious omissions in his retrospect of the hindrances of our great evangelistic work.

And, first, we should desire a distinct statement of that great neglect of past days, the absence of Episcopal superintendence of our Missions. More than one passage assures us, that he does not undervalue, what we believe to be essential to the propagation of the kingdom and the faith of Christ; but we believe the topic is nowhere throughout his Lectures insisted upon; and the great change in our Mission history, which dates from the establishment of the Colonial Bishopric Fund, is not even (we believe) alluded to. Again, Mr. Walsh rightly gives us in a note a full account of the Church Missionary College at Islington; but why does he omit all mention of the excellent work of St. Augustine's College, Canterbury?

But there is another and a much more serious omission. The preacher candidly owns our many faults, and carefully records our many helps and advantages: but when, in conclusion, he states our wants, we were pained to note that he did not bring out before such an audience, what is surely the sorest and most crying need of all, our want of unity. Surely the humble confession of this want, and the earnest prayer for the restoration of this Divine gift of peace and brotherly love, is the indispensable condition of all sound Christian labour in this field of promise. With the confusion of Christendom, and the subtle advances of Infidelity before our eyes, Christian congregations everywhere should be awakened to that Great Intercession, so long forgotten by man, but of God's mercy, we hope, still continued in heaven in behalf of the Church, "Neither pray I for these alone, but for them also which shall believe on Me through their Word, that they all may be one; *that the world may believe that Thou hast sent Me.*"

We have received from Messrs. J. H. and James Parker—(1) A well-timed epitome of WALKER'S *Sufferings of the Clergy during the Great Rebellion*. (2) Two Sermons preached before the University of Oxford, by the Rev. P. G. MADD, *On the Christian Meaning of the Psalms, and on the Supernatural Character and Spiritual Discernment of Christian Truth*. (3) *Meditations for Use in Church before Divine Service commences*, by the Rev. W. P. CAPARN (6d.). (4) *Seven Plain-spoken Sermons for Lent and Easter-day*, by the Rev. GILBERT V.

HEATHCOTE. (5) *Three Sermons* preached at St. Mary Magdalene's, Oxford, by the Rev. R. ST. JOHN TYRWHITT, Vicar. (6) *Fanny Dale, Gill's Lap*, and other Tales, reprinted from the "Penny Post."

From Messrs. Mozley—(1) *The Christian Remembrancer* for July, containing an article on M. MUDRY'S French Translations, which will induce, we hope, the *Society for Promoting Christian Knowledge* to be more careful with its foreign publications generally. (2) A nice little book, on *The Floral Decorations of Village Churches*.

From Messrs. Wertheim—(1) *Prayers for Cottage Homes*, which seem likely to be useful for their object. (2) *My Country*, Part III.

From Messrs. Bell and Daldy—*The Baptism of Slaves at St. Helena*, a good tract, edited by Bishop CLAUGHTON.

From the "English Church Union"—*An Address to Foreigners Visiting London*, in French, German, and Italian.

Colonial, Foreign, and Home News.

SUMMARY.

THE farewell service of the Sandwich Islands Mission took place at Westminster Abbey on July 23. The Bishop of Honolulu preached.

The Provincial Synod of Canada is to reassemble in Montreal in September next, for the purpose of constituting a Court of Appeal, deciding on the future succession to the Metropolitan office, and for the transaction of other business. The controversy respecting Trinity College, Toronto, is still going on. We reserve further notice of Church proceedings in Canada until next month.

A letter is published in Australian journals, addressed to the Bishop of Adelaide, by the Rev. C. E. Palmer, formerly Independent minister at Glenelg, announcing his admission to Deacon's orders by the Bishop of Durham in November last. Mr. Palmer's sacrifices in making this change are spoken of as having been very great.

In a recent letter from the Bishop of RUPERT'S LAND, his Lordship states: "My own work grows and advances, I think, though still we are comparatively in the wilderness. We were five clergymen when I came out; we are now twenty-five. One of my Missionary clergy has lately penetrated the Youcan river, on the border of the Russian territory, in the extreme north-west."—*Ontario Episcopal Gazette*.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, *Tuesday, July 1st, 1862*.—The Venerable Archdeacon Sinclair in the chair.

Archdeacon Sinclair drew the attention of the Board to the death of Bishop Mackenzie. "The Central African Mission had lost its leader, our Church a true and earnest friend, and the whole Christian world a rare and bright example."

With reference to the notice given by the Standing Committee at the last General Meeting, viz. "That they would propose this day that a grant of 600*l.* be made for the promotion of the general purposes of the Society throughout the Diocese of Ontario, the amount to be paid in yearly instalments of 200*l.*, and at least one-half of the total amount of the grant to be expended in church-building"—the Secretaries stated that the Committee had been in communication with the Bishop of Ontario, and now recommended that the sum of 600*l.*, as proposed in their original notice, be paid to the Bishop at once, instead of the payment being spread over three years.

The Rev. W. Denton moved as an amendment,—“That the grant of 1,000*l.* be made in lieu of that proposed by the Standing Committee.” This amendment was seconded by J. C. Meymott, Esq., and after some discussion, being put to the vote, was lost.

The original proposal being then put, it was moved as an amendment by the Rev. R. West, and seconded by the Rev. J. Lawrell,—

“That it be referred to the Standing Committee, to reconsider the grant of 600*l.* to the Bishop of Ontario, with a view to increasing it by 400*l.*, to be paid next year, for permanent works.”

The votes for and against this amendment being equal, the Chairman gave his casting vote in favour of it.

It was afterwards agreed that 450*l.* be granted to the Bishop of Ontario, viz. 300*l.* for general purposes, and 150*l.* for building churches in his Diocese.

The Report of the Foreign Translation Committee was read to the Board.

The Secretaries reported that the whole of the amount granted to the Bishop of Gibraltar for the circulation of Bibles, Prayer-Books, &c. in Italy had not yet been expended. But as there appeared to be eligible openings in parts of Italy for which provision had not yet been made, the Standing Committee recommended the Board to vote an additional sum of 250*l.* to be expended under the sanction of the Bishop of Gibraltar, in the employment of such agency as he may think most desirable, for the circulation throughout Italy of the Bible, Book of Common Prayer, &c., in such manner, and under such circumstances, as the Standing Committee, with the concurrence of the Bishop, may approve. This grant was voted by the Board.

The Bishop of Antigua, in a letter dated Clare Hall, Antigua, May 24th, stated that it had been resolved to erect, as a memorial to the late Archdeacon of St. Kitt's, Ven. B. D. Poore, Rector of Basseterre, parish schools, in connexion with the church at Basseterre. At present there were no Church-schools, and the rents of insufficient rooms had been paid by the Archdeacon out of his own stipend. 200*l.* had been raised, and the Bishop had a like sum from another source. The cost will be 600*l.* The Board granted 50*l.* towards this object.

The Bishop further recommended the application of the Rev. C. Culpeper, Rector of St. Peter's, St. Kitt's. There was no schoolroom, and the school was obliged to be held in the church. The estimated cost was about 200*l.*, half of which Mr. Culpeper would be able to raise. Towards this object 25*l.* were granted.

A letter was received from the Bishop of Sierra Leone, now in England, entreating the Society to give him aid in his endeavour to endow, to a certain extent, each district in Sierra Leone. Since his arrival there he had undertaken to provide for the support of the whole of his native clergy, nine of whom were now in charge of nine parishes; another would be placed in charge immediately, and two others in a short time. The Bishop required at present between 1,100*l.* and 1,200*l.* And when he is able to take up the other districts in Sierra Leone, he will require over 1,500*l.*; 100*l.* or 200*l.* would be collected from their congregations.

Attention was now paid by the Bishop first and principally to Sierra Leone. From all that is collected from any source, one-third (if possible), but never less than one-fourth, is put by, as a building and sustentation fund for churches and parsonage-houses. Of fourteen parishes in Sierra Leone, nine are occupied—ten probably by this time (all by natives). There is a church in every parish, but not all in good repair. Three must be rebuilt. The large church would cost 1,200*l.* to 1,500*l.*; the second from 700*l.* to 800*l.*; and the third from 500*l.* to 600*l.*

The Board agreed to grant towards these three churches the sum of 300*l.* to be apportioned by the Bishop.

The Rev. H. Callaway, M.D. in a letter dated Springvale (diocese of Natal), April 21st, 1862, asked aid towards the building of a school-chapel, to take the place of a building which is far too small; there being on the Mission land four native kraals, and in the immediate borders eight others, from which they have some attendants on Sundays. Between fifty and sixty reside in the village. The *Society for Promoting Christian Knowledge* contributed 30*l.*, towards this object in November, 1860, and the *Society for the Propagation of the Gospel* 50*l.* and Dr. Callaway had raised among his friends about 50*l.* more. But an additional 50*l.* would be required to complete the building, with the fittings. The Board made an additional grant of 10*l.*

Several grants of books, tracts, &c. were made, and several letters of acknowledgment were laid before the Board.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, July 18, 1862.*—The Bishop of Capetown in the Chair. Lord Lyttelton, the Bishop of Ontario, Archdeacons Badnall and Drury, Sir Henry Young, and other members were present.

The Board having considered the Report of the Sub-Committee on Continental Chaplaincies, it was agreed to recommend:—1. That the Society, in accordance with ancient practice, extend its operations to English congregations on the Continent. 2. That small grants out of the Society's General Fund may be made towards the support of Continental Chaplains in places where there are large numbers of British sailors and labourers, or other British subjects of poor condition. 3. That a register be kept in the Society's office of vacant Chaplaincies, and of clergymen willing to occupy, either temporarily or permanently. 4. That measures be taken to communicate these resolutions to the authorities of the Universities, to British Consuls and Chaplains abroad, to hotel-keepers and other influential persons in places frequented by British subjects.

On the recommendation of the Board of Examiners, the Rev. Mr. Du Port was appointed Secretary to the Society's Missions in Bombay, and Mr. Kirk (of St. Mary's Hall, Oxford) was adopted as a Candidate for Orders in the same Diocese. These two gentlemen were addressed by the Chairman, being on the point of departure for their destination.

In conformity with the same recommendation, Mr. James Marks was appointed to the Mission-school at Moulmein; and the Rev. R. Dixon (of St. John's College, Cambridge) was appointed Junior Professor in Bishop's College, Calcutta.

A letter having been read from the Bishop of Barbados (dated May 24), respecting the Coolies from India, now inhabiting Trinidad, it was agreed to make a grant—for the present, of 100*l.*—to the *Trinidad Missionary Association*, for the evangelization of these heathen immigrants.

On the application of the Bishop of Ontario, a grant of 500*l.* per annum was voted for objects within his recently formed Diocese.

The Bishop of Capetown made a statement respecting the necessity of increased help, for sustaining the work of the Church in South Africa. Mr. T. S. Hancock, Student of St. Augustine's, Canterbury, was appointed to a Mission in his Lordship's Diocese.

Salaries of 100*l.* per annum were assigned for two new Missionary Clergymen in the diocese of Brisbane, these amounts being met by at least equal sums there. Salaries were renewed to several other Missionaries, in Newfoundland, &c.

Various sums for passage-money, and, in some cases also, for outfit, were granted to Missionary Clergy and Teachers, about to proceed to their destinations; among whom were the Revs. W. R. Scott and G. Mason, appointed to labour among the British residents and visitors in the Sandwich Islands, under the Bishop of Honolulu.

It was agreed that the grant of 500*l.*, made out of the Society's Jubilee Fund, for the benefit of British emigrants in New York, "should be equally divided between St. George-the-Martyr and St. Luke, subject to the covenant now existing between St. George-the-Martyr and the Hospital being maintained, and to both Corporations consenting to such division."

Sir Henry Young was added to the Standing Committee.

BRITISH COLUMBIA.—We have received a file of the *Victoria Press* up to the beginning of June, whence we learn that the young colonies of Vancouver and Columbia are advancing in material progress—though private letters from Missionary Clergymen bear witness to much distress for lack of flour, meat, &c. during the past most inclement winter—but that their religious and moral state is deplorably low. The Indians are suffering from the ravages of small-pox, drunkenness, and the licentiousness of the miners. One, however, of their best tribes—so intelligent as to have already learnt how to get the gold—may to some extent escape ruin, being situated within the territory of Russia, and thus precluded from all foreign intercourse save with the Hudson's Bay Company. Complaint is made especially of the American crews. Too much care cannot be taken as to the way of sending forth the bands of female emigrants who are now being aided by the timely munificence of Miss Burdett Coutts and others.

NEW ZEALAND.—The Second General Synod of the New Zealand Church was held at Nelson, in February of the present year. The following resolutions were passed relating to Home and Foreign Missions:—

“1. This Synod wishes to avow its sense of responsibility resting upon the Church in these islands, to extend as far as in it lies the knowledge of our blessed Lord and Saviour, and the enjoyment of His means of grace, to every creature within the ecclesiastical province, and to the heathen beyond.

2. This Synod desires to record its conviction that it is the duty of every member of the Church to give, according as God has prospered him, to the furtherance of these objects; and that it is the duty of every clergyman to bring these obligations periodically before his flock, with the view of stimulating their bounty.

3. This Synod commends to the Diocesan Synods the duty of securing a regular contribution from the congregations of their several Dioceses, and of apportioning the same to the several objects:

- a. Missions to the settlers in thinly peopled districts.
- b. Missions to the natives within each diocese.
- c. The existing missionary endeavours amongst the heathen of the Pacific Islands.

4. This Synod has heard with great thankfulness the progress which has been made in the organization of the Native Church—

- a. By the ordination of native clergymen, now ten in number;
- b. By the efforts which have been made by the natives themselves for the permanent endowment of a native pastorate; and
- c. By the assembling of the first Synod of the native branch of the New Zealand Church in the diocese of Waiapu.”

We are also happy to learn from the *Christchurch Quarterly Paper* that a sum of 1,000*l.* has been set apart from the Provincial Grant for the intended Cathedral at Canterbury. The same source informs us that the Christchurch Maori Mission is making good progress: “The new native teacher Ruini, who has lately arrived with his wife from Auckland, has been well received. He has had several presents of food from the natives. One man, Hapurona, has also given him thirty trees valued at 20*l.*; others have promised to give trees. Influenced by Hapurona’s example, Peta Mutu has offered him the use of two working bullocks when he may require the use of them, and it is hoped soon to commence farming operations on the Mission land.”

The Ngatiporau in the Bishop of Waiapu’s diocese appear to be some of the most advanced natives in New Zealand. “They have collected no less than 550*l.* towards a Bishopric Fund. In six different settlements they have neat wooden churches which cost from 300*l.* to 400*l.* each; and in many places they have collected sufficient to form an endowment for a native deacon. They grow wheat, potatoes, and kumeras, for their ministers—enough to keep them supplied with food all the year round. They grow these in fields set apart, which they call ‘the minister’s fields.’ All take part in the cultivation. They set apart also certain cultivations for the schools.”

THE
COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

SEPTEMBER, 1862.

THE PROSPECTS OF THE UNIVERSITIES' MISSION
IN AFRICA.

It was very natural that the distressing intelligence of the death of Bishop Mackenzie and Mr. Burrup should at first have suggested serious doubts as to the policy of the original settlement of the Mission, and still more as to the propriety of attempting to continue it under circumstances of so much discouragement. It ought to occasion no surprise to learn from Dr. Livingstone "that abandonment of the Mission may have occasionally been contemplated" by the surviving Missionaries themselves; and that the question has been raised in the General Committee at home, whether it might not be wise to transfer the Mission to some other field of labour.

All this was to be expected; but it was also to be expected—as Dr. Livingstone intimated in the extract which closed our article on this subject last month—that when the minds of the Missionaries on the spot and of the Committee at home rallied from the first shock of these disastrous reverses, there should be manifested in all quarters a firm resolution, by God's help, to carry on the work which has been so hopefully begun, and which gives promise, even thus early, of an abundant harvest.

Accordingly, in all the communications received from the members of the Mission, lay and clerical, we look in vain for any intimation of such a feeling as Dr. Livingstone describes; while the Bishop of

Capetown and the Home Committee are, we have reason to know, exerting themselves to find a successor to the lamented head of the Mission, with an earnestness that certainly indicates anything but an intention to withdraw from the undertaking. Besides which, the voices of Dr. Livingstone and his associates urge on the undertaking in language which leaves no choice to any concerned in it, unless they would incur the reproach of those who look back, after having put their hand to the plough.

The truth is, that, whatever may be thought of the wisdom which dictated the early steps in the settlement of the Mission, there is nothing for it now but to carry it through in the field which has been selected for its operation. Whether it was prudent to establish it at the distance of three hundred miles by water from the sea, with the addition of sixty by land, with the communications unsecured, and that in the heart of a country where the slave-trade was in active operation, and where consequently collision between the Missionaries and the slave-dealers was, humanly speaking, inevitable, are open questions which it were now unavailing to discuss.

Whatever judgment may be formed on these points, the Missionaries and the Committee have nothing to reproach themselves with in the matter; they resolved from the first to be guided in the selection of their field of labour by the judgment and experience of Dr. Livingstone, who was competent beyond all living men—or rather, who alone of all was competent—to advise them in this most momentous decision; and they were guided accordingly to select Magomero as their headquarters.

Neither do we presume to question the wisdom of the choice. A highland district was a necessary condition of a Mission-field where European constitutions were to bear the burden and heat of the day. A respectful distance from the Portuguese at Quillimane, Senna, and Tette, was scarcely less important for the peaceful prosecution of their work. The Manganja Highlands, at the period of Dr. Livingstone's earlier visits, were as yet comparatively undisturbed by the raids of the marauding Ajawa, and were in fact more free from danger of hostile invasion by slavers than the country further north, where the narrow isthmus between the lakes Shirwa and Nyassa was the high road for the slave traffic between the eastern sea-board and the interior. The unhealthy position of the Mission-station itself—which was otherwise admirably suited for its purpose—was not suspected by the Missionaries themselves until the rainy season set in; and then the sickness which it engendered was “not confined to Europeans; as the natives suffered more than they did” from diarrhoea, aggravated

in the case of the latter by the additional plague of small-pox, which raged among them unchecked, when the supply of vaccine matter was exhausted. But we have it on the authority of Dr. Ramsay that, while the precise locality of the Mission-station at Magomero was so unhealthy, "the country within a few miles was perfectly healthy;" and there is every hope that, long ere this, the original settlement has been evacuated, and the Mission transferred to a more healthy spot.

If, indeed, the Bishop and Mr. Burrup had fallen victims to the climate under ordinary circumstances, while pursuing their daily avocations at the Mission-station, and adopting all the precautionary measures which experience has suggested against the prevailing disease, there might have been serious ground for alarm. But the very exceptional circumstances of their fatal expedition, their reckless exposure to fatigue and the influences of the climate, notwithstanding the repeated and earnest remonstrances of Dr. Livingstone; their accidental immersion in the river, and the loss of their medicines; followed by the long inactivity of mind and body on the island of Malo—even more injurious than usual when following on the unwonted energy and activity of the preceding month; all this must be admitted to warrant the declaration of Dr. Livingstone, that under such circumstances an attack of illness might have proved fatal in any climate. The unaccountable mistake to which, humanly speaking, these two most valuable lives were sacrificed, was the appointment of a rendezvous with Dr. Livingstone at a place where a few days' accidental detention was almost a matter of certainty, and, under any circumstances, hazardous in the extreme. It is very strange that the experience of Dr. Livingstone in the navigation of the Zambesi and the Shiré, so subject as they are to a sudden fall of water, so thickly beset with sand banks and other obstructions, did not prevent him from making such an arrangement, which failed, however, precisely in a manner that was least to have been apprehended, since Dr. Livingstone, notwithstanding an unforeseen delay of five weeks, yet called at the island on the appointed day (on his way down the river, instead of on his return), while it was the Bishop who, detained by his expedition against Manasomba, did not arrive at the place of meeting till a fortnight after the time appointed. There, after more than a fortnight's detention, he died, on the very day that the party which he had gone to meet reached the Luabo mouth of the river, and a month before they arrived at the confluence of the Ruo and Shiré; which they then accomplished only by the extraordinary exertions of Captain Wilson, of the *Gorgon*. Thus, they were no less than two months out in their calculations; and nothing can more clearly prove the hazard of

such arrangements in a country where the communications must of necessity be so uncertain, and where the delay of a few days in an unhealthy climate is sure to be fraught with most injurious, if not with fatal, consequences.

As to the necessity of improving the communications between the sea and the Upper Shiré, so strongly insisted on by the Bishop in his latest letter, and by Mr. Waller, the Lay Superintendent of the Mission, as well as by Dr. Livingstone in his letter to the Committee, there can be no question that this is an imperative duty, and an indispensable condition of the stability of the Mission. It is unreasonable to expect the *Pioneer* to be always at the disposal of the Missionaries. Dr. Livingstone has found that the limited services which he has hitherto rendered them have interfered seriously with the prosecution of his public duties. The Mission must be made independent of the Expedition for its means of passage, and for the transport of supplies. How this is to be done is not so clear. We own we have great misgivings as to the project of a Steamer, to be employed exclusively for the purposes of the Mission. Not only is the lowest estimated cost of providing and maintaining such a vessel far larger than the Committee would be warranted in incurring ; but the difficulties of the navigation, which have been already alluded to, and which Dr. Livingstone, with all his experience, has not yet been able to surmount, added to the scarcity of fuel, present difficulties to this scheme which must, we fear, prove insuperable at least for many years to come ; while the idea of using such a Steamer as a Mission-ship, for the evangelization of the villages on the banks of the river, must necessarily expose both the Missionaries and the crew to such constant danger from the pestilential swamps with which the river abounds, that we earnestly deprecate any such experiment.

It becomes a question, well worthy of the careful consideration of the Home Committee, whether a service of native canoes might not be organized, which would answer every necessary purpose quite as satisfactorily and much more economically than a Steamer. The accounts which we have received of the ascent of the river by the *Pioneer*, first with the Bishop and the Mission party, and afterwards with the Captain and part of the crew of the *Gorgon*, in company with Miss Mackenzie and Mrs. Burrup, offer no kind of encouragement to send out another Steamer. On the last occasion Captain Wilson was actually obliged to leave the *Pioneer*, and to go in advance of it in his gig with the ladies, as the only hope of reaching their destination.

It is known that an active and enterprising Portuguese has taken up his residence at Shipanga, on the Lower Zambesi, not far from the

sea, and that he has in his employ a large number of canoes, manned by natives skilled in the navigation of the rivers. No time should be lost in coming to an understanding with this agent, with a view to form a regular and systematic communication with the Manganja country. This, with close attention to the advice contained in the admirable letters of Dr. Ramsay and Mr. Mellor, published in the *Occasional Paper*, would give all the security that could reasonably be expected for the health and efficiency of the Missionaries, whose work is far too important, and whose lives are far too valuable, to be further imperilled by that reckless disregard of the most ordinary precautions which has marked the early history of this great and noble enterprise.

The Mission has already produced the most beneficial effects in the country which it occupies : It has upwards of a hundred natives under systematic industrial training, and we trust, by this time, under regular Christian instruction likewise ; a large and thickly-peopled district, pacified by the energies of the Missionaries, is looking up to them with reverence and gratitude ; the very Ajawa whose ravages they have checked, and whose lasting enmity it was to be feared they had incurred, are now asking to be allowed to settle peaceably in their neighbourhood, and within their civilizing influence. And if all this had been accomplished in the space of six or seven months, amid the difficulties incidental to a new settlement and the interruptions occasioned by the marauding tribes, what may not be hoped from continued exertions in the same promising field ? It is, then, with great satisfaction that we read that, at a recent meeting, held on behalf of this Mission, in the Diocese of Chichester, the Bishop of Capetown is reported to have said that " he knew the names of four or five clergymen who were adapted for the vacant bishopric, and he knew of two who were perfectly ready, if they were wanted, to accept it."

THE TRUTH CONCERNING THE PERSECUTION AND EXTINCTION OF CHRISTIANITY IN JAPAN.

(Concluded from page 297.)

THE harrowing details of the various forms of martyrdom, by which the faith of the Japanese martyrs was tried and perfected, have been made the subject of special memoirs, both by Dutch Protestant and by Roman Catholic writers. It is no part of our present design to repeat those sickening narratives. We will merely give a specimen from the pages of Tavernier, together with his general statement of the measures adopted by the Emperor for the extermination of Christianity

out of his dominions, and of the numbers who suffered in the persecutions which followed the inquisitions which were made after the extinction of the revolt in the blood of the martyrs, as related in the last paper.

“In my last journey to the Indies, being at Gaumeron, otherwise called Bandarabassi, where the Dutch have a factory, there arrived two vessels from Japan, to take in the silks which the Dutch Company purchase of the King of Persia, in order to convey it to Japan. A captain of these vessels told me that, during the many voyages he had made to Japan, the Emperor had twice made there inquisitions after Christians; that in the first inquisition there had been found of them two hundred and forty-seven, who had been martyred with frightful tortures; and that in the last, only sixty-three had been found; among whom were seventeen children—twelve girls and five boys—the eldest of whom was not thirteen years of age.

In all the persecutions which the Church has suffered, nothing approaches this for the severity of the tortures; and it may be said, that the Japanese are the most ingenious adepts in the world at cruelty, and the most constant in enduring martyrdom. There have been cases, even of children of ten or twelve years, who have endured a martyrdom of sixty days—having their bodies fastened to a cross, half-burnt, and torn in pieces, the executioners forcing them to eat in order to prolong their lives and their tortures—without renouncing the faith of Jesus Christ. This barbarous inquisition is not confined to the Christians only, but is extended to all their relations, and even to their neighbours; for if a priest were taken in any house, all the inmates of that house, and of those in the neighbourhood, were led off to punishment, for not having informed of him.

I do not undertake to vouch for the details of these divers kinds of martyrdom. There are many circumstantial narratives of them, in which possibly these writers, for the honour of their order, have added many fictitious particulars; but, accepting only the facts stated by the Dutch writers themselves, it may be truly said, that never has the Church suffered so cruel persecution in so short a time.

At the commencement of each year this inquisition is repeated, and all who know how to write are made to sign a declaration—or the heads of families sign for all the rest—not only that they are not Christians, but that they know no Christians, and that they abhor and detest Christianity as a religion hostile to the State. The Dutch, who are established in that country, escape from this inquisition in the manner I have mentioned, and take great care to caution the captains of their vessels not to bring with them any coins marked with a cross;

and, above all, not to do any act of religion which may lead to the suspicion that they are Christians."

Thus far "Jean-Baptiste Tavernier, Escuyer, Baron d'Aubonne." He then proceeds to give a very interesting account of the unsuccessful attempts of John of Braganza, King of Portugal, to re-establish friendly relations with Japan ; the particulars of which he had from some of the members of the embassy, whom he met at Goa, in 1648. Suffice it to say, that the devices of the Dutch President succeeded in defeating that and all other attempts to open Japan to the commerce of Europe ; and that the various Missionaries, who have effected an entrance into the country, have paid the penalty of their heroic devotion by almost immediate apprehension and martyrdom. In 1643, a Jesuit Father, named Rubina, with four companions, effected a landing ; but, before they had been two days in the country, they were apprehended, and, after being subject to a variety of tortures for a period of twelve months, were finally martyred by the lingering and excruciating trial of the pit. Very shortly after, another Jesuit, named Marquez, and his four companions, were seized immediately on landing and martyred at Jeddo, in the presence of some Dutch merchants, who had been sent for from Nangasaki to identify them as Christian priests, and who have preserved the account of their protracted agony. John Baptist Sidotti is the last recorded name on the list of this noble army of martyrs. After a long and careful course of preparation, and many years devoted to the study of the language, he obtained a Mission from the Pope, and was sent to the coast of Japan, in a vessel expressly fitted out for his use, by the Governor of the Philippine Islands. He was landed alone by night, immediately seized, carried to Nangasaki, there to be identified by the Dutch, then sent to Jeddo, where he was kept in confinement many years, and, after converting many of those who were appointed to guard him, finally released from his sufferings by a lingering death of torture.

Humanity may rejoice that even such zeal as that manifested by these devoted men shrank from the responsibility of any further waste of life in this fruitless enterprise ; though it is fearful to contemplate the many millions of that vast empire, consigned for two centuries past—and God only knows for how many ages to come—to hopeless heathenism, mainly through the instrumentality of a nominally Christian people, but for whom there is every reason to believe that the whole of those densely-peopled islands might by this time have been evangelized, and so have become the centre of Christian influence, to win over China and other nations of the farther East to the faith of Christ.

Whether the measures adopted for the extinction of Christianity—which could only have been suggested by diabolical malice—have been altogether successful, is a question of very great interest, upon which some faint light may possibly be thrown by a narrative, briefly adverted to by the Bishop of Victoria, of which we are happily able to furnish more full and authentic particulars than he had access to.

During the Russian war, the Imperial Russian frigate *Diana*, commanded by Admiral Count Poutiatine, was wrecked in an earthquake off the coast of Japan; but the crew, the guns, and great part of the stores were saved. The English cruisers were out in the Chinese and Japanese waters, in quest of the *Diana*; and the Admiral found himself, under these circumstances, with 500 men and officers, cast on the mercy of a nation notoriously inhospitable, whose treatment of his countryman, Captain Golovnine—shipwrecked on their shores, and held in captivity many years—he might well fear would prove a precedent for his own. This, however, was so far from being the case, that nothing could exceed the kindness shown by the natives to these unfortunate strangers. The fragments of the wreck, thrown up along a hundred miles of coast, were brought to the small town of Heda—where the Russians' quarters were established, in a temple assigned them by the local authorities—and piled up in a mass for their use, nor would the natives accept any remuneration for their trouble; and when the Admiral sought their aid to enable him to build a schooner, in which he might return, with part of his crew, to Russia, they gladly offered him all the aid in their power, on the sole condition that they might watch the progress of the vessel's construction, so as to take lessons in naval architecture; and it may be noted by the way, as a proof of their imitative skill, that they profited so well by the instruction (which was, of course, most willingly given them), that when Count Poutiatine again visited Japan, soon after the end of the war, they had already built six schooners, on the model of that built by the Russians, with such modifications in the fittings and arrangements as they thought would adapt them better to the navigation of those seas; for they had requested that the Russian schooner might be returned to them as a model, when it had served the purpose for which it had been built—a request with which the Emperor most gladly complied.

During the long detention of the Admiral and his crew at Heda they were brought into constant communication with many of the natives, and especially with an intelligent *bonze*, one of the sacred caste, who was useful to them in many ways; but who, in consequence of the jealousy of the authorities, used to make his visits to them at

night. When they had become intimate with this bonze, they showed him a copy of the Gospel according to St. Matthew, and read him some portions of it. He at once recognised it as St. Matthew's Gospel; and, on the Russians expressing surprise at his acquaintance with the Christian Scriptures, he informed them that, when he was a boy, about thirty years before, in his native village, he was acquainted with an old woman, who had shown him a book written by St. Matthew, and had given him some account of its contents. He further stated, that this old woman had been subsequently seized by the Government, together with six or seven others, and put to death with the most cruel tortures, two of them being crucified and pierced with spears. From this the Russians were led to believe that there were still some native Christians remaining; and the Count asked the bonze whether it would be possible to put him in communication with one of that community? This the bonze said he could not do, because, although he knew that they existed in certain localities, they observed such strict secrecy, that it would be impossible to find them. Count Poutiatine has since had reason to believe that these Christians alluded to by the bonze may, possibly, be those hereditary apostates—if the term may be allowed—i. e. the descendants of the renegades of the persecutions, who are regularly instructed in the Christian faith, for the express purpose of acting as detectives, in case Christianity should ever again find entrance into the country. However this may be, there can be no question that the old woman mentioned by the bonze, and her companions in suffering, were genuine Christians, who sealed their testimony with their blood: and who shall dare to say, notwithstanding the bitter sneer of Bishop Smith, that the blood of the martyrs in Japan has not proved, and is not still proving, the seed of the Church?

Another indication of the continued existence of Christianity in Japan may be mentioned. When the Russian vessel touched at any port, it was observed that, on the first day after its arrival, the natives came on board in large numbers, which they were prevented from doing on subsequent days, as the Government stationed police to prevent it. On one of these occasions a man came to the door of the priest's cabin, and, after looking cautiously about him, entered, closed the door, fell on his knees, and having signed himself with the cross, made gestures of supplication, which the priest interpreted as asking him to give him a cross; but as he had not one at hand, and had besides been strictly cautioned against giving any ground of suspicion to the Government, he was obliged to refuse his request; and, after a short time, the man unwillingly withdrew. It is, of course, quite

possible that this man may belong to that family of detectives, who are instructed in the doctrines and rites of the Church only to enable them the better to dissemble, and that he may have been employed as a police agent or spy, for the purpose of ascertaining whether the Russians had any designs of proselytizing. But it is quite as probable that he was one of a small remnant whom the providence of God has spared from these fiery persecutions, for purposes of His own, when He shall return with mercy to that benighted land, which has literally made itself drunk with the blood of His saints and martyrs.

The personal history of the bonze may be continued, as it is interesting and amusing—since “all’s well that ends well.” The Admiral had sailed in his extemporised schooner, with a small number of his men; about half had set out for Petropavlofsky in an American vessel, which had happened to touch at Heda, and which they chartered for the purpose: the remainder of the *Diana’s* crew were waiting the return of this vessel, to convey them to the same destination. The bonze was employed by the Russian interpreter to procure some Japanese charts in the neighbouring town, and was provided with money, in gold and silver, for the purchase. The sight of this foreign money exposed him to the suspicions of the police: he was seized, and would have been put to death, had he not effected his escape to the Russians, who still occupied the pagan temple assigned to their use. The Russian officers in command could not, of course, refuse him the protection which he sought at their hands: so they took him in, and disguised him as a sailor, and one of the men made him a wig out of some hair which had been suspended in the temple as a votive offering! Still, his features were so unmistakably Japanese that his disguise was found to afford him no sufficient security, so they deemed it safer to put him to bed among the invalided sailors. This was all very well while they could keep him close; but when the American vessel arrived to take them away, the police, who were all along convinced that he had found refuge among the Russians, stationed three hundred soldiers, in a double line between the temple and the boat, to prevent his escape. The ingenuity of the officers was, happily, equal to the emergency. They were putting their stores on board, among which there happened to be several large boxes, containing all kinds of gear. So the bonze was stowed away in one of these, and was carried down on the shoulders of Japanese porters to the ship, and so escaped.

His adventures were not yet at an end. The American captain played them false, refused to fulfil the engagement, and turned them adrift at Macao. The Bremen vessel which they chartered instead fell into the hands of the British cruisers; and the Russians, with their

protégé, were detained at Hong Kong, as prisoners of war, until the peace.

Arrived in Russia, the bonze desired further instruction in the faith, with a view to baptism; and having been received into the Church, he is now desirous to preach the Gospel to his own people.

May we not be permitted to hope, and shall we not be induced to pray, that the good seed, once sown in a field which proved itself so abundantly fruitful, may yet verify the parable of our Lord, which, having had its first fulfilment in Him, has been oftentimes illustrated in His Church:—"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit"?

May we not look for a time when the rulers of that country, long misguided, and blinded even to their own worldly interests, by the selfish and exclusive principles of their Dutch allies, shall learn to adopt, together with more enlarged views of social and commercial policy, such a measure of religious toleration—we will not say as may exempt the Missionaries and their converts from all peril of persecution and martyrdom, for that were no gain to them and of questionable benefit to the Church—but, at least, as will not present an insuperable barrier to the admission of the Gospel? When that day comes, is the Church of Rome again to enjoy the exclusive honour of sending forth athletes into this bloody arena?

AMERICA.

AMID all the miseries which civil war has brought upon our brethren in the United States, it is cause for gratitude that the Church there has hitherto steered clear of politics, the rock on which so many sectarian bodies have split. The desire to maintain this excellent course is so strong indeed as to have raised the question, whether, in the present state of things, it is not advisable to postpone the usual assembling of the General Convention; and it seems that, when it does meet, the majority of the Northern Dioceses will favour a proposal for introducing the provincial system, beginning in the first place with two provinces, a Northern and a Southern one, by which means the peculiar needs and interests of each portion of the Church would be likely to be better met. But the Church's sufferings, though so patiently borne, are lamentably great. The flourishing Seminary at Alexandria has been reduced to a heap of ruins, and Bishop Polk's Southern University is probably no more. In the July number of the *Spirit of Missions*, the treasurer of the domestic committee ear-

nestly calls for more than 6,000 dollars, in order to be ready for the obligations of this day ; asking, " Can it be that our Missionaries, in their day of trial and privation, are to be left without the sympathy and substantial aid on which they have relied ? "

Again, the *Society for the Increase of the Ministry* has had an income from April, 1861, to April, 1862, of nearly three thousand dollars less than in the corresponding period of 1860-61. Yet the scarcity of clergy, which this Society is intended to remove, is one of the most pressing evils of the American Church, as appears from the following passage in the Society's Report :—

" So many of our clergy have been called to labour as chaplains in the army and navy, and so many promising fields of missionary enterprise have been thrown open, especially in our Western States and the great mining regions beyond, that the scarcity of ministers has been greater and more keenly felt than ever before. The official reports of all the Dioceses to the General Convention of 1859 show that at that time about 1,400 parishes enjoyed the full service of one or more clergymen ; 300 parishes had only half services, or less ; leaving about 400 parishes vacant ! And though both clergy and laity have increased since 1859, the proportions have probably not changed, except perhaps for the worse, by the removal of so many pastors from the parish to the camp. During the fifteen years from 1844 to 1859, our parishes, pastors, and people were just about doubled, while the candidates for orders increased in less than half the same ratio. When to keep pace with the growth of the Church they ought to have been 400, they were less than 300 ! From 1830 to 1840 our clergy increased at the rate of nearly ten per cent. per annum ; but from 1850 to 1860 the rate of increase was less than four per cent. per annum ! Since 1859 we have no means of ascertaining the number of candidates, but recent events have certainly not tended to increase them in any part of our country."

Well may we unite with our American brethren in ardently desiring the restoration of peace among them. We are glad that the American Bishops have sanctioned the restoration of the suffrage for peace, with its response, to the place which was its right among the *Preces* ; and that the Bishop of Oxford, in the mother-country, has issued his injunction on the subject of our duty in this matter as Christian worshippers. May it please the Almighty Disposer of events speedily to "hear the devout prayers of His Church" now ascending from both sides of the Atlantic, and in His wisdom bring permanent good out of all this evil ! When the clouds of this unhappy war has passed away, and order has been restored, may the American Church be found prepared to improve the precious opportunity which will then be hers.

Correspondence, Documents, &c.

ON THE PRESENT CONFLICT BETWEEN THE COURT OF ROME AND THE KINGDOM OF ITALY.

THE following letter on this subject was lately written at Rome to a distinguished diplomatist in Italy. It has been translated into Italian, and published at Turin and Naples. It has also appeared in a Latin form, in the *Mediatore*, conducted by the celebrated Padre Passaglia, and is there accompanied with an Italian translation and notes, which contain much that is interesting and important at the present crisis, as indicative of the opinions and dispositions of that celebrated theologian and of the large body of Italian clergy, of whom he is the leader and representative. They will be found in the *Mediatore*, No. 29, for July 19, 1862, pp. 1001—1011. The journal may be had of Signore Molini, 27, King William Street, Strand. It may suffice to say, as to the tenor of these notes, that they afford gratifying evidence that, with the Divine blessing on the prayers and endeavours of those who look to the primitive Church for their model and standard, there is great reason to hope and believe that the Churches of Italy and England might meet together, as friends and sisters in Christ, on the common ground of *ancient Church polity*, and that an appeal to the principles of the *Church discipline* of the *Nicene age* might not only be successful in promoting the cause of peace in Italy, but might eventually be conducive to a restoration of unity in Christendom, in matters of faith and practice, as well as of polity and discipline.

“*To His Excellency, &c. &c.*

Rome, 24th June, 1862.

SIR,—I venture to submit to you the following considerations in reference to the present crisis of public affairs in Italy, and especially with regard to the conflict which is assuming daily a more serious character, between the kingdom of Italy and the Court of Rome.

It can hardly be anticipated that the King of Italy will be able to contend with success against such a well-organized power as that of Rome, either by physical force or by merely political arguments, which may eventually lead to revolution. The Church of Rome will gain strength by seeming to be unjustly oppressed; and the spirit of liberty itself, unless regulated by reason and religion, may degenerate into licentiousness and anarchy, may even become dangerous to the monarchy, and may ultimately recoil on those who have invoked its aid. If the Court of Rome is allowed to appear to have, as it were, a monopoly of religion, she will eventually triumph over the secular power which has abandoned religion to her patronage and protection.

On the other hand, it may be reasonably expected that the kingdom of Italy will be firmly established, if it is enabled to show to the Italian people and to the world that the King's Government has Christianity on its side, and that the war which the Court of Rome is now waging against the King of Italy is not—as the Pope pretends, in his recent Allocution—a religious and holy warfare, but that it is in many respects an anti-christian one.

334 *Conflict between the Court of Rome and Kingdom of Italy.*

This assertion may be proved in the following particulars among others :—

1. The Court of Rome, by a decree of the Roman Penitentiary, has forbidden the Bishops and clergy of the kingdom of Italy to take part in public prayers for their king and country on the national anniversary of the Statuto, June 1st.

It ought to be made manifest to Italy and to Europe that this Papal decree is an irreligious one, that it is opposed to the commands of God in Holy Scripture that ‘supplications, prayers, and intercessions should be made for all men, for kings and for all that are in authority’ (1 Tim. ii. 1, 2), even for heathen kings, even for a Nero. Hence it is evident that the Roman Pontiff, who, by the instrumentality of Italian Bishops, has suspended loyal priests from the exercise of their sacerdotal functions, on account of their obedience to the precepts of Almighty God in Holy Scripture commanding them to pray for their king, and has thus deprived them of their daily bread, is not performing the part of a true vicar of Christ, but is rather chargeable with the sin of anti-christian cruelty and usurpation.

2. The Bishop of Rome, in his recent Allocution to the Bishops assembled in the Consistory of June 9th, uttered strong vituperative language against the King of Italy, and denounced him in the face of Christendom as an enemy and persecutor of the Church, because he prevented the Bishops of Italy from obeying the summons of the Pope, desiring their attendance at the Vatican, for the canonization of the Japanese martyrs, on Whit-Sunday last.

But it ought to be shown to the world, that, according to the laws and usages of ancient Church polity, the Bishop of Rome has no authority to summon Bishops from other countries without the previous permission of the sovereigns of those countries. The General Councils of the Church in early times, such as the Nicene Council, the Constantinopolitan, and that of Ephesus and of Chalcedon, were not summoned by Bishops of Rome, but by Christian emperors. According to the teaching of St. Paul, ‘every soul,’ whether lay or spiritual, ‘ought to be subject to the higher powers’ (Rom. xiii. 1), in all things not repugnant to the Divine law; and it is the duty of Christian sovereigns to take care that the Bishops of their own realms do the proper work of their calling, as the ancient Christian emperors, such as Constantine and Theodosius, acknowledged and affirmed. And, therefore, the King of Italy would have been wanting in the discharge of his duty to God and his people if he had permitted the Bishops of Italy to quit their flocks at Whitsuntide, in order to attend the Bishop of Rome, and to take part in a religious ceremony which, there is too good reason to believe, was devised to maintain his temporal power.

By such arguments as these, the charge of irreligion urged against the King of Italy may be thrown back upon the Bishop of Rome; and it may be proved that the Bishop of Rome is guilty of usurpation and of calumny, and that the King of Italy has religion on his side, as well as sound reason and enlightened policy.

3. At the present time there are, unhappily, many episcopal sees vacant in Italy, and many of the king’s subjects are thus left without the spiritual care of chief pastors. And why? Because the Bishop of Rome will not

give investiture to those ecclesiastical persons who might be nominated by the king to those episcopal sees.

But it ought to be shown that this claim of the Pope to the right of investiture is also an usurpation. It is not older than the times of Gregory VII. In the primitive ages, Bishops were appointed and consecrated without any reference to the Bishop of Rome. And if the King of Italy were to nominate Bishops to the vacant sees, and were to have them consecrated by other Bishops, without the intervention of the Pope, he would be restoring the practice of ancient Christendom, and would be recovering a right which belonged to Christian princes and people in the best ages of the Church, but has been wrested from them by Bishops of Rome.

These instances, which might be multiplied, may suffice to show that the King of Italy has now in his hands the means of contending against the Court of Rome by arguments which would deprive the Pope of those religious pleas on which he rests his claims, and would approve themselves to all thoughtful persons, and would display the King of Italy in the character of a champion of true religion and genuine Catholicity, as well as of liberty and loyalty.

The topics above specified have been illustrated, with much learning and ability, by English theologians of the sixteenth and seventeenth centuries; and it may justly be affirmed that, at that period of her history, England solved many of the problems which now perplex Italy; and it is to that solution that she is indebted, under God, for the blessings of civil and religious liberty, blended with those of order and loyalty, which she now enjoys.

The writer, therefore, of these lines will not be chargeable with presumption for requesting permission to submit these considerations to the attention of those distinguished persons who, from their official position, have the best opportunities of forming a correct judgment as to their bearing on passing events in Italy.

I have the honour to be, Sir, &c. &c."

RECENT DIOCESAN SYNODS IN CANADA.

MONTREAL.

THE Annual Meeting of the Diocesan Synod was held in Montreal, on Tuesday and Wednesday, June 17th and 18th, the Lord Bishop of Montreal and Metropolitan presiding. The following is an extract from the Bishop's Address to the clergy and lay delegates:—

"In 1850, when this Diocese was first constituted, there were forty-nine clergymen and one catechist holding cures; of these two have died (and I may mention, that they are the only two that have died of all who have been connected with this Diocese during the last twelve years); thirteen have left the Diocese, four have been allowed to retire on pensions, and thirty are still remaining. We have now sixty clergymen and seven catechists officiating; but what marks the progress made still more than the mere increase of numbers, are the efforts made during this period to render the Church more self-supporting here. In 1850 there were only

seven clergymen who were not receiving some assistance from funds raised in England ; but of the sixty-seven clergymen and catechists now engaged, there are thirty wholly supported from within the Diocese—either from the partial endowments we have been striving to raise, the annual contributions of their respective congregations, or the funds disbursed by our Diocesan Church Society. Then, again, with respect to Church edifices and parsonages. We have now sixty-four consecrated churches, thirteen others in use, but for various reasons not yet consecrated, making seventy-seven—and five still in course of erection. Thirty of the above churches have been consecrated since September, 1850 ; and we have also thirty-four consecrated graveyards. There are thirty-six parsonage houses, of which nineteen have been built or purchased since 1850 ; and two others are in course of erection. The general funds raised for all purposes within the Diocese during the year 1861, as given in the last Annual Report of the Church Society, amounted very nearly to 60,000 dollars, being 15,000 dollars more than the previous year. . . . During the last twelve months, I have been holding confirmations in various parts of the Diocese, and expected to have nearly completed the triennial course by this time, but have been unable to carry through my programme as I had proposed. I may, however, state that, at the places already visited, I have confirmed up to the present time 1,144 ; and if there is no increase in numbers over the last confirmations at the few places yet remaining, independent of some fresh congregations now formed which did not exist three years ago, the total will be 1,494 ; giving at least an increase of 208 over the numbers at the last triennial course. The numbers at the four separate confirmations held by me since 1850, then, will stand as follows:—1851-2, 1,124 ; 1854-5, 1,174 ; 1858-9, 1,286 ; 1861-2, 1,494.”

The Bishop suggests a larger employment of catechists and lay agents, instead of an immediate increase and enlargement of the order of deacons ; and he adds his conviction that “ we may make available to a much greater extent than has been done ” the lay agency referred to.

The proceedings of the Synod were mostly of local interest. Divine Service was held in the cathedral upon each day. Upon the first day, a sermon was also preached by the Dean of Montreal, and the Holy Communion administered. The attendance upon the Synod was the largest ever witnessed.

TORONTO.

The Diocesan Synod met in Toronto on Tuesday, June 17th. Divine Service was held in St. James's Cathedral, at ten o'clock, and a sermon preached by the Rev. Alex. Dixon, of Louth. The Holy Communion was afterwards administered by the Bishop, assisted by some of the clergy.

The Synod assembled for business in St. George's Schoolroom at two P.M., the Bishop presiding. A large number of the clergy and lay delegates were in attendance. Sir John Beverley Robinson being present, was requested to take a seat in the Synod ; and Dr. Lett, who had resigned his charge, was allowed by the Bishop to sit as on leave.

The Bishop then addressed the Synod, describing two tours of Confirmation which he had made in the course of the year, extending to

fifty-one parishes, with 1,340 candidates confirmed. The Church in all the parishes visited by his Lordship seemed in a state of encouraging progress, the clergy active and painstaking, and more and more sensible of their high responsibilities. His Lordship then described a visit he had made to the Sault St. Marie, holding confirmations on the way at Collingwood, Sault St. Marie, and in the two Indian stations of Garden Island and the Little Current. The number confirmed was thirty-two Indians and twenty-two whites. The Bishop adverted to the successful execution of the greater part of his plan for the division of the old Diocese of Toronto into four Dioceses, laid before the authorities in 1850, by the erection of the two new ones of Huron and Ontario. The third yet remaining was that of St. Marie, and he looked forward to the time (perhaps not in his life) when that place, the centre of an important agricultural and mining district, would become the See of a new Diocese. The endowment of the See of Toronto was then urged upon the attention of the members of the Synod by his Lordship, who referred to the liberality shown by the Ontario and Huron Dioceses in completing their funds of 10,000*l.* The Diocese of Toronto contained 28,000 Church families, or 140,000 souls. If each person contributed 1*s.* 6*d.*, or each family 7*s.* 6*d.*, the sum required would be raised.

HURON.

On June 24, the Bishop of Huron held his Triennial Visitation in the Cathedral. In his charge, "he advocated much of the Calvinistical system of doctrine and practice, and endorsed Archdeacon Hellmuth's partisan statements in England." His Lordship stated that the Archdeacon had procured for the proposed College, in Great Britain, over 5,000*l.* sterling by private subscription.

The Synod of the Diocese met on the following day. "The most interesting subject of debate was concerning our continued connexion with the Metropolitan and the Provincial Synod, to which a vigorous opposition was made. The expense was the apology: of this, however, its promoters seemed to get ashamed; and upon the schismatical character of any act of separation from our provincial brethren being urged, as well as the disrespect it would be to her Majesty's Patent to the Metropolitan, in connexion with the fact, that, whether we like it or no, we of the Diocese of Huron are now legally and ecclesiastically subject to the Metropolitan and the Provincial Synod, the victory was won—clergy, 27 to 25; laity, 34 to 22. The professed objections of our opponents, besides the expense, were a fear of interference with our Bishop's Patent, which made the final references from himself to be to the Queen's Council, and our separation from the jurisdiction of Canterbury."

A resolution condemning the reflections which Archdeacon Hellmuth made on the Canadian clergy, when in England, was withdrawn, on his saying he used the term "evangelical clergy" in a party sense, with no wish to reflect on the rest of the clergy.

The Lord Bishop alluded to his wish to have a Theological Training "School," and to the aid he had obtained for it in England, but in no way commended it to his Diocese; nor did he allude to it before either the

Synod or the Church Society ; so of course he has sought no Diocesan aid for it.

QUEBEC.

In the Diocese of Quebec, the Bishop held his Triennial Visitation of the Clergy on the morning of the first day's session of the Synod, July 1st, delivering his charge instead of the sermon which is usually preached in the cathedral.

After the Bishop's address, several reports from Committees appointed by the last session were read and considered. The most important was the report of the Committee appointed to confer with the Church Society as to the terms on which it might be desirable for the Synod, on the one hand, to commit, and the Church Society, on the other, to undertake, the management of the annual grant transferred by the *London Society for the Propagation of the Gospel* to the Synod. The debate resulted in the adoption of a canon by the Synod, which was immediately afterwards, at a special general meeting of the Church Society, adopted as a bye-law. Under this is constituted a "Board of Missions" for the Diocese, composed of three clergymen and three laymen elected by the Church Society, and three clergymen and three laymen elected by the Synod. The Lord Bishop is the President, and all the proceedings of the Board are subject to his sanction.

THE CHURCH IN NEWFOUNDLAND.

(From the St. John's Telegraph.)

WE understand his Lordship the Bishop, since his arrival from Bermuda, on the 19th May, has visited all the Missions on the north side of Conception Bay, and confirmed at Brigus, Port de Grave, Bareneed, Bay Roberts and Carbonear ; and subsequently, in the Outharbour Mission of St. John's, at Pouch Cove, Torbay, and Petty Harbour. His Lordship was attended in Conception Bay by the Rev. Mr. Gabriel ; and in the Outharbours of St. John's by the Rev. Mr. Nicholas, M.A., of the University of Oxford, who has lately arrived from England to take charge, as Vice-Principal, of the Theological College.

On Sunday, June 15, Mr. F. C. Jagg was ordained deacon, in the Cathedral Church, by the Lord Bishop of the Diocese ; and on the next Sunday, the following deacons were advanced to the priesthood, viz. : The Rev. E. Botwood, Missionary at Fortean, Labrador ; the Rev. A. E. Gabriel, Missionary at Lamaline ; and the Rev. W. J. Milner, Missionary at Greenspond.

On Tuesday, June 24, being the Feast of St. John the Baptist, the Lord Bishop held his Visitation of the clergy in the cathedral, and delivered his charge. After expressing the solemn feelings which a review of the past four years was calculated to excite, his Lordship adverted to the changes which had occurred during that period. Eight of his clergy had left the Diocese, principally compelled by bodily infirmities, to seek a more genial climate : from these he had received gratifying assurances that the scene of their former labours in this Diocese was still

often in their thoughts, and affectionately remembered. One had been removed by an early death; but all these vacancies, he was thankful to say, had been filled up. His Lordship spoke with gratitude of the various works which he had been enabled to carry on by means of the funds supplied to him by the Church Society, and many other important matters were discussed.

The twenty-first annual meeting of the *Newfoundland Church Society* was held on the Thursday following, the Lord Bishop presiding. The Report stated, that notwithstanding the depressed state of the country, the gross income of the Society was very little less than in former years. Of the speakers of the evening, we were most interested by the Outport clergymen, as they spoke of their several Missions, and their people. Residents of St. John's who can have their weekly and daily religious privileges, can hardly conceive the spiritual destitution of their Outharbour brethren. The Report refers to the gratifying announcement that the Heart's Content people had followed the excellent example set by the Greenspond congregation last year, and charged themselves with the unaided support of their own Missionary. This is a noble resolve, and one that should be followed wherever practicable. When it is considered that the whole contributions from over forty thousand members of the Church of England to the Church Society do not exceed nine hundred pounds, or about two shillings and threepence per annum for every family of five persons, it may be readily conceived that the benefits of the Church Society may be greatly extended by means of the aid heretofore extended to Greenspond and Heart's Content Missions, which the people of those settlements have voluntarily relinquished. We hope the day is not far distant when each of the older Missions will not only support their own clergyman, but set apart a sum every year towards an endowment, as is now being done to a certain extent in Nova Scotia, and, we believe, some others of the Colonial Dioceses.

JUNCTION OF GERMANS WITH THE ANGLO-AMERICAN CHURCH.

(From the New York Church Journal.)

WE adopt for publication some portions of a private letter to us, giving an account of Church work among the Germans in the interior of the State. It will interest very many to whom the German problem is becoming every year more interesting, as with the growth of the country it becomes more important:—

“There is a region of country about three miles from where I live, settled up principally by German Lutherans, who have been ministered to for many years by an old man, now over eighty years of age, who preaches only in German. The young people have naturally grown up with but little religious knowledge, and without any religious influence other than from their parents, and the occasional excitement of a Methodist revival, which fills the old people with resentment and an intense desire for something more conservative and more true. Their case

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seemed to them quite hopeless until the accidental, or I should say providential, circulation of a few German Prayer-Books gave some of the more intelligent among the old to understand that the Church which they had supposed 'Catholic' in their sense of the word (meaning Romish) was in reality 'English Lutheran.' About two years ago their old minister and some of the people asked our Rector to preach for them, and he has been doing so once a month ever since. Their surprise and pleasure at hearing sermons they could understand can hardly be imagined by one who has always been instructed. As soon as an interest began to be generally expressed, a Methodist preacher began to hold what they term 'big meetings' in the same schoolhouse, and an organized opposition was attempted, with some apparent success; but the result has been to convince the Old School (for it seems there is a regular division in their body) that 'Methodism' is not synonymous with 'Christianity,' and they consider the New Lutherans as Methodists in disguise.

There have been attempts made from time to time to erect a building for a place of worship, a *Free Church* as they call it, meaning *open to all sects*; but it has always been defeated by the impracticable old Lutherans, who *will* hold to the importance of doctrines and Sacraments. I have long wished I could do something for these people, but they seemed out of my reach, except in an occasional conversation with them, and a present of a Prayer-Book; but sometimes a boy or girl would stray as far as my Sunday school for a few weeks, and pick up a little Catechism. Since my sister-in-law has been living in the neighbourhood she has had the same desire, and last winter we commenced a Bible class. We held it on Saturdays, for fear of interfering on Sundays with somebody; but in the spring, at their request, we changed to Sundays, and are now fully recognised as our Rector's assistants. We have never less than thirty, often over a hundred pupils, boys and girls, young men and women, and often quite old people, who just come to hear and judge for themselves what kind of teaching it is. We don't presume much; we give the Catechism to the young; some learn, some 'haven't time.' We read the Service, and tell them how to find the places in the Prayer-Book; and then we read the Testament, and talk about it. Now I come to the result, or rather, I hope, to the first fruits. Yesterday our Bishop was here, and, after having Service in the morning in town, he went to the schoolhouse in the district I have been speaking of, and confirmed fifteen, most of them persons who previously had had no connexion with any sect. There would have been a much larger number, but their parents are not ready to give up the Lutheran name, and preferred their children should wait. Some time ago there was a proposal made, by their old minister, that 'those that hold the doctrine,' this is his expression, should combine and build a place of worship, that only Church ministers or old Lutherans should have the use of. This met with the warmest favour, and three men offered an acre or more of land for a site. Our Rector was under a Bishop, could not act, did not know whether the Bishop would approve, must wait. Yesterday the Bishop stood among a crowd of eager old Teutons, and I stood a little off, listening. The result is, that we are to try to have the building up before winter; on a day named there is to be

a general meeting of all parties interested, our Rector is to have the paper to be subscribed to, drawn up in the proper form; he is also to furnish the plan for the building. They are poor people, have not money, but have stone and wood and mechanical skill, and only want an assurance of help from us, in case of a debt for those things which must be bought."

STATISTICAL ACCOUNT OF THE DIOCESE OF BARBADOS.

WE lately received from the Bishop of Barbados the "Statistical Account of the Diocese of Barbados, at the beginning of the year 1861." Under the auspices of his Lordship's predecessors, similar accounts were published in 1834 and 1841, of the then more extensive Diocese of Barbados and the Leeward Islands. From the present publication we glean the following table, exhibiting the progress made by that portion of the West Indian Church comprised within the limits of the present Diocese, as divided into the two Archdeaconries of Barbados and Trinidad, and containing an area of 3,115 square miles:—

In the Year.	Whole Population.	Parishes.	Churches and Chapels.	Communicants.	Clergy.	Schools in all.	Number in Schools.
1834	228,228	23	44	1,890 (?)	40	218	10,547
1841	259,008	27	79	3,924	51	196	13,125
1861	343,029	49	103	12,941	81	238	17,177

The Colonial provision made for the annual salaries of the clergy is as follows:—The Archdeacon of Trinidad, 500*l.*; twenty-nine rectors, at 9,330*l.*; eight island curates, at 1,700*l.*; thirty-four assistant-curates, at 6,300*l.*; one gaol chaplain, at 300*l.* In this manner provision is made wholly, or in part, for the maintenance of seventy-three clergymen—"in part," because in many cases it has been found necessary to add to the stipends of the curates from other funds. Seven are provided for entirely from other sources. Almost all the rectors have parsonages, with glebes attached to them; and many of the curates have also either residences provided for them, or an allowance made for house rent.

We shall now give some extracts from what the "Statement" reports concerning Education. In the island of Barbados, "the assistance formerly received by the Church Schools from the *Society for the Propagation of the Gospel in Foreign Parts*, after being gradually reduced, ceased altogether on the 5th July, 1846. In the process of the reduction, the schools thus deprived of their chief support suffered severely; still, at that time, there were on the Society's list thirty-eight schools, containing 2,247 children, the amount of allowances for that last quarter being only 42*l.* 13*s.* 4*d.* The *Christian Faith Society* gave assistance to some of these schools, and to others separately, making the whole number of schools forty-eight, and the number of children 3,000. In October, 1846, the first quarter of a grant from the Legislature was paid to forty-seven schools. The grant was 750*l.* per annum for three years; and in September, 1849, it was renewed for one year. On the appointment of the Education Committee, in September, 1850, the teachers continued to be paid in the same

manner as before, to the 5th January, 1851, the Archdeacon having undertaken this duty at the request of the Committee; and from that date the payment of the public grant (which, at the present time, is at the rate of 5,000*l.* for two years) has been made through the Committee of the Legislature, to whom the cause of education is deeply indebted. In the year 1858 an Inspector of Schools was appointed, with a salary of 300*l.* a year; and in the year 1859, a further and very important step was taken towards the improvement of the schools in connexion with the Church, if not of schools generally, throughout the island, by the consolidation and amendment of the acts relating to the Central Schools, with a view of better adapting them to the altered state of society in these colonies, and making them, as far as practicable, training schools for the supply of teachers for the several primary, or dame and infant, schools of the island.”—(*Report of Ecclesiastical Board for 1859.*)

“Nearly half of the dame, or infant, schools at present existing are greatly indebted for their origin and support to the Association of Non-Resident Proprietors in England. Among a population such as that of Barbados, the value of such schools can scarcely be overrated.”

In addition to the schools in connexion with the Established Church, there are, in Barbados, according to the returns of the Government Inspector of Schools, fourteen Moravian schools (eight primary and six infant), with a total number of 1,664 children on their lists, and twelve Wesleyan primary schools, with a total number on their lists of 1,033 children (at the commencement of 1861).

In the island of St. Vincent, the sum of 750*l.* per annum is paid by the Local Government, through an Education Board composed of members of the Legislature, towards the maintenance of the schools of the island. Of this sum the Church schools receive 400*l.*, the Wesleyan schools 300*l.*, and the Roman Catholic schools 50*l.* The Government also allows 150*l.* per annum to the schools of the Society for the Education of the Children of the Poor, in Kingstown.

With respect to the island of Trinidad, the “Statement” says:—“Of the immigrants from Africa, India, and China, those from India are the least willing to receive Christian instruction. Of the Africans, who have been the longest in the country, a large number have been baptized; and the Chinese are willing to be baptized, but great difficulty is experienced in giving them instruction. It is hoped, however, that by the aid of interpreters from amongst the immigrants themselves, and the gradual diffusion of the English language among them, the difficulty will be gradually overcome, without any necessity for the intervention of regular teachers speaking their several languages; it being very important every way that the immigrants should learn English, and that it should be made to them the medium of Christian instruction. Returns have been obtained of immigrants baptized. They are not supposed to be, by any means, complete, and relate in different places to different periods; but they serve to show that, while the instruction of the heathen is not neglected, the progress is but slow as yet, with the Indian coolies especially.” The total amounts of heathens baptized are: Africans, 706; Indians, 26; Chinese, 38.

At Tacarigua, in the parish of St. Mary, there is an institution for the

maintenance and education of coolie orphans, which originated in the munificence of T. Burnley, Esq., the present proprietor of the neighbouring estate of Orange Grove. The Local Government contributes largely to the maintenance of the children, and has aided most liberally in the buildings, while other private contributors, besides Mr. Burnley, assist in the expenses of the institution. The number of Indian children thus receiving a Christian education was fifty in June, 1861: it has since been added to.

In Trinidad, the Government has, since the year 1842, adopted the principle of State-Education, and no longer makes grants to the Church in aid of schools. Wednesday, however, in each week is allowed to the clergy, and others, for religious instruction.

In Grenada a similar principle has been partially adopted; there being a normal school maintained by the Government in the principal town, whilst limited grants are still made to the clergy and others for special schools.

TOLLYGUNGE.

THE following private letter has been received by the Editor from the Rev. C. Driberg, of Tollygunge, near Calcutta, who was in England in 1859, and is personally known to many of our readers. Mr. Driberg wrote to us about his church in 1861; but his appeal, though made public in our September number (p. 341), was almost without result. We hope for greater success now, and shall thankfully forward to him, by the medium of the *Society for the Propagation of the Gospel*, any sums which may be sent us.

“In my last letter, I told you that our church at Jhángará had fallen down, and that I was doing my utmost to procure funds to rebuild it. Through God’s mercy, I succeeded so far, that I thought I was warranted in commencing the new edifice at once.

The old site was rejected, as having been the cause of our misfortune. It is a narrow strip of ground, with a magnificent tank on one side, and a swamp on the other; so that the church began to sink very soon after it was originally built. It is a mistake to suppose, as some of our good friends at 79, Pall Mall, seem to do—that the church fell down from not having been kept in repair: in fact, everything that the skill of architects suggested was done—the heavy roof was replaced by one of lighter materials—the walls were propped—some of the pillars rebuilt; but nothing seemed to stop the progress of its ruin. ‘Down it must come some day,’ said one of our architects; and sure enough, as if in obedience to the warning voice of this ‘prophet of evil,’ down it did come, and is now a mass of ruins.

The new church stands on the highest piece of ground in the village; and it has associations connected with it, which, to my mind, seemed to point to it as the very site for a church. It was the first ground the Rev. Mr. Tweddle, one of our earliest Missionaries here, set foot on; it was here that the first cottage was built, in which the first little band of Christians met together for Divine service—here the first baptisms were administered; so that this ground was the Lord’s territory—the banner of the Cross was erected upon it from the beginning!

The beautiful tank, over which the 'zephyr comes gently blowing,' was no doubt the temptation (none but those living in the tropics can understand the force of it) to build the church on its bank.

By God's blessing, the new church was finished about the end of April. It is 60 feet in length by 25; there are four windows on each side, and a three-light window to the east, filled with ground-glass; the centre light has a cross in the centre, made of red glass. A stone font, the only thing saved from the ruin, stands at the entrance. The walls are 15 feet high, and from the floor to the sharp angle of the pent roof it is 36 feet. I hope some day to send you a photograph picture of it.

The 1st of May, being the Feast of SS. Philip and James, was fixed for the opening of the church.

I was up with the early dawn, to make the necessary preparations for conveying such of our friends as took an interest in our work, and promised to be present, ten miles—for that is the distance of Jhángará from Tollygunge. But the morning broke very unpropitiously—heavy masses of dark clouds, with distant thunder, seemed to foretell a storm; but, before seven A.M. it began to look brighter, and our friends, undeterred by the unfavourable appearance of the weather, dropped in one by one; and by eight we started, some on horseback, and some in *palkies*. Arrived at the village, we found a body of native Christians waiting for us in the hut that does duty as our schoolroom. In a very short time, our numbers began to increase, and it was time to begin. Nine of us European Missionaries, in surplices, preceded by our schoolboys bearing banners, and followed by some two hundred Christians, walked in procession to the church; the Christians singing a metrical version of the 84th Psalm, to a native tune.

The little church was crowded from end to end—even up to the very steps of the altar.

The Prayers were read by me; the First Lesson by the Rev. J. T. Babonan, S.P.G.; the Second Lesson by the Rev. Mr. Welland, C.M.S.; the Communion Service by the Rev. T. Sandys, C.M.S.; the Epistle by the Rev. I. Coe, S.P.G.; the Gospel by the Rev. E. Stuart, Secretary to the *Church Missionary Society*. The sermon was preached by the Rev. Dr. Kay, Principal of Bishop's College.

The Holy Communion was then administered to upwards of 220 communicants, by four of the above Missionaries, the Rev. C. E. Driberg being the priest celebrant. There were upwards of 400 people in church, and all around, and at every window, the heathen were standing, looking and listening. The Principal's sermon was a most impressive one, and seemed to rivet the attention of the people.

It was a day not to be easily forgotten. Our Archdeacon was unable to attend, on account of some other duty that devolved upon him that day, though he was anxious to do so. I regretted it much, as he took a great interest in the building of the church from the first; and it was through his kindness that I obtained a grant from the Calcutta Church Building Fund.

The church is extremely plain, but substantial. It has neither tower, steeple, spire, nor porch; anything like ornamentation was entirely out of my reach. As it is, I am still 700 rupees (70*l.*) in debt to the builder,

for just the shell of the church, and of course he looks to me for payment; and then, when this is paid, there are several things still to be done.

The ground to the west of the church requires levelling; then the whole has to be inclosed by a brick wall; we also need chancel rails, communion-table, altar-cloth, some matting for the chancel, and last, though not least, a vestry, which shall serve not only for robing, but also for missionary meetings, conference with heathens, catechizing of catechumens, &c.

All this can hardly be done for less than 1,200 rupees, or 120*l.*; the debt on the church will make 170*l.* that I want; surely, not so large a sum as to startle you. How many Christians in happy England could draw on Coutts, or any other banker, for the entire sum, without feeling any inconvenience, but rather great satisfaction, at having been able to further God's work in this part of India! Will you bring the matter to the notice of your readers, and ask them to help our poor Mission? I should so like to be able to ask the Bishop to consecrate the church in January or February, when he returns to the metropolis.

On the octave of the opening, the church was quite filled again, and we have had increasing congregations every Sunday to what they used to be when the service was conducted in the wretched hovel in which we met for upwards of twelve months.

Shortly after the opening of the church, it pleased God to remove one of our Readers—the one (humanly speaking) that I could least have spared. As this letter has already grown so long, I will reserve what I have to say about him to a future occasion; for I purpose to send you a short obituary notice of Horro Chondro Mákhál, for that was his name. I had been quietly looking forward to some future time when I should be able to recommend him to the Bishop for ordination as pastor of his village.

We have now a decent church and a goodly congregation at Jhángará; what we urgently want is, a native pastor to reside among the people.

I have had some interesting baptisms lately, an account of which I am now sending home to the head-quarters of the *Society for the Propagation of the Gospel*.

Yours, most sincerely,

C. E. DRIBERG."

THE MELANESIAN MISSION AND THE NORFOLK ISLANDERS.

WHEN in 1856 Bishop Selwyn visited Norfolk Island, a strong hope was entertained that its new inhabitants would be induced at some future time to lend their aid to the New Zealand Church in the Melanesian Mission, a work for which, on many accounts, they would be admirably suited. Difficulties of various kinds appear for a time to have checked the growth of a missionary spirit among them. We learn, however, from the tidings which have been received of the last visit of Bishop Patteson and his companions to Norfolk Island, that a considerable change has taken place. The following extracts, which have appeared in the *Christ Church Diocesan Quarterly Paper* will, we are sure, be read with much

interest. And though we would not attribute too much importance to the strong feelings excited by the passing visit of Bishop Patteson amongst them, yet we may hope that the seed has been sown on honest and good hearts, and will bring forth its fruit in due season, and that the people so singularly trained in the Providence of God in the distant East may prove an unspeakable blessing to the dark islands of Melanesia.

“*November 20th, 1861.*—We had an exceedingly pleasant time of it at Norfolk Island. We got there just in time on the Saturday night for the boat to come off and take us ashore. The people were delighted to see us; they had begun almost to despair of our ever calling in upon them. That evening, at the Bishop’s request, a great many of them assembled in one of the large rooms used formerly by the convicts, and we had singing for an hour or two. Most delightful it was; then the Bishop got up and thanked them in such a touching little speech, I am sure it went home to their hearts; speaking especially of the comfort of feeling ourselves again in the midst of Christian people, and hearing God’s praises sung by the voices of all present, after living in the midst of heathens for so long; and then we parted with prayer. The Bishop and I slept at Mr. Nobbs’ house.

The Bishop found that a strong reaction had taken place in their minds about the Mission. Before Church on Sunday morning Charles Christian and Mr. Nobbs both spoke to him about their sons respectively being most anxious to assist in missionary work. After a long and very pleasant talk with Charles Christian, the Bishop determined to take away Gilbert, his son, with him, this time: indeed, the father made him over altogether to Bishop Patteson. Edwin Nobbs he determined not to bring this time. Then came service and Holy Communion—the *whole* adult population of the island staying. He made a distinct appeal to them to help in this Mission work, especially endeavouring to impress upon them that the best way to use a talent committed to us, whether it were wealth, children, or our own life, was to devote it to God’s service, and the reward to be felt even in this life. He called on them to do as Hannah had done, to lend their children to the Lord, and they would feel the blessing of it, as Hannah did—when she saw her son, the one man who clave to the Lord, the one upright high priest among the children of Israel—ininitely more than she would have done if she had kept him back from God’s service. After the service, several more came to speak about their sons coming; one old woman saying with tears in her eye: ‘Do take my child; I do so want to be like Hannah: I do so want to give my child to the Lord.’ Altogether, I do not think we ever paid such a happy visit to Norfolk Island; and the Bishop quite felt it so.’”

We subjoin the following description of the Mission-field of Melanesia, from a letter of Bishop Patteson’s, acknowledging a remittance of 40*l.* from Tasmania, which has appeared in the new organ of the latter Diocese, *The Church News*:—

“I almost despair of giving any idea of the character of the scenery of the islands, or of the manners and habits and appearance of the people. We must some day take with us some lady who can sketch, and find time to think out the right way to put before others sights and circumstances with which we are so familiar.

Speaking generally, I may divide the islands, as regards the scenery, into two classes. One class is the low coral island, the mere upheaved reef, covered with bush, and capable of producing yams of large size, cocoa-nuts, bananas, &c. The decomposed lime and the decayed vegetation gradually produce a good soil; and in the spaces between the rugged points of coral which everywhere crop off, and in the deep honey-combed cells of the coral itself, vegetables of large size are grown, each, as it were, occupying a natural flower-pot.

These islands have no great beauty, yet the tropical vegetation has even here a beauty of its own; and the brightness of colouring, and the black shades, give a peculiar tone to the landscape. There is no flowing water in such islands. Water accumulates in deep coral pits. On the other hand, they are very much more healthy than the other islands; there is a perfect drainage, the soil is almost always dry, and there is little or no malaria and low fever and ague.

The Loyalty Islands are all of this class; and we find several others scattered about the seas of the same character.

The population of such islands, *perhaps*, may be described as more energetic and fierce than the people of the other class of islands.

The great majority of the Melanesian Islands present a very different appearance. They are high mountainous islands, covered with dense masses of foliage; sometimes with waterfalls leaping down towards the sea; always with an abundance of yams, taro, bread-fruit, cocoa-nuts, &c. thickly peopled for the most part, and surrounded by deep water. Coral is always found here too, but it does not form the actual basis of the islands. The coral here fringes the volcanic islands—sometimes detached reefs exist, more frequently a narrow fringing reef runs along the weather side of the island, which is uncovered at low water.

Here we find deep rich soil, which, when saturated with heavy rains, and densely covered with vegetation, drenched with tropical showers, breeds the malaria vapours, and causes at times low fevers and agues, occasionally also elephantiasis.

We all experience this effect more or less. Quinine and coffee, sometimes wine, are necessary to any one living on such islands. As the spot occupied by the Missionaries' hut becomes more cleared of bush, and good drains are made, and arrangements contrived for keeping a few things dry and free from exposure to the atmosphere, the healthiness of our party will be much improved, we may hope.

At present, I shall not ask any man to locate himself permanently on any such islands. Many such present favourable openings. Our present plan is to occupy as many as we can during the winter months; but we greatly need our vessel to keep up a very frequent visitation of men so circumstanced.

All the natives, when first we see them, are armed; they never stir without their weapons: the whole life is one of suspicion, and jealousy, and excitement; and there is, of course, no security for life or property. But I think we have good reasons for believing that this very soon begins to be changed, when they can see any good excuse for giving up hereditary and traditional hatred and war without compromising their notions of

honour. Any one occupying some prominent position will be often accepted as a mediator. I feel quite satisfied that we know many islands where no apprehension of a Missionary's safety need exist, excepting as far as the unhealthiness of the climate may be concerned.

Fishing, snaring birds, &c. are the amusements of the people; the clearing the bush, planting yams and taro, their serious peaceful occupation. But no man goes off to his yam-ground without his weapons, excepting in such places as we have lived upon; and there they may, or may not, according to their disposition to accept our teaching, give up their fighting habits.

The robbery of a pig, the abduction of a woman, causes, of course, war immediately; and this goes on in a desultory way for months and years. In large islands, there is a chronic state of hostility between the people on the coast and the tribes inland.

Bows and poisoned arrows, and clubs and spears, occasionally slings, are the ordinary weapons. Only in Isabel Island (Solomon's Group) have I seen any shields or weapons of defence. They trust to dexterity and quickness of eye and limb to avoid any arrow or spear.

The utmost credulity prevails among them. They are worked upon by their superstitious fears to an extent hard for us to conceive. People frequently die from sheer nervous tremor. I have seen a young man, of (say) twenty-five years old, thrown into such a state by my showing him, with twenty others, some small stereoscopic views, as to be with difficulty recovered from his dead faint by stimulants and care, continued for some hours. But I could mention any number of cases, and they occur in all heathen lands.

Their rain, and sun, and wind-makers exercise great power over them by working on their credulity.

Suicide is common, naturally enough, among a people wholly unaccustomed to any self-control. Men strangle themselves and women jump off high cliffs, or *vice versa*, according to the custom of the island, upon very little provocation.

A man and his wife quarrel at sunrise, and the poor woman throws herself from a precipice at (perhaps) ten A.M. 'Life is intolerable on these terms,' or some such thought, is acted upon at once. Such events are but little regarded.

Cannibalism prevails as the rule in these islands. I do not believe it to be practised in the Banks' Island Archipelago. But we neither find nor make any distinction on that account. I am just as well treated in the Solomon Island as in the Banks' Island, and as safe among the one set of people, who are all given to that practice, as among the others.

I do not wish to speak lightly of such things; but here, too, it is in some sense a conventional notion on the subject which makes man regard this one feature of heathenism as necessarily implying the presence of everything that is bad, and the absence of anything that is good. It is impossible in a letter to enter upon such things.

I see no difference in the moral sense, or the capacity for receiving religious impressions, between the lads and men in our school, who have been, and again (if they fall back) may be cannibals, and those who are

not. But we never speak of such things among ourselves. If I say anything, it is said privately to the particular person to whom I may think it right to speak on such passages in his past life.

In the islands, actually on the spot, of course one speaks much more plainly to the people, as at San Christoval, where the Bishop of New Zealand and I have often sat in a large hut with twenty-seven skulls hanging along the ridge-pole over our heads.

The friendliness and amiability of these people (as you may see such traits in a spoilt child in England, or Tasmania, or New Zealand, where everything goes according to his wishes) are very remarkable. When nothing occurs to thwart their wishes, they are full of fun and good nature, play together, bathe, and boat, and fish in common. They are fond of children almost universally—a very good sign.

Speaking for ourselves (and those only who can talk to them and who possess their full confidence have a right to speak), we find them most loving, and gentle, and attractive, thoroughly companionable. I am speaking now of our own special scholars. But it needs only some acquaintance with any one of them to find much in him to like.

This again is easily explained. They are for the first time treated with an amount of kindness and consideration to which they have been strangers; and they are drawn towards one, naturally enough, as we are drawn to them; and we like each other in proportion as we know each other better every day.

I must end: but I hope you may have a better letter from Mr. Dudley or some other member of our party soon.

Very faithfully yours,

J. C. PATTESON, *Bishop.*"

The Bishop incloses with his letter a sheet written off without copy, and without prompting, by a young girl of ten years old from one of the Banks' Islands, who was as wild as a child can be among a people wholly naked and wild, up to August last. The language was only reduced to writing a year or two ago. The Bishop thinks that "it will give a fair notion of the quickness of the island children, though this girl is probably above the average. She reads her own language freely." As the result of six months' teaching from the lowest rudiments, it is certainly marvellous.

Reviews and Notices.

1. *A Reply to a Letter of the Right Rev. the Lord Bishop of Montreal, and Metropolitan of Canada, addressed to the Bishops and Clergy of the United Church of England and Ireland in Canada.* By I. HELLMUTH, D.D., Archdeacon of Huron, and Assistant Minister of St. Paul's Cathedral, London, C. W.
2. *A Second Letter to the Bishops and Clergy of the United Church of England and Ireland in Canada.* From FRANCIS FULFORD, D.D., Lord Bishop of Montreal, and Metropolitan.
3. *A Reply to a Second Letter of the Right Rev. the Lord Bishop of*

Montreal, and Metropolitan of Canada, addressed to the Bishops and Clergy of the United Church of England and Ireland in Canada. By I. HELLMUTH, D. D., Archdeacon of Huron, and Assistant Minister of St. Paul's Cathedral, London, C. W.

4. *A Third Letter to the Bishops and Clergy of the United Church of England and Ireland in Canada.* From FRANCIS FULFORD, D.D., Lord Bishop of Montreal, and Metropolitan.

Two months ago we reviewed a *Letter* of the Metropolitan of Canada, issued in vindication of the clergy of that part of our Communion from the sweeping charges brought against them by the Archdeacon of Huron, Dr. Hellmuth, and too readily listened to in certain quarters on this side of the Atlantic. We now recur to this subject with reluctance, but under a sense of duty.

Shortly after the appearance of the Letter mentioned above, the Metropolitan received a Reply from Dr. Hellmuth. In this the Archdeacon gives his version of what occurred, in the proposal by him to Bishop Fulford for the erection of a new church in Montreal. He then descends into a discussion of other personal matters.

The Metropolitan was not long in putting forth his rejoinder, in a *Second Letter*, dated See House, Montreal, June 5th, 1862. This contains an explanation of some acts of his which the Archdeacon had interpreted as acts showing renewed public confidence in him, and thus inconsistent with the Bishop's present statement of his opinions of the Archdeacon's character. The points of detail would be of little interest to our readers. Next, an assertion of Dr. Hellmuth's is convincingly disproved respecting the *Colonial and Continental Church Society*, viz. that Bishop Fulford, after issuing his Pastoral against that Society, gave it his sanction, without insisting on an alteration in its rules. With regard to the proposal of building a church in Montreal, the Metropolitan adheres to his original statement, and confirms it by further particulars.

His Lordship concludes as follows :—

“The Archdeacon justifies himself in the matter of the clergyman, whom he eulogized in England, after he had been under censure in Canada, by stating that a considerable time, two years, had elapsed; and that he had much improved during that period, and that, therefore, it was correct to speak of him as he did. This may be perfectly true; and I most truly rejoice to think it may be so. But as the Archdeacon left for England towards the end, I believe, of September, and the speech in question was made about the middle of November, of course he was in possession of these facts before his departure. I would ask then why, as General Superintendent of the Society, he did not take measures to have the Rev. Mr. — restored to his proper status, before he left Canada;

and whether the other members of the Society's Committee were not left by him still seeking to enforce the removal; and were not a little embarrassed and surprised, when they read what had occurred at the meeting in England. Perhaps the Archdeacon knows whether his conduct in this matter has been satisfactory to them.

It was with the full conviction that I had undertaken a most painful task, that I moved at all in the matter; and have done it solely as a matter of public duty. My only desire has been for the cause of truth; and if I have used any language that the occasion has not warranted, no one will regret it more than myself."

To this Second Letter of the Metropolitan, Archdeacon Hellmuth gives a Second Reply, in which he reiterates most of his former assertions, in a tone of great acrimony. The contents of this Reply will be sufficiently noticed by viewing the more important, and less personal, part of them, in connexion with the Third Letter of the Metropolitan, in which his Lordship meets them. Wishing to have one important fact verified, his Lordship wrote to the Missionary noticed above, to whom he had been referred by the Archdeacon himself, for proof of the truth of the Archdeacon's statement. The Reply, which is given in full, contained the very contrary. The Metropolitan complains that the Archdeacon has endeavoured, on several occasions, to draw off attention from the real point raised to some other matter connected with it:—

"For instance, I alluded to the manner in which, some time since, such large sums were obtained by him 'from the credulous English public for Father Chiniquy, for whom he vouched, much to the astonishment of many thoughtful people in Canada.' The Archdeacon, without any reference to Father Chiniquy himself, to whom such large contributions from the members of our Church in England were paid over, goes off to speak of the labours of the Rev. Dr. Williamson, a clergyman well known to me, and the success that is attending them. Singularly enough, as a comment upon my allusion to Father Chiniquy, notice appears this week in the newspapers, that he has been deposed from the ministry by the authorities of the Presbyterian Church at Chicago (with which he connected himself shortly after Dr. Hellmuth's advocacy of his cause in England), 'for unministerial and unchristian conduct.'"

The following paragraph deserves particular attention:—

"Again, the Archdeacon, in his Islington speech, asserted that Evangelical men are at a *very great discount* in those colonies generally. I will assert that, in my own Diocese, the clergy as a body are faithfully Evangelical, several of them accepted by me from the Committee of the Colonial and Continental Church Society—but not acting as members of a party; and that, not marked out by any adherence to party-action, on one side or the other, such as he might wish to encourage, it would not be easy for any one to class the clergy of this Diocese generally under

distinctive heads, or otherwise than as 'hard-working clergy,' 'godly, good men,' to use his own expressions, with whom any sincere Churchman might gladly co-operate. And I fearlessly challenge the Archdeacon, or the *Record*, to prove the charge, 'that several Canadian Dioceses are deeply tainted with the leaven of Tractarianism, or that the local Colleges, at which the Canadian clergy receive their training, are almost wholly under this baneful influence.' When, however, the subject was brought forward at the Synod of the Diocese of Huron, the Archdeacon very much modified the force of his speech at Islington, from which the only logical inference was, that 'godly, good, and hard-working,' and 'Evangelical' men, as he understands them, are identical. But at the Synod he acknowledges that there are 'godly and good men, hard-working clergy,' 'though not what he calls Evangelical,' in Canada—'men with whom he would not hesitate to work lovingly.' It seems to me that this is a more satisfactory definition of what our clergy ought to be, than even to be 'in his opinion Evangelical.' And in this sense we shall, I dare say, all agree that there are too few such men for the work before us."

Respecting some other matters of a personal kind, to which this Third Letter was compelled to recur, we need say nothing more. But we shall pass on to its conclusion, concerning, as it does, the whole of the Canadian Church, and indeed, not very remotely, the whole of the Church in *all* our Colonies :—

"One other matter I must notice, and I am the more anxious to do so, because it more directly concerns the Province at large, and my conduct in connexion with the discussions, which took place respecting my Patent as Metropolitan.

The Archdeacon, in his First Letter, wished to make it appear, that in bringing any charges against him, for his attacks upon the Canadian Church, I was actuated by resentment, caused by the active part he took in opposing the powers proposed to be vested in me as Metropolitan; and asserts that it was not true, as I stated in my Second Letter, that 'I have always wished for free and open discussion, whether on that or any other public measure;' but that the universal dissatisfaction caused by the authority conveyed in the Patent, induced me to alter my course, and concur in its alteration. I will give a plain statement of what I did in the matter, and my reasons for so acting.

My first Patent, as you will remember, in consequence of certain omissions in the Preamble, required amendments, and I received from England, on the 21st January, 1861, a draft of a New Patent, with instructions from the Duke of Newcastle, to this effect: 'His Grace has given directions that this draft shall be placed in your hands, for the purpose of being submitted as well to your Lordship as to the other Bishops concerned, and also to any person in whose legal knowledge and experience you may have confidence.'

The Metropolitan then goes on to narrate how he complied with these instructions, and observes that—

“There was a party opposed to any appointment of a Metropolitan, and who questioned the authority of the Queen to make such an appointment. When I returned home, and again, with the best advice I could obtain, considered the whole matter, I became convinced that whatever might be the prerogative of the Queen to appoint a Metropolitan (which has since been acknowledged by the Synod, and by the opinion of the Law Officers of the Crown, which has been given more recently), yet that it was open to grave doubts, whether the powers conferred, no matter what they were, could be legally exercised, except by the authority of the Provincial Synod; and I at once decided to retain the draft, and propose that a Committee of the Synod should be appointed to inquire into the bearings of the Synod Acts, and the Patents of the several Bishops, &c. No one could be more interested than myself, in wishing to have my position clearly defined and legally established; and while bound to maintain the Royal prerogative as justly exercised in the appointment of a Metropolitan, it must be the great object of all to remedy any errors in the Patent making that appointment.

Some time in the month of May, I received from the Honourable J. H. Cameron one of the printed copies of the Patent which I had circulated, with what he thought would be necessary to introduce as amendments, and of which I approved. And it was from this very identical copy that he moved the amendments, which were carried, I believe, in the very words he had originally proposed to me. In June, I had a letter from the Bishop of Huron, informing me that he thought there might be some difficulty about sending delegates from their Synod, because several of his clergy and laity doubted whether the Metropolitan's Patent did not conflict with the Synod Acts. To this I replied at the time, informing him of the course I had determined to pursue; so that I thought there need be no difficulty on this subject, as the Provincial Synod might investigate this, and have it set right. I mention these facts, not to claim any credit for what I did, but to show that, in the course I pursued, I was influenced by no fear or knowledge of opposition or dissatisfaction, but from a deliberate consideration of the matter, and a wish to act as became my duty to all parties. It seems, however, that there was a growing agitation at Quebec. The question was mooted at the Synod in July, and some violent, abusive, anonymous letters appeared, I was informed, in one of the Quebec papers, in the month of August. And when the delegates assembled in Montreal, at the meeting of the Synod, on the 10th of September, I was told that great opposition was intended by those from Quebec, and great success anticipated. What was to be the line of opposition, I did not know, nor did it influence me in the least in the course I was about to take, which I had decided upon many months previously, as the right one. In my address, I recommended that ‘a Committee of Synod should be appointed, to consider the bearing of the Synod Acts upon the Patents,’ &c. The whole proceedings went off so happily and successfully, and I knew so little of the storm that had been preparing, that I could not understand why the Archdeacon should think I had taken umbrage at him. Being ignorant of the extent of his opposition, I had no pretence for taking umbrage at it. I had no wish that he should be kept in ignorance of what I proposed doing. I had written

to the Bishop of Huron informing him three months before, and spoken of it to others, as no mystery. And after the Synod had adopted the amendments proposed to be inserted in the Patent, I forwarded them to England, with a letter, earnestly recommending their being confirmed: and specially with respect to the Provincial Court of Appeal and Powers of the Metropolitan, I wrote as follows:—

‘Amendment No. 6 provides that the jurisdiction and powers of the Metropolitan shall be defined and regulated by canons and laws of the Synod. I believe this to be absolutely necessary, in our circumstances, to give them any validity; and any Court of Appeal set up by me, except under our Church Synod Act, would be without force in the province. And as we have no authority to introduce the ecclesiastical law of England into Canada, as I cannot make laws for myself, it seems that the only way to obtain any system is under the Church Synod Act, which will give it legal authority and force with all the Church. We have already decided, as part of our constitution, to have two houses, the House of Bishops and the House of Clerical and Lay Delegates, which latter may at any time, on any question, call for a vote by orders. The Metropolitan is *ex-officio* president of the Synod and chairman of the Upper House. Provision is thus made for the due consent of the whole Church to any canon or law. I consider this to have been the exact and the legitimate position of all metropolitans in the early Church, who presided over the Church, and exercised their jurisdiction, according to the canons passed by their Provincial Synods; the only restriction being that the Provincial Synod could pass no canon in opposition to the general canons of the Church universal, or the imperial laws.

With these observations, I now beg to return the draft of the proposed new patent, and also a memorial to her Majesty from the Provincial Synod, praying that the additions recommended by the Synod may be ordered to be inserted in the new patent which it is proposed to issue.’

On my reviewing my conduct in this matter, I am not aware that I could have adopted any course more honourable and fair to all concerned, or more advisable for the good of the Church. It is very easy to make accusations of tyranny and oppression, and to insinuate that I am seeking to exercise an oppressive authority. Such attacks will never trouble me at all. I appeal to all my conduct, whether as Bishop or Metropolitan, and ask for any proof of such a charge, from any known and credible witness. Even with respect to this very controversy, I have merely appealed on a subject which deeply interests the whole Church to the judgment of the Church at large, where the Archdeacon can meet me on the same ground. It has been stated that I ought rather to have cited him before me as Metropolitan, if I had any charge against him. In the first place, I have no court yet constituted; nor do I see how it would have been possible to have reduced this matter to such an issue as would have brought it under the cognizance of such a court. And, had I done so, I think such a course would then have been more loudly condemned as tyrannical, and that I was taking advantage of my official position. I considered it a question that could only be brought to the bar of public opinion of the Canadian Church, and there I must leave it; and I think it will not have been mooted in vain.”

In his last words, the Metropolitan speaks of the Provincial Synod which is to meet for the first time in the present month, and alludes to the recent attempt in the Diocese of Huron, happily unsuccessful, to prevent that Diocese from sending to it delegates.

“ My patent has been returned with the alterations made, exactly as we prayed ; and we are to meet shortly, to carry out the powers now intrusted to us. We have our ecclesiastical organization now complete, and our means of Church government within ourselves ; and I hope we shall be, under the guidance of God’s Spirit, enabled to carry through such measures as may be necessary, with the general consent and approval of all. I should be very sorry that any of our Dioceses had any just reason to apprehend that its own legal rights would not be respected ; but it must be evident that it would be placing itself altogether in a false position to seek a separation from the rest of the Canadian Church.”

Report of the Foreign Translation Committee of the Society for Promoting Christian Knowledge, presented to the Board, July 1st, 1862.

ONE of the best things, in our opinion, which the Foreign Translation Committee has done during the past year, is the issuing of diglot portions of the Book of Common Prayer.

The following remarks as to the Italian version of the Book of Common Prayer are worthy of record :—

“ Two new editions have been prepared, and carried through the press, since the commencement of the present year, under the care of the Rev. Dr. Camilleri, and the supervision of the Foreign Translation Committee, who have availed themselves of valuable hints which they have thankfully received from Italy, for the improvement of the translation. The demands, indeed, for this version, for sale and distribution in various parts of Italy, have been, and continue to be, urgent ; it is asked for and perused with interest by many among all classes of the people, both lay and clerical ; and the Society have been ready to avail themselves of every legitimate opportunity, and every trustworthy channel, for supplying the demand. This has been done, as the Board are well aware, not in any aggressive spirit—not with the view of proselytizing to the Church of England, nor with any idea of the adoption of our Liturgy for the purposes of public worship in Italy. It has been done simply as the best means of showing to inquiring Italians what we really are ; of letting them clearly understand, from the only authorized document for that purpose which we have to offer them, what in truth are the faith and constitution, and the practice and worship, of the Church of England. From all the information that has, for some time past, been received on the subject, it appears to be not unreasonable to hope that, under the direction of Divine Providence, while the Italians, whose eyes are opened to the corruptions of their own Church, are led to see, from our example, how it may be possible for them to

reform their Church, without sacrificing what they, as well as we, regard and value as primitive Church order and discipline, they may, at the same time, appreciate and profit by the advantage of having in their hands a tried and safe model, to instruct and guide them in the necessary reformation of their Ritual."

Another noteworthy thing in the present Report is the account it gives of the success which has attended Mr. Brett's proposal to print illustrated sheet-tracts :—

"Last year, the Foreign Translation Committee laid before the Board copies of sheet-tracts, prepared at the request of the Rev. W. H. Brett, the indefatigable Missionary among the Indians of British Guiana, containing the Creed, the Lord's Prayer, and our Lord's summary of the Decalogue, in the Arawâk and Caribi languages, with a border containing, in medallions, small engravings of such Scriptural subjects as Missionaries were often setting before the minds of their Indian pupils. The same border, it was obvious, might be used to inclose the Creed, Lord's Prayer, &c. in any language; and at the suggestion of Archdeacon Jones, of Demerara, who was then in England, a similar sheet in Tamil was soon afterwards prepared, with the assistance of the Rev. J. P. Fletcher, formerly a Missionary of the *Society for the Propagation of the Gospel* at Madras, and printed for the use of coolies, who were flocking in large numbers from Southern India to Guiana. It would appear that with them came others also from other parts of India. For Mr. Brett, about the same time, applied to have another sheet in Hindustani, printed in the Roman character. He said, 'It is just what I want here . . . our clergy and teachers will soon learn to read it, and, with this help, the little Hindu children, now beginning to attend our English schools, will pick up the elements of Christianity more quickly, and be able to teach their parents in their own tongue.' The Committee gladly availed themselves of the services of the Rev. S. Slater, late Professor of Bishop's College, and now Professor of Hindustani in King's College, London, to prepare and print these sheets.

In allusion to the advantages derived from the use of such sheets, in instructing the ignorant heathen, Mr. Brett had written a year ago, 'I should not despair of seeing the Acowoi Indians, attracted thereby, learning the chief articles of our holy faith, as well as (perhaps eventually) the degraded Warans.' And within the last month another letter has been received from Mr. Brett, inclosing copies in the language of these Warans, and in that of the Acowois. Both he believed to be correct, as they had been tested at their Missions in the Pomeroon and Moruca for some months past, and were finally revised and corrected at his last visit to those stations, from which he had just returned. 'I can testify,' Mr. Brett added, 'to the very great service the illustrated Arawâk and Caribi sheets are rendering in those remote districts. If I may judge by the eagerness of the Warans and Acowois, those I now send will be equally useful, and probably more so, as those tribes know less English, and, in consequence, are more dependent on their own tongues. May God grant it!'"

The Venerable Archdeacon Tattam, who has so long taken a deep interest in the ancient, and now poor, National Church of Egypt, continues from time to time his welcome reports on the distribution of the beautiful edition of the Coptic and Arabic New Testament, published some years ago at his suggestion, and under his superintendence, by this Society. In a letter communicated by the Archdeacon, dated Cairo, April, 26th, 1862, Mrs. Lieder writes :—

“According to your advice, we have sent copies of the Testament wherever we thought it advantageous that it should go ; thus, for instance, six copies to each of the large convents in the desert—I mean St. Anthony and St. Paul. But the grand dispersion took place when the Archbishops, Bishops, and their chaplains, were located in the Patriarchate”—on the occasion of the election of a new Patriarch of Cairo—“when twelve copies of the Epistles” (the Gospels, which were published first in a separate volume, having been distributed several years ago) “were presented by Mr. Lieder to each Diocese, and a copy to each chaplain. They were all laid out on five tables in our large room, and a magnificent display they made of the Word of God, ‘without money and without price.’ Whilst thus laid out, Dr. Stanley and Mr. Burgon saw them, and would have aided in their presentation, but that the departure of the Prince of Wales obliged Dr. Stanley to leave directly.”

The names were added of four Coptic Archbishops and ten Bishops then in Cairo, to whom these copies of the Epistles were given, for the use of the Churches in their respective Dioceses.

The Taranaki Question. By Sir W. MARTIN, D.C.L., late Chief Justice of New Zealand. Third Edition. Dalton.

Remarks on Notes published for the New Zealand Government on Sir W. Martin's Pamphlet, &c. Dalton.

IN spite of the somewhat chequered tenor of the last advices from New Zealand, we maintain the hope that, under the auspices of Sir George Grey, a peaceful settlement is not very remote of the troubles which have so long retarded the social and religious progress of the population as well immigrant as indigenous of that richly-gifted country.

In the pamphlets before us, the late Chief Justice of New Zealand gives a full survey of the whole question, and successfully vindicates himself from the criticism of his colonial opponents. He argues that the natives were not necessarily guilty of rebellion or treason in taking up arms to resist attempts to dispossess them of the land to which they asserted their right.

The one question to be asked was this :—“Was it lawful for the Government, under the circumstances, to take possession of the land by armed force? There could be only one answer. It was not lawful.” (P. 81.) “William King and his people had no legal and peaceable

means of redress, through any tribunal capable of entertaining their suit ; nor was any mode of settling the question by arbitration ever proposed by the Government. . . . The first wrong was not on the part of the natives ; it was on the part of the Colonial Government, . . . by taking forcible possession without lawful authority." (Pp. 82, 83.)

"As was to be expected, William King and his people did not appeal to the Queen for protection against those who wielded her power. They met force by force. What was the character and degree of their criminality in so doing ? Their resistance was highly criminal, for blood was unlawfully shed, and that as the natural and foreseen consequence of their resistance." "[But] the offence, whatever it be, does not amount to treason or rebellion, according to the law of England, where the persons who resort to armed force have for their object to assert and maintain their own rights on a particular piece of land."

We have space for only one more extract at present ; but shall probably have to quote Sir William next month in reviewing a more recent work on New Zealand by Mr. Swainson :—

"What is needed for the government of the New Zealanders is neither terrorism nor sentimentalism, but simple justice :—that plainly promises be plainly kept ; that our policy be perfectly open and friendly and straightforward ; that we deal with the natives as our fellow-subjects and fellow-men. If we really desire to benefit them, we shall have little difficulty in governing them. But men will never govern well those whom they despise. If we are ourselves sufficiently civilized and Christianized to act in this spirit, the great work may still be accomplished. Our success in civilizing this people will be the truest test, the most correct measure, of the civilization to which we have ourselves attained."

We have received from Messrs. Hardwicke *A Method for Teaching Plain Needlework in Schools*, by a lady, which we recommend highly to all interested in this branch of instruction amongst the poor.

From Messrs. J. H. and J. Parker—(1) *Lay Preaching in the Suburbs and Elsewhere*, by the Rev. E. D. CREE, M.A. (2) *Hold the Mystery of the Faith*. A Sermon preached on the Commemoration of Cuddesdon Theological College, by the ARCHBISHOP OF YORK. (3) *Devotions for a Time of Retirement and Prayer for the Clergy*, as used in the Diocese of Oxford. (4) *A Sermon preached before the University of Oxford on Ascension-Day*, by GEORGE W. KITCHIN, M.A. Censor of Christ Church. (5) *Charge*, delivered by JAMES RANDALL, M.A. Archdeacon of Berks, at his Visitation in June. (6) *The Church, the Consoler : her Primitive Ideal, and her Present Practice*. A Sermon by H. E. TWRED, M.A. Fellow of Oriel, handling in an original way most important topics.

From Messrs. Rivington—*The Church Builder*, Nos. 1, 2, 3. A spirited monthly publication, which, for threepence, gives an account of what is going on in Church Building, &c. with very good illustrations.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of Honolulu, with the Revs. G. Mason and E. Ibbotson, sailed for the Sandwich Islands on August 18th.

The Annual Convocation of Bishop's College, Lennoxville, was held on the 26th June, and was attended by a number of distinguished visitors; among them the Bishops of Montreal and Quebec, and Lieutenant-General Sir. W. F. Williams, K.C.B., commanding the Forces in British North America. There was some disappointment that some of the American Bishops (who have always evinced a fraternal disposition towards the University) were unable to be present. On this occasion, Sir W. F. Williams laid the finishing stone of the magnificent building now appropriated to the pupils of the Junior Department of the College.

On August 2, the Diocese of Quebec celebrated the fiftieth anniversary of the ministry of its venerable Bishop. An address was presented on behalf of the Diocesan Synod, to which his Lordship feelingly replied. At half-past ten o'clock, full choral service, with the Holy Eucharist, was held in the Cathedral. A very large congregation was in attendance, including the Governor-General. The sermon was preached by the Bishop of Connecticut.

The *Observateur Catholique* calls attention to the interesting announcement respecting the Indian "Church of St. Thomas" in the *Indian Mail* of the 28th July. "The remarkable movement which has recently taken place in that portion of the ancient Syrian Church of Travancore, which persecution had forced to recognise the Pope, has succeeded, after three centuries, in vindicating that Church's independence. The Syro-Romanists have sent a deputation to Mesopotamia, where one of its number was consecrated Bishop, and who, on his return to Travancore, has notified his separation from Rome. Almost all the Syro-Romanists, without exception (estimated at 81,000 souls), have given in their adhesion to the new Bishop; and the Romanist Bishop remains with no more than from ten to twelve parishes." The Gallican journal observes: "Les Romanistes n'en chanteront pas moins leurs perpétuels triomphes: sans pouvoir toutefois en donner de preuves."

We have received the first specimen of printing executed in the Falkland Islands, being the Churchwarden's Account for 1861-62 for Trinity Church, Stanley. One item is 7*l.* 7*s.* for Church Missions, &c. Our correspondent says:—"Two Lay Catechists have recently left Stanley to resume their work in Patagonia. Why should there not be a Bishop of Stanley, superintending a Patagonian Mission, and overseeing the Consular Chaplaincies of South America?"

RUPERT'S LAND DIOCESE.—(From the *Ontario Episcopal Gazette*.)—On Sunday, June 1st, his Lordship visited the Indian settlement. He preached in the morning from the words, "Lo, I am with you always, even unto the end of the world," and afterwards administered Holy Communion to 156 communicants. He preached again in the afternoon, and addressed the candidates for confirmation. Seventy-nine were confirmed. This is an increase of more than twenty over the number confirmed three years before.

On Wednesday, June 4th, Governor Dallas laid the corner-stone of the new cathedral of St. John, in the presence of a large assembly of clergy and laity. The main building is already completed. The Bishop, addressing the Governor, said, "May it please your Excellency, we are assembled this morning on an interesting and solemn occasion, to lay the corner-stone of the tower of the Cathedral Church of St. John. It is, as your Excellency is aware, not strictly the commencement of a new work. A church stood close to this spot, which has proved the mother of many others in the Red River, the Assiniboine, and elsewhere. Gladly would I have mentioned, on such an occasion, the kind donors who have contributed towards the work, but their names are far too numerous to recapitulate. Let them not think that they are forgotten. For each and all of them would we offer up the prayer, 'Remember them, O our God, concerning this, and wipe not out the good deeds that they have done for the house of their God, and for the offices thereof.' Among the gifts, I would only specify the two largest, that of the Hudson's Bay Company of 500*l.*, and that of the Christian Knowledge Society of the same sum." Governor Dallas then addressed the meeting in a spirited and well-timed speech. The Rev. W. H. Taylor, Registrar of the Diocese, then mentioned the mementoes to be deposited in the time-honoured "masonic corner." After a hymn had been sung, Miss Anderson (sister to the Bishop) deposited the bottle, &c. in the usual cavity, and the Governor then laid the stone in the name of the ever-blessed and adorable Trinity. The Bishop then called on Archdeacon Hunter, and Mr. Recorder Black, to address the meeting. The laying of the corner-stone of St. John's Cathedral is the first public act performed by Governor Dallas in his new sphere.

MORAVIAN MISSIONS.—According to the latest published "List of Missionary Stations of the United Brethren, and of the Missionaries employed in them," the Brethren have, in Greenland, four stations and twenty persons, male and female, employed; in Labrador, four stations and twenty-nine persons; among North American Indians (Delawares and Cherokees), four stations and nine persons; in the West Indies, thirty-nine stations and 105 persons; on the Mosquito Coast, five stations and twelve persons; in Surinam, South America, thirteen stations and sixty-three persons; in South Africa, ten stations and fifty-nine persons; in Australia, one station and six persons; in Tibet, Central Asia, one station and six persons. Total—eighty-one stations, 309 labourers. The whole number of communicants reported in the Mission churches is 19,848; of whom more than 13,000 are in the West Indies.—*News of the Churches.*

THE
COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

OCTOBER, 1862.

THE REFORM MOVEMENT IN ITALY.

IN our last number we presented our readers with what may prove to be an important document for the future historian of the Italian Church. It is well worthy of notice that a letter upon such a subject, containing such suggestions and emanating from such a source, should have met with so distinguished a reception. When the Convocation of the Gallican Clergy passed the famous vote of thanks to Bishop Bull, it was for our Doctor's labours in behalf of a fundamental dogma of the Catholic faith, which has never ceased to be acknowledged on both sides. But what have we here? A letter from an English divine to a leading adviser in the actual Government of Italy, brief indeed, but of most pregnant contents, asserting the ancient liberties of the Episcopate against the modern usurpations of the Papacy, and pointing out how the troubles occasioned to the National Church through the attitude taken by the Papacy towards the Government might be at once greatly alleviated, and placed in a fair way for an ultimate full settlement, by the Crown proceeding, in accordance with ancient usage, to supply with well-affected Pastors those numerous sees which are now vacant, and have been so too long, either by the death of their last possessors, or by the treason of their present (fugitive) claimants. And this letter, besides being accepted in the influential quarter to which it was primarily addressed, finds its way into the most important organs of the ecclesiastical Opposition to the Pope's temporal power; it appears not only in the *Colonna* at Naples, but in the *Mediatore* of

Passaglia, where that well-known champion in former times of all that Ultramontaniam has claimed in the name of the "Prerogatives of Peter," substantially endorses all its leading statements and suggestions, and adds a running commentary of illustrations drawn from Scriptures, Councils, Fathers, and Gallican canonists. Thus ushered into the highest circles of South European divinity and politics, we may hope that this Letter will not fail to bear some valuable fruit; but whether or not, the mere fact of its having met with such a reception will suffice to make it worthy of our notice. Its author has been invited to follow it up by a second Letter. This has since appeared at Turin and Naples, and will be found *in extenso* in another part of our present number.

We shall now proceed to record some of the more important incidents—as we deem them—which have taken place in Italy in connexion with the movement for Church Reform since our last article on the subject in May. We need not dwell, however, on the Papal Allocution respecting the Temporal Power—neither on its contents nor on the circumstances amid which it was artfully put forth. All are sufficiently aware that that manifesto, though it did not go so far as was urged by an extreme fraction of the *Sanfedisti* with Dr. Manning at their head, has yet had the effect of most considerably embittering the previous strife between the Pope and the adherents—whether clerical or lay—of the *de facto* Italian Government. It is fresh in the memory of most of us, how Pius in that Allocution spoke of the thousands of the inferior clergy who had signed Passaglia's Memorial as *sacerdoti traviati*, while he rejoiced that in the Episcopal order there had been found but one to cast in his lot with that insubordinate divine. Till then, indeed, Monsignor Caputo could be noted as the only *Vescovo traviato*; but very soon after he no longer stood alone; several other bishops—among them the Archbishop of Cosenza—though they may have remained aloof from the Liberal Clerical Association of Naples, of which he was President, virtually joined him by countenancing the religious celebration of the anniversary of the *Statuto*, in contravention of the tyrannical commands of the Roman Penitentiary. Although, therefore, on the 6th September, Bishop Caputo was removed by death, it cannot be said that the Church Reform movement in Italy has lost all Episcopal sanction; on the contrary, its strength among the hierarchy has increased sufficiently to leave it in that respect also more formidable now than when the Allocution was delivered—a hopeful result, to which the convergence of what we called in our March number the Northern and the Southern parties has tended not a little to contribute.

The bold stand which Bishop Caputo made against the Court of Rome did not pass unheeded by those—be they many or few is a point for our pious countrymen to inquire into when on their travels—who in other Churches of the Latin Communion sigh beneath the hard yoke of the modern Papacy, and bear about the Post-Tridentine body of death, with yearnings after some preternatural deliverance for which, however, they hardly dare to hope. Particularly striking was an address to him from France. We think the following extracts from it will be read with no little interest:—

“ Pontife vénérable, nouveau Sophrone, embrasé du zèle d’Elie, quoique isolé parmi vos Collègues, luttiez contre les abus, soyez sans pitié contre l’erreur ! Votre force, elle est dans l’Evangile ! les bons Catholiques ont les yeux tournés vers vous ! Contre vous, il est vrai, est le premier pasteur de l’Eglise, contre vous le plus grand nombre des Evêques ; mais Sophrone ne fut-il point le seul dans l’univers qui osa élever la voix, lorsque l’Episcopat tout entier, ou entraîné par la séduction, se prononça en faveur de l’hérésie, ou subjugué par la crainte, garda le silence.

Vainement les anathèmes se déchainent-ils contre Vous, vainement déclare-t-on, dans le Consistoire, que vous avez *trahi la Cause Sainte* : *la Cause Sainte*, elle a son fondement dans les Ecritures, et les Ecritures témoignent formellement que le *Christ refusa la royauté* (Jean vi. 15). Il dit Lui-même que *son royaume n’est pas de ce monde* (Jean xviii. 36) ; qu’il n’a *nullement besoin de soldats* : et le disciple qui veut faire usage de son épée, reçoit l’ordre de la *remettre dans le fourreau* (Math. xxvi. 52, 53) ! Marchant sur les traces de son Maître, le grand apôtre interdit au clergé *l’administration des affaires séculières* (2 Tim. ii. 4). Et la vénérable Tradition, que dit-elle ? elle n’est pas moins explicite. Origène écrit, *que celui qui gouverne une Eglise, soit tout occupé des soins spirituels, et point du tout du temporel* (Fleury, Hist. Eccl. liv. iv. ch. xix.). Le pape Saint Gélase réproche, comme *diabolique*, la réunion en une seule personne, sous la religion Chrétienne, des deux pouvoirs, *spirituel et temporel* (Traité de l’Anath.). Enfin toute l’antiquité tient le même langage. *La Cause Sainte*, si elle est *trahie*, ce n’est donc point par Vous, illustre Pontife, qui, la loi divine à la main, atteste le Ciel de votre amour de la vérité, lorsque les hommes vous condamnent ; mais par eux qui, Pharisiens modernes, transgressent cette loi, sous le prétexte spécieux de la défendre !

Courage donc ! illustre et pieux zéléteur de l’Evangile, et les fondres injustement lancés s’émousseront contre le bouclier et le casque de la foi dont vous êtes armé ! Douceur et Longanimité ! quelque droit que vous puissiez avoir, vous aussi, en qualité de Vicaire du Christ, de lancer l’anathème, comme jadis St. Hilaire de Poitier, contre un pape qui s’égarait (Hilar. frag. vi. Oper. Hist.), ou simplement de l’en menacer, comme jadis les Evêques de France, pour défendre leur roi légitime, Louis le Débonnaire (Fleury T. X. an. 833) !—Persévérance ! Vous êtes l’Ange de la délivrance de la Sainte Eglise ; les prêtres qui courent s’abriter sous votre houlette sont les Satellites de la régénération chrétienne ! . . . Marchez, vous êtes l’instrument du Seigneur. Dieu est avec vous !” . . .

Bishop Caputo is dead, but the principle which he represented survives, and waxes mightier. To this Bishop of Arriano, however, belongs an honour which can descend to no other prelate—that of having been the first Italian Bishop who in these days has braved the terrors of the Papal censure. Whether he was right in transferring his allegiance from the Bourbons to the House of Savoy is a question we shall not here discuss, and is one of a kind which will always, perhaps, be differently answered by different men of equal conscientiousness and orthodoxy. In our own Church and country, there has been witnessed on a parallel occasion the spectacle of a Collier and a Ken taking one side, and a Beveridge and a Bull another; though the firmest upholders of the divine right of hereditary monarchy, whether in Prussia or in England, will hardly deny the duty of at least a passive submission to “the powers that be,” to the Civil Government *de facto*, albeit not in their esteem *de jure*. The point, however, in Mgr. Caputo’s conduct, for which all Christians, save a portion of the Ultramontane party, will respect his memory, is his setting to the Latin Episcopate a new and much-wanted example of resistance to the latest encroachments of the Papacy. It must not be thought that this was an easy course to take, because backed by the secular arm. Even in his last moments, efforts were made to induce him to recant on pain of being denied the Holy Communion, though they were happily defeated; the Bishop refusing all retractation, however vague and general in form, and receiving the last rites of the Church in the usual manner, without any infraction of the customary rules of ecclesiastical jurisdiction.

We shall now turn to recount a remarkable instance of the treacherous dealings to which some of the Curialists, or *soi-disant* “good Roman Catholics,” do not scruple to lend themselves, in order to counterwork the dreaded efforts of those among their co-religionists who seek for some amount of Church Reform; and, we are happy, to add it is also a remarkable instance of such treachery being detected and treated as is its due.

The student of the English Reformation is familiar with what was meant in a former age by “foxes and firebrands,” and will also call to mind the detection and expulsion from Oxford of the crypto-Jesuits by Archbishop Laud. To those doings an Italian parallel has been furnished by De Col. This man, a priest of the diocese of Belluno, presented himself at Naples, in the month of April last, before Zaccaro, the local head of the “Associazione Clerico-Liberale,” with an offer of his literary services in return for the relief of his alleged poverty. After much hesitation, the Association compassionately admitted him into its ranks, and accepted his offer. Moreover, the president, besides

other acts of kindness, procured him, from the "Cassa Ecclesiastica," a pension of nine ducats per month. Very soon, however, his conduct brought on him suspicion; he quarrelled with his benefactors, and turned away to the "Società Evangelica," and other "Protestant" bodies in Naples. Rejected by these, who had heard of his ingratitude, he returned to Zaccaro, begging to be forgiven and re-admitted into the Association. Pity again was taken on the pauper-priest, in December last. But it was not long before this act of clemency was seen to have been questionable in point of prudence; though the real character of the man was first made fully known to the Association by an English ecclesiastic, the Rev. Dr. B——, who sought an interview with the president when on a visit to Naples, and furnished him with information by which De Col was proved to be a traitor.

As some of our readers will remember, this De Col appeared in London, in the year 1852, armed with a programme, dated from Lugano, expressing a desire for Church Reform, and bearing the signatures of as many as 300 Italian ecclesiastics. De Col had communications with leading men in the English Church and among the English aristocracy, who were assured by him that a considerable portion of the North Italian clergy, with more than one of their bishops, were only waiting for a favourable opportunity to begin openly moving in the path of Reformation. He returned to Italy, furnished with a sum of money to assist his cause, and with an Anglican reply to the address well worthy in tone and contents of the divines who framed it, and of the Church to whom they belonged. The English, however, who, the *Colonna* observes, "are practical men, sent one of their clergy out to verify the strange promises of De Col; but though this gentleman visited Brescia, Milan, Turin, and other cities, great was his astonishment at not being able to find the organization which De Col had asserted to exist, and at being assured by the supposed subscribers to the address that they had never even heard of that document before! What was his grief at the discovery that more than thirty of those worthy ecclesiastics had been arrested by the Austrian police on the denunciation of De Col! And what was his surprise on learning that the Piedmontese police had arrested the man himself, and sent him away to the borders of Switzerland for conduct of a very disgraceful character!" The English clergyman of course concluded that De Col was "una spia clericale austriaca," a decision which the *Colonna* says was published in the *Christian Remembrancer*, for October 1857. Dr. B—— wrote to De Col a letter such as he deserved. This, to the insult of the author, was printed in the *Civiltà Cattolica* at Rome, and a defence of the perjured traitor was undertaken by the *Univer-*

As soon as these things came to the knowledge of the President of the "Associazione Clerico-Liberale," De Col wrote a letter to the president, confessing them all, but declaring that he had acted against his own wishes, *being compelled by the Inquisition.*

The worthlessness of this excuse was plain, for, at the time of making it, De Col engaged in an underhand correspondence for the *Débats*, to compromise Bishop Caputo and the Association, by "attributing to it un-Catholic doctrines, and falsifying its programme." These representations had to be disavowed; and De Col was expelled from the Association. Thereupon he contrived, by uniting with certain other priests, who for various causes had been placed in the same predicament, to establish a rival society, "with the constant object of ruining the body to which he owed so much, and which represents in the face of Italy and Rome a principle that strikes terror into the conspirators of the Vatican." At length, in July last, the career of this unhappy man was finally arrested. He was discovered to be in communication with some one at Rome whose name was not mentioned in the letters found by the police, but who was merely designated as *Il Cardinale*. This correspondence was considered to be of a treasonable character; he was thrown into prison, where he anticipated the course of judgment by attempting his life. But we forbear from advancing into political details, which would be foreign to the character of this journal. What has been said will suffice to show how unscrupulous are some of the agents of the Court of Rome, if not that Court itself, in their efforts to put down the Reformation movement in the Italian Church.

There is one phenomenon which shows the strength which this movement has attained, and which tends also to give it greater, and put it in a condition which will be as unassailable as that of the Gallican school in the days of the "Four Articles." We mean the appearance of original works and translations, conformable to the standards of Tridentine orthodoxy, but advocating ameliorations which either could not be carried by the more Catholic party in the last great Latin Synod, or which, since the sixteenth century, the progress of theological research, or the success (comparatively speaking) of the Anglican Reformation, or the mighty changes which time and revolutions have wrought in modern society, now convince conscientious and believing thinkers in Italy to be necessary. Despite divergences, works like those which have appeared of late from the pens of Passaglia and Perfetti must have a common and by no means a transient effect. We shall single out from the growing list one which we deem to be among the most important, Count Tasca's edition of the

treatise written, in 1849, by Dr. Hirscher, Dean of Freiburg, in the Black Forest, entitled "Lo Stato attuale della Chiesa." This has also been clothed in an English dress, by the American Dr. Coxe, and may, therefore, be already known to our readers. But it may be worth reporting that the organ of the Italian Reformers at Naples has spoken not unapprovingly of Dr. Hirscher's proposals for Diocesan Synods in the Latin Churches, wherein the inferior clergy, and even the laity, should be represented; which Synods could lead the way to improvements in worship and in discipline. Among the improvements to be desired in worship are specified revision of the Liturgical formularies, the introduction of the vernacular language into the public devotions, removal of abuses from the confessional, simplification of ceremonies, and the restoration of the Cup. Among ameliorations in discipline are named the abolition of clerical celibacy, revision of the precepts of the Church, &c. Dr. Hirscher has also recommended "more variety and quantity in the public reading of Holy Scriptures," and points as an ulterior aim to an "emancipation from the tyranny which imposes on the faithful as Catholic certain doctrines which the Church has not in reality determined."

A Reform movement for the attainment of objects such as these is, we again unhesitatingly declare, compatible with loyalty to the Latin Communion. And Rome would find her own compliance with it to be a course not more, but far less exposed to the risk of schism than her present; nor can she hope by any other to triumph over the indifferentism and infidelity which have long been undermining her power, and threaten finally to engulf her faith. But unhappily, with what may seem judicial blindness, Rome persists in opposing it to the utmost. The present temper of the "Curialists" is well seen in the account given by the *Monde* of the lamented death of Bishop Caputo—an account which we think desirable to quote; for though full of misrepresentations and something worse, it bears valuable, because unwilling evidence to the strength and importance of the movement which it hates.

"Divine Providence has manifested itself in these latter days by the death of Mgr. Caputo, Bishop of Arriano, in the kingdom of Naples. He was the only Italian Bishop who had betrayed the Church to devote himself to the cause of the Revolution; he was attacked by carbuncle, and after some days' illness mortification ensued, which killed him. He was about to be named Archbishop of Milan by King *Galantuomo*, and after that he was to consecrate the Abbé Passaglia Archbishop of Turin, and these two together would have been the nucleus of a schism; they would have separated themselves from the Holy See and proclaimed the National Church; but God has summoned him [Caputo] to Himself, to render an

account of his apostasy, and has suffered him to die without retracting his errors and without the succours of religion. Already the Holy See was preparing the canonical Acts to condemn him as an apostate; excommunicating him as was formerly excommunicated the celebrated Cardinal de Brienne, but God has Himself taken the defence of His Church, and has smitten the sacrilegious man with a death which terrified all those that approach him."

As we have already stated, Bishop Caputo's deathbed was *not* deprived of any of the "succours of religion." After receiving all the rites of his Church, he died as he had lived, in the communion of Rome. But we shall not notice further the falsities of this account, nor discuss the probability of the designs which it asserts were in contemplation. We shall terminate our present remarks on the Italian Church movement, by expressing our conviction that the name of Passaglia is enough to convince every unprejudiced man that it will be kept from degenerating into a (necessarily abortive) schism; and that Italy has still bishops left—some possibly whom the reactionaries little dream of—who will not refuse to assist in solving the problem before their Church—the reconciliation of Freedom with Authority, the combination of Progress with Tradition.

RELIGION IN HOLLAND.

THE fortunes of Christianity in the Netherlands may well claim our interest upon several grounds. In the beginning, the true religion was planted there by the hands of our own forefathers, Willibrord and his eleven companions, whose names—despite of all drawbacks—will never cease to kindle a glow of holy feeling in the hearts of those who belong to the same island Church that bred them. It was in the Netherlands, too, [that a very important part of that succession of purer teachers appeared who, during the Middle Ages, paved the way for the Reformation: Ruysbrock, the master of Tauler; Gerard Groot, founder of the *Confraternity of the Common Life*, which Luther himself approved; Thomas à Kempis, love for whose matchless "Imitation" has united the suffrages of a Wesley, a Chalmers, and a Hickee; Goch; Wessel; and the better-known Erasmus. It was there, too, that, when Charles V. had resolved on extirpating Lutheranism, the English Tyndale died at the stake, with a Stephen-like prayer upon his lips; and there also, for a long time, tarried the Zuinglianizing Pole, A. Lasco, who subsequently acquired such a disastrous influence over the mind of Cranmer.

The Reformation of the Low Countries deserves consideration, from

the part taken in it by Saravia, afterwards the friend of Hooker. Unhappily, that movement found there the whole of the episcopal sees filled by opponents to any change;¹ conciliators such as Cassander were but a handful without authority: and most of the inferior clergy and the laity, whose eyes were opened to the corruptions in the Church, seemed to have nothing left them but a sad choice between perjury and unwilling separation. The readers of Brandt and Motley are sufficiently acquainted with the confusion, sacrilege, and cruelty which ensued. In 1562, the sounder parts of the Separatists, to avoid being confounded with the swarms of Anabaptist fanatics, drew up a Confession of their faith, in thirty-seven Articles. The influence of Calvinism had already made it impossible to be content with the Confession of Augsburg, by which Saravia would—probably then, and certainly in after years²—have preferred to abide. The original draft of these Articles was from the pen of the Walloon, De Bres; but they underwent revision by Saravia and others, by means of which they were brought to a less heterodox complexion. A late Lutheran divine³ characterizes them as coming short of the soundness of our own Thirty-nine Articles, but as being, of all the Calvinistic Confessions, the one in which the faith of Christ's Church and the tenets of a human party struggle most keenly for the mastery. After the storms of persecution had driven Saravia to seek shelter in Guernsey, the Heidelberg Catechism was also adopted, and the organization of the new Church community was accomplished on the Genevan model (1573).

Nevertheless, when the resistance of the Netherlands to the Spanish tyranny had resulted in their establishment as an independent State, the professorship of divinity in the newly-founded University of Leyden was offered to Saravia, and accepted (1582). In 1585 he wrote to Lord Burghley, advising the assumption of the Protectorate of the Low Countries by Queen Elizabeth; and he contemplated pre-

¹ Except perhaps that of Gröningen, "John Knyff, whose urbanity and gentleness caused him to be mentioned even by Calvinistic writers in terms of praise." (Neale, *History of Church of Holland*, p. 108.) But they all accepted the Council of Trent in 1565.

² "Saravia constantly affirmed that Beza, in the Conference at Poissy (1561), committed two grave errors. First, because when he was asked whether he were willing to subscribe the Augustan Confession, he said, 'No;' and thought himself a very clever person for meeting the Romanists, and stopping their mouths with this answer, 'Do you subscribe the Augustan Confession first, and we will put our names after yours.' Saravia found very grave fault both with the refusal, and with the manner of it. The other offence is this, that Beza, when asked touching his call, and the call of his followers, made answer, 'that he and they relied upon an extraordinary call.' 'It is an evil answer,' saith Saravia."—*Conversation of Isaac Casaubon with Saravia in the year 1610.*

³ Rudelbach, "*Reformation, Luthertum, Union*," Kap. 9.

senting a memorial to the Estates of Holland against the Presbyterian discipline. However, the English party here, as in Scotland, was doomed to disappointment; and Saravia's strong convictions respecting Episcopacy rendering him unpopular, led him to relinquish his post, and permanently quit the land. Thus, for a while, a moderate Calvinism, fostered by the hand of Beza, grew on in the new confederacy unopposed. Lutheranism had but few partisans: the little remnant which adhered to the unreformed Episcopate were now in their turn visited with persecution by those who had suffered from the alliance of Ultramontanism with civil tyranny: nor was it difficult to keep down the heretical Mennonites (the chief branch of Anabaptists), although that sect has not been effaced to this day.

But it was not possible that the religious atmosphere of the Netherlands should continue calm. Calvinism carries with it everywhere the seeds of its own decay. With its repudiation of Catholic authority, with its yea-and-nay teaching upon the sacraments, with its man-made theory of the Divine decrees, how could it be otherwise? The first stage in the process of dissolution commenced in Holland, and the decisions of the synod at Dort, only temporarily arrested it to make it afterwards more swift and sure. Into the history of that synod there is no need that we should enter here with any minuteness. It is well known that the English prelates sent to it by King James I. were no more representatives accredited there by the English Church than the ex-bishop of St. Asaph was at Trent. Nor shall we weigh here the comparative amount of the good and the bad in the school of Arminius.¹ But it deserves to be borne in mind that, on the ejection of the Remonstrants from the establishment, the great Grotius proposed that they should place themselves on a more regular footing, by the reception of Episcopacy from the English bishops who had taken refuge in the Netherlands until the tyranny of Cromwell was overpast. This proposal was not acceded to by his co-religionists, yet will ever be remarkable, inasmuch as it was the first instance of a right principled plan for re-extending our communion over those of our ancient Mission-fields on the Continent, which the events of the sixteenth century have, more or less, served to disjoin from us.

We shall pass rapidly over the epoch of the Synod of Dort to come down to more modern days. Till the end of the last century, the Dutch Establishment persevered in outward conformity to rigid Calvinism, its preachers being engaged by oath "to teach the doctrine which is contained in the Heidelberg Catechism and the other Church-

¹ For a thoughtful valuation of English Arminianism, we would refer to Coleridge, especially his "*Literary Remains*," vol. iv. pp. 118, 119.

formularies, *because (quia)* they are in perfect unison with Scripture." But the Arminian dissenters continued to be a respectable body, and to produce theologians who led to the formation of the Latitudinarian school even in England, and who gained in influence as they grew more vague and unsound in teaching. The Arminians decreased in numbers, but their liberalism proved contagious to their brethren of the Establishment. The immigration of the refugees from France, and of a more motley array of sectaries from England and elsewhere, may have helped to loosen the hold of the Dort traditions on men's minds. Except in the unreformed Episcopal community, after the Jansenist controversy raised it from inactivity and unimportance to a new life and a new position, religious feeling gradually declined on all sides, overborne by the love of material comfort and commercial gain ; and a fearful feature of distinction between the Dutch and all other nations of Christendom—that they alone were willing to trade with Japan on the condition of trampling yearly on the crucifix—was too apt an index of the popular temper. But that very decay of religious feeling, superadded to the nationally phlegmatic character, kept things in the Establishment free from change externally, until foreign influences gathered sufficient strength to smite down the defences which had already for some time been silently undermined.

Such foreign influences at length set in from the French Revolution and the Rationalism of Protestant Germany. In collision with these combined forces, Dutch, like all other continental Calvinism, lost irretrievably its remaining prestige. The avowal was now openly made by emboldened numbers that the *education of the world* had arrived at too mature a stage for them to be asked any longer with propriety to pay much deference to the lessons of bygone teachers. To the consciences of the increasing majority of rationalizing pastors and professors, the formulary of the oath "*quia*" grew more and more a stumbling-block ; and finally, by the resolution of a Synod in 1816, it was exchanged for the word *quatenus*. From that time, candidates for the Presbyterian ministry of the Establishment have sworn that they will "teach the doctrine of the Church-formularies *so far (quatenus)* as they are in accordance with Scripture." "By this alteration," says a Dutch writer,¹ "the oath was entirely annulled and reduced to a mere form. . . . The door was now wide open, and liberalism and neology gradually got possession of the three Universities—Leyden, Gröningen, and Utrecht."

The minority which had resisted this invasion of the exclusive

¹ De Liefde.

system completed two centuries before by the Synod of Dort, was, at the time of its defeat, well-nigh as spiritually lifeless as any section of its "liberal" opponents. Within its ranks, we are told, the "Lord had his seven thousand who did not kneel before Baal, but they were unknown and despised. Yet in those days the great poet Bilderdyck lived at Leyden, and advocated by his energetic writings the truths of the Gospel"—one with whom our own bard Southey has made us acquainted, and of whom he has truly said—

"The language of a State
Inferior in illustrious deeds to none,
But circumscribed by narrow bounds, and now
Sinking in irrecoverable decline,
Hath pent within its sphere a name wherewith
Europe should else have rung from side to side."

Nevertheless, this great and good man failed to revive among his contemporaries the earnest faith of a former age. His genius was praised by the critics, but his Christian earnestness was viewed as merely poetical enthusiasm, saving by a very few. Among those few, however, time showed that there were two who would devote their lives with greater success to the diffusion of the same spirit of personal religion which had animated him. We allude to Abraham Capadose and Isaac da Costa, two learned young Jews, who were converted to Christianity by the poet, and who, though only one of them entered the ministry, both became prominent leaders in a quasi-orthodox reaction after Bilderdyck's death.

Meanwhile Rationalism extended itself more and more, and with the year 1830 began a secession from the Establishment of several preachers who had vainly resisted the movement. The foundation of new communities was not effected, however, without great difficulty. Since the Netherlands had been constituted into a kingdom, the Crown had possessed a *jus circa sacra*, but had no right of interference with the action of the annual Synod, beyond appointing its president; yet there existed a Ministry of Public Worship, which defrayed the expenses of all the religious bodies (except the Mennonites) out of the yearly budget of taxes, and no sects were legal until recognised by the State. The king, therefore, attempted to arrest these separations for a while, but his present successor has reversed that policy. Scarcely, however, had the new communities procured civil immunity, when they split into two sections of High Calvinists and Low Calvinists.

The Establishment they left continues a scene of strife, the principal parties engaged being four—the downright Rationalists; the Gröningen school, which is described as a wretched mixture of the views of Schleiermacher with Platonical Pantheism; the moderate Calvinists;

and the extreme Predestinarians. The division between the two last-named parties began to be brought out more clearly in 1841. In that year an influentially signed address was presented to the General Synod, complaining of the rationalist and rationalising teachers, and requesting the Synod to interfere and put down their dangerous heresies. This address made a great sensation among the people ; but the Synod, after long deliberation, gave a neutral reply, even declaring itself in some respects incompetent to pronounce on matters of doctrine. A second attempt made the next year proved equally unsuccessful. These efforts had been urged by Da Costa, but Capadose had refused his concurrence. Mr. Liefde observes, "There was a great number of believing Christians in the Church who felt convinced that this sad evil was not to be redressed by the restoration of the lost constitution. Still, giving due honour to the venerable work of their fathers, they were of opinion that our age requires something else greater than those institutions of the seventeenth century, and a good many of them embraced the assertion that Christians were silently to wait for some impulse of reformation which God would raise in His own season."

Thus the more evangelical Christians became distinctly divided into two parties. "The one, which is not without adherents in the circles of the Court, desires the maintaining of the Truth of Life by restoration of the *historical*" Establishment ; "the other desires the maintaining of the same truths without expecting it from that restoration. The two parties, however, live together in an amicable connexion," to which their weakness no doubt partly contributes. This weakness is shown from the fact that, dissatisfied as they both are with the Government system of education—affirming that positive Christianity is wholly excluded from all national schools by the modern legislation—they have hitherto succeeded in setting up not more than thirty "free Christian schools, i.e. schools under their own religious control."

In 1854 the last step was taken in relaxing the yoke of Confessional declarations, which had once been made so heavy at Dort. The General Synod in that year stated : "Since it is impossible, even in the shortest Confession of Faith, to unite all opinions, the Church allows variations from the symbolical writings, only excepting what is essential, viz. veneration for the Holy Scriptures, and faith in the Redeemer of sinners. These must be held fast." ¹

This declaration of 1854 shows how, for a long time past, the Establishment has been declining from her ancient earnestness of life and

¹ Berl. protest. Kirchen-zeitung, 1854, p. 846.

distinctiveness of teaching. She has not, indeed, like the Kirk of Geneva, openly denied the eternal divinity of our Blessed Saviour, nor absolutely torn and trampled under foot her confessional forms. Rationalism, properly so called, has never committed such terrible ravages in Holland as in Germany; the calm practical spirit of the Dutch is too serious not to be repulsed by extravagant systems, and few even of the Unitarian party would commend the works of such writers as Heinrich Heine. Still, the reality of miracles, the inspiration of the Bible, the propitiatory character of the Death on the Cross, the Personality of the Holy Ghost, the doctrines of original sin and of eternal punishment, are all denied, not only by the Unitarian, but also by the Gröningen or *Liberal* party, to which the great bulk of the influence and learning of the nation belongs. The "Dutch Reformed Church" is, even in the esteem of her best supporters, "sunk in icy torpor;" she is fixed in the miry rut of formalism; and a very large number of her divines do not preach what the most eminent servants of God in all ages have regarded as the vital doctrines of the Gospel." The University of Utrecht is the only one in the country in which the "ancient orthodoxy" is taught, nor there in a "decided manner."

Dr. Daniel, in his "Codex Liturgicus," presents us with some features of the actual ecclesiology of the Dutch Establishment. At Amsterdam, twelve churches are deemed enough for a hundred thousand people. With respect to altars, it is the same in Holland as in Scotland. "The so-called Gregorian chant," says the second Helvetic Confession, "has very many absurdities, wherefore it is deservedly rejected by our Churches." Organs were at first pulled down in many places as unevangelical, but by degrees the Dutch towns have become famous for their organs. The pew system flourishes, though galleries are hardly known. The pulpit is the prominent object in the church, like the preaching in theology. The Dutch, like the Scotch, had almost abolished the whole Church-year; but the Synod in 1817 appointed the observance of Good Friday and New Year's-day; in 1819, the last day of October, as the Reformation Feast; and, in 1820, it directed also the King's birthday to be religiously celebrated.

Public worship is much like that of the Presbyterians in Scotland; but hymns are more generally sung, than metrical psalms. In the "administration of the Lord's Supper," we are afraid that there is not even a pretence of consecrating the elements with the Words of Institution and Lord's Prayer; at all events, in this capital point, the Dutch Establishment falls short, not only of its sister in Neuchâtel, where, since Ostervald's time, a great part of the English Communion Office has been in use, but also of the Scottish Establishment—for,

according to the "Directory," the minister is always to pray that God would bless by His Spirit the bread and wine to be the Communion of Christ. In several of the provinces any burial service is unknown.

The colonial offshoots of the Dutch Establishment do not appear to be in a much better state than their parent. We are not in possession of very exact information, but we believe that this is true, both with regard to South Africa and to the United States. At the Cape, indeed, a more conservative feeling has been kept up, and a certain amount of zeal has lately been awakened, occasioned, no doubt, in part by the activity of the Anglican Church, and partly out of attachment to the Dutch nationality which immigration threatens in time to swamp. But the importation of neology from the old Universities has begun; several ministers have joined the English Church, with the bulk of their congregations; and the religion of great part of the Boers is "but the form of godliness, without the power." In the United States, it is admitted, by its own friends, that the distinctive character and vigour of the denomination is gone. One says,¹ "The Reformed Dutch Church, when she sent forth her colonies to this country, in the seventeenth century, was very watchful over her children. They were all baptized; and, in accordance with the vows assumed, parents were particular in personally instructing their offspring. Every church had its parochial school, where daily the Bible and Catechism were taught and explained. But 'the former glory of Holland has departed' in this particular also. The Heidelberg Catechism is practically obsolete. The Dutch Church in America has lost, alas! her true original genius, spirit, and practices."

Nor can much be said of Dutch Missions. It is true that, in a most remarkable way, the Government of Holland fostered missionary efforts in Ceylon while that island was in their possession, and pious Dutchmen toiled and died there whose "name shall not be blotted out." But after State-aid had been withdrawn, what became of their work? It has well-nigh come to nought. Again, there is at present existing at Rotterdam a Society for sending Missionaries to the Netherlands, East Indies, of which we are told,² that "many pastors of piety and many worthy Christians support it, and it has undoubtedly sent forth some valuable labourers; but it leaves much to be desired. It wants force, and it has had but little success, because it has not fully raised the standard of a positive and truly evangelical Christianity, but professed a certain 'Protestant' neutrality, which has the inconveniences which attend all neutralities."

¹ *Mercersburg Review*, October 1860.

² *Evangelical Christendom*, i. 308.

The lethargy, and then the rationalism, by which the Dutch Establishment has been reduced to its present condition have had the effects which we might expect upon religious bodies exterior to it. As it became more and more evident that Arminianism, or any other views divergent from the ostensibly authorized formularies, might be held with impunity in the Establishment, the separate existence of the Arminians began to cease ; indeed, since the Synodical declarations of 1841 and 1854, there is nothing left to "remonstrate" against, and thus sectarianism, in this its chosen home, is decidedly on the wane. On the other hand, the opponents of the Reformation have increased in their numbers and influence ; they now amount to two-fifths of the population. (The total population in 1859 was 3,348,747 souls.) We have said "opponents of the Reformation ;" but the designation is hardly correct, for a great distinction ought to be drawn between the Papist and the so-called Jansenist bodies. The Papist community is a mere modern nursling of the Roman Curia, which had separated from the Dutch Episcopate previously revived by the Bishop of Babylon *in partibus*, and was little more than a Jesuit Mission, under vicar-apostolic—not of necessity even priests—until the year 1853, when the Pope intruded a hierarchy here as he had done two years before in England.

The other body which Rome continues to excommunicate claims our peculiar sympathy ; for though it adheres to the Council of Trent, and is thoroughly a Latin Church, it has nobly raised its voice not only against the Bull "Unigenitus," but against the Bull "Ineffabilis." Nor is this the extent of its services to the cause of truth. In 1763, at the "Second Council of Utrecht," while in condemning the erratic Le Clerc it condemned much that was right along with what was really wrong, it took two steps of very happy omen—the adoption, as an authoritative standard, of Bossuet's "Exposition de la Foi Catholique," and the rejection of the miserable moral system of the Jesuits. Though numerically inferior to the adherents of the Pope, and though the anomalous position they hold is essentially disadvantageous, the Dutch Episcopals continue to hold their ground ; the desertion of those from their ranks to whom the attractions of Rome prove too strong being fully compensated by the accession of Presbyterians, who seek shelter among them from the heresy and irreligion around. The present agitation in the Latin world may invest this little Church with fresh importance, especially if she were to take an initiative in accommodating ritual and discipline to the altered state of modern society ; but even as she is, we may justly adopt De Maistre's words respecting our own spiritual Mother, and say of her, "She is most precious."

And there is one work which she might undertake at once, without increasing the risk necessarily involved in her present separate existence—the work of Missions. Would that our words could move her to it! In 1727, she was on the very point of taking up the Laos Mission. Surely the Episcopate of Holland could rightfully attempt the extension of the faith in the Dutch colonies; if it is their right, it is their duty too. Doubtless they would find abundant aid in France, as much as was promised when the Laos scheme was meditated. They would thus strengthen their position, increasing their Communion—it might be hoped—by converts from the Malays of Java and Sumatra, and the negroes of Surinam, and diverting to themselves a part of the personal and pecuniary support which is now monopolized by their Propagandist foes.

With regard to the future of the degenerate Establishment of Holland, which, calling itself Protestant and Reformed, is so different from what any could have dreamt of in the sixteenth century, the prospect would indeed be desperate, were the view given by Döllinger a correct one. He says of it:—

“No one knows what advice to offer, nor what aid to give. The disease has its seat even more in the clergy than the people. The bond of a common faith and of a fixed doctrine is wanting, and we may sum up the state of affairs in three short sentences:—

1. Without a code of doctrine laid down in authoritative confessions of faith, a Church cannot long endure.

2. The old confessional writings cannot be maintained, and are universally given up.

3. To make a new confession of faith is impossible.”

We would fain trust that things are not quite come to this, and that even yet there may be found some Erasmus on one side, and some Grotius or Saravia on the other, to be instrumental in bringing good, order, and purity, out of the present evil, confusion, and corruption. At any rate, there is one reflection, of a home character, on which we may safely venture, and with great profit, after contemplating the state of religion in Holland. We may rejoice in the thought that while our own *Scotland* has an Establishment resembling what the Dutch was in better days, she possesses an Episcopal Communion in her borders not merely detached from Rome, but committed to the Reformation: and we would indulge a hope that Scotchmen will be wise betimes, so as to avoid the wretchedness which has befallen Christianity in Holland, by taking the means to prevent it which a gracious Providence has placed within their reach.

Correspondence, Documents, &c.

ON THE PRESENT CONFLICT BETWEEN THE COURT OF
ROME AND THE KINGDOM OF ITALY.

LETTER II.

[THE letter on this subject which was inserted in our September number (pp. 333—335) has now been succeeded by a second, which has also just appeared, like its predecessor, at Turin and Naples, in an Italian version. The points considered in it concern all the Churches of Christendom, and, as remarked elsewhere, it is attracting considerable attention in Italy. We therefore present it to our readers.]

To His Excellency, &c. &c.

SIR,—I have to acknowledge with thankfulness the favourable reception you gave to the letter which I had the honour of addressing to you from Rome, on the 25th of last June, concerning the present conflict between the King of Italy and the Court of Rome.

That letter, having been published in different parts of Italy, has attracted some attention, and I feel much pleasure in recording that it has been approved by persons whose judgment is entitled to respect.

Having been requested to offer some explanations on one of the topics discussed in that letter, namely, on the claim which is urged by the Court of Rome to control the nomination of Bishops to Episcopal Sees now vacant in Italy, I venture to ask permission to address this second letter to you upon that subject.

The Bishop of Rome puts forth the following claims with regard to the nomination and ordination of Bishops:—

1. He will not permit any Bishop to be consecrated to any See without his consent.

2. He asserts that the power of all Bishops is derived from the Church of Rome, and that Bishops have their Episcopal power “by the grace of the Apostolic See.”

3. He requires all Bishops, at their consecration, to take a solemn oath of subjection and vassalage to himself, by which he binds them to “maintain the royalties of St. Peter against all men”—that is, to uphold the temporal power of the Papacy as well as the spiritual; and makes them engage to “persecute and impugn to the utmost of their power all who rebel against their Lord the Pope”—in which category he would doubtless include the King of Italy and all his adherents.

This Oath may be seen in the Roman Pontifical, p. 63 of the edition printed at Rome in 1818.

4. When a Bishop is raised to the dignity of an Archbishop or Metropolitan, even his Episcopal power is revoked by the Bishop of Rome; and he is not permitted by the Pope to do any act as a Bishop, till he has sued for and obtained the Pallium from the Court of Rome, and has renewed his oath of subjection and vassalage to the Roman Pontiff.—See p. 87 of the Pontifical, ed. Rom. 1818.

In the face of Italy, Europe, and the world, I here confidently assert that these acts of the Court and See of Rome are arbitrary usurpations; and that they ought to be resisted and rejected by all who love the Gospel of Christ, and are zealous for the peace and prosperity of His Church, and for the unity and liberty of the kingdom of Italy.

Permit me, Sir, to confirm this assertion by memorable example.

One of the Churches of Italy, which is now virtually deprived of its Bishop, is that of Milan. In common with many others who have lately entered the doors of its magnificent cathedral, I have mourned over the spiritual widowhood of that ancient and illustrious Church, and I have asked myself this question—Is the Court of Rome to be permitted to bereave the Church and people of Milan of a successor to St. Ambrose? Is the Bishop of Rome to hold the keys of that cathedral, and to prevent any one, as long as he pleases, from mounting the Episcopal throne? How was St. Ambrose himself elected? Was he appointed by the Bishop of Rome? No. Had the Bishop of Rome any share in his election, confirmation, or consecration? No; none whatsoever. All the circumstances of the appointment of St. Ambrose to the See of Milan in the year 374 are well known. They may be seen in the account of his life by Paulinus, and in the ancient Church Histories of Ruffinus, Theodoret, Socrates, and Sozomen. In none of these is there a single syllable concerning the intervention of the Court of Rome in his election, confirmation, or consecration. And can it be supposed that St. Ambrose, the greatest Bishop who ever filled the See of Milan, and one of the most glorious lights of the Church of Italy and Christendom, would have consented to be chosen and ordained in an irregular and uncanonical way? Assuredly not. And if the consent of the Court of Rome was not necessary for the election and consecration of a Bishop of Milan in the fourth century, and if none of the Catholics of Milan ever dreamt of asking that consent in that age, why should it be needed now? Are we better than the primitive Christians? No. Let us return to the principles and practices of the age of St. Ambrose, and then we may hope that, by God's grace, other Ambroses will arise to fill the Episcopal chairs of Milan and of other cities of Italy.

But perhaps, Sir, it may be said, that the case of St. Ambrose was a single and solitary one. Let me, therefore, cite a testimony from the pages of one who is an unimpeachable authority on this subject. I will not refer to any learned Protestant writer, such as Isaac Barrow¹ or Joseph Bingham,² or to the works of the celebrated jurist, Hugo Grotius, or of the Portuguese canonist, Antonio Pereira,³ who have treated this question with

¹ Barrow on the "Pope's Supremacy," chap. vi. pp. 369—390, vol. vi. ed. Ox. 1818.

² Bingham, "Antiquities of the Christian Church," book ii. chaps. xvi. and xvii. and book ix. chap. v.

³ Who have defended the royal right of investiture of Bishops—see "Grotius de Imperio summarum Potestatum circa sacra," xv.—xxx.; and Pereira, "Tentativa Theologica," pt. i. sec. xi., who says, "It is fully proved, from all historical monuments and councils, that the ancient elections and confirmation of Bishops were for many ages lawfully managed in the Church without any dependence on the Roman Pontiff," (see also *ibid.* sect. viii.)

much labour and research ; nor will I appeal to the erudite Doctor of the Sorbonne, Louis Ellies Dupin,¹ who gives clear evidence on this subject ; but I will cite the words of a Roman Catholic Archbishop of the most illustrious See of France, an Archbishop of Paris, Peter de Marca.² He thus writes : “ The election and ordination of Ambrose, Bishop of Milan, which was made by a Synod of all Italy, convened by the decree of the Emperor Valentinian, is a proof that the Bishop of Rome had no authority at that time in the ordinations of the Metropolitan of Milan, with which he did not then intermeddle ; and it was not till a late age that he usurped that authority.” He also adds, that “ the Bishop of Rome’s power of ordaining was restrained in ancient times to the *suburbicarian churches* ;” that is, to those churches which were within a certain distance of the *urbs* or city of Rome, but that it did not extend to the *Italic* dioceses, which were then distinguished from the *Roman*, and did not comprehend the cities of Bologna, Modena, Parma, Piacenza, Pavia, Padua ; and that the Bishop of Rome had no share whatever, in primitive times, in the appointment, confirmation, or consecration of Bishops of Ravenna, Aquileia, Milan, Genoa, or Turin. “ In the twelfth century,” says De Marca,³ “ the Metropolitans of each province had the sole authority of examining and confirming the elections of Bishops within their provinces, but at that time an appeal to the See of Rome was introduced, and thus great violence was done to the ancient canons of the Church.”

I do not therefore hesitate to assert that, if the Metropolitan See of Milan were now filled up without any reference to the Court of Rome—as it was filled up in the age of St. Ambrose—such an act would be in entire accordance with the true principles and practice of the ancient Catholic Church ; and I also boldly affirm, that a Metropolitan of the Church of Milan, so constituted, would and ought to have the principal voice in the consecration and confirmation of the Bishops of his province, duly elected and appointed, without any reference to the Court or See of Rome.

Similar observations would apply to many other Italian Sees—as, for instance, the Archiepiscopal See of Turin, now vacant.

With regard to the assertion of the Bishop of Rome, that all Episcopal power is derived from himself, it may suffice to quote the words of Father Thomassin,⁴ who says, “ that the first Bishop who styled himself a Bishop ‘ by grace of the Apostolic See,’ lived in the thirteenth century, A.D. 1250.”

I might proceed to prove, that although the Bishop of Rome, as far as he is a *Bishop* of the *Church*, possesses *Episcopal* power by *divine right*, yet, as far as he is a *Metropolitan* or *Patriarch* of a *particular territory* his jurisdiction is of *human institution* ; and that its limits may lawfully be altered according to the exigencies of the Church, from time to time ;

¹ Dupin, de Antiq. Eccles. Disciplina, p. 32. “ The limits of the Roman Patriarchate do not appear to have extended beyond these provinces, which were subject to the ‘ Vicarius Urbis,’ and are called *suburbicariae* by Ruffinus. Beyond these the Metropolitans, even in Italy, ordained their own Bishops, and were ordained by them. But in course of time the Bishop of Rome invaded their jurisdiction.”

² De Marca, de Concordia Sacerdotii et Imperii, lib. vi. cap. iv. See also Père Thomassin, “ Vetus et Nova Ecclesiae Disciplina,” ii. 2, c. 8, n. 3—11.

³ Ibid. lib. vi. cap. iii.

⁴ Thomassin, ibid. i. lib. i. cap. 60.

and that he cannot rightly exercise any authority over any part of the King of Italy's dominions without the consent of the Sovereign, to whose care that kingdom is committed by the Providence of God.

No Episcopal See ought to be *kept vacant* beyond a certain time. This is forbidden by the Canons of the ancient Church. The General Council of Chalcedon, A.D. 451, fixed three months as the limit within which every Episcopal vacancy ought to be filled up. It is therefore a sacred duty of the Crown of Italy to lose no time in providing Bishops for the vacant Sees in its dominions. The People of Italy have a solemn claim upon the Crown; they have a right to enjoy the spiritual superintendence of faithful chief Pastors. Let pious, learned, zealous, and loyal men be chosen to fill the vacant Sees of Italy, and let them be duly consecrated, according to the laws and usages of the ancient Church.

The Roman Pontiff is a hard taskmaster; he has treated the Bishops of Italy with cruelty, in order that he may aggrandize himself. By unjust and unrighteous oaths, which he imposes upon them, and which are of no validity, and ought to be abjured because they are unjust and unrighteous, he has degraded the Bishops of Italy into bondsmen of the Court of Rome; he has forced them into a position of antagonism to their King and Country; he has made them vassals of the Roman Papacy, in order that they may be enemies of the People of Italy. They are, therefore, entitled to compassion. Let not the Government of Italy visit the sins of the Roman Court on the head of the Italian Episcopate. Let not the Parliament of Italy be hurried on by eager and angry passion to enact such laws as those now in contemplation, which would restrain the Bishops of Christ's Church from publishing even a Pastoral Charge, without the previous consent of the civil power. Let it not heap new disgrace on the Bishops of Italy, by changing them from vassals of the Pope into bondsmen of the State. But let it conciliate the Italian Episcopate by acts of kindness and consideration. Let the Statesmen of Italy on the one side, and the Bishops of Italy on the other, endeavour to meet one another as brethren in Christ, upon the peaceful ground of primitive Christian antiquity. Even the civil tumults, with which Italy is now threatened, supply an additional reason for mutual conference and friendly co-operation between the civil and spiritual powers. Let them retire from the political storms of the age of Pius IX., to the serener atmosphere of the days of St. Ambrose. Then the rights of the Italian Crown will be preserved, the sanctity of the Altar will be unsullied, the welfare of the People of Italy will be promoted. There will be loyalty in the Church and piety in the Senate, and Italian Unity and Liberty will flourish side by side, with fresh strength and beauty, beneath the benign and genial shade of ancient Catholic truth.

I have the honour to be, Sir,

Your most obedient Servant,

PHILALETHES.

August 25, 1862.

DR. HENGSTENBERG ON THE PRESENT STATE OF MISSIONS TO THE HEATHEN.

[THE learned and respected author of the following Survey of Missions, which has recently appeared in the *Evangelisches Kirchenzeitung*, seems to be imperfectly acquainted with the work of the *Society for the Propagation of the Gospel*; but his information respecting what is being done by foreign Christians is more correct, and valuable.]

Missions to the heathen have now reached to an extent greater than at any former period since the foundation of the Church. To go fully into an examination of their present state would take up so much space that I shall not attempt it. I shall content myself with surveying them from three points of view, substantially the same as those which the apostle Paul, in a well-known passage (2 Thess. iii. 1, 2), has indicated as being of primary importance, viz.:—the free course of the Word; the glorifying of the Word; and the deliverance of its messengers from unreasonable and wicked men, destitute of faith.

I. To begin then with “the free course of the Word,” the *extensive* side of mission work. This, though an external thing, is by no means an unimportant and indifferent one; it is the advance of the victorious army into the enemy’s country.

The appearance now presented by Missions, in respect of aggressiveness, is not very striking. During the last twenty or thirty years, missionary work has been undertaken at so many points, and the missionary spirit so fully taxed, that advance cannot be the prominent feature. Advance, however, is not altogether wanting.

Respecting the Russian Orthodox Mission, on the north of Asia, our information is, unfortunately, so meagre, that we cannot give particulars as to its progress. But it is making way among the Schamanæan as well as among the Buddhist tribes of that vast continent. This Mission is, of all others, the most closely connected with, and the most systematically promoted by, a Christian Government.

The Missions of the Church of Rome have of late made progress at some points. In Chinese-Asia they have passed through the direct persecutions by the bloody tyrants of Anam, and they are trodden down throughout Taepingdom; but they have regained their old position in the capital of China. There, where scarce a single professor of the Reformation has ventured to show himself, the Latin processions go publicly along the streets. Though they seem to have relinquished the footing they acquired some years ago in Thibet, in the heart of Buddhism, they still keep up much of their connexions there, and perhaps their return has already taken place. In Africa, the Mekhitarists (or Armenian Romanists), indeed, have retired from their Mission on the Upper Nile; but a swarm of Franciscans is already on the way to resume possession of this important key to North-Eastern Africa. Certainly on the western coast of that continent, it has not, of late years, fallen to the lot of Romish Missionaries to set foot in the regions where, in the fifteenth century, they had cathedrals

standing; but yet they have not given up the attempt; and on the eastern coast they have quite recently found openings, in Madagascar and Zanzibar, from which they hope great things. In America, they journey in the same boat with Anglican or Methodist Missionaries to the Indians around the Hudson Bay, and in the vast regions of the North-West now opening up to the Arctic Zone. And if in the Pacific their attempts to obtain influence on Tahiti and the Fiji Islands have failed before the strength of the Missions previously planted there by antagonistic societies, yet in the west of this island-world, in New Caledonia and New Guinea, they have made, and are still making, new conquests.

The Missions of the Reformation, at present, in respect of the multiplicity of the points at which they have entered the territory of heathenism, have a decided advantage over the Missions of Rome. In fact, the Church of Rome consumes a large proportion of her missionary powers in a crusade against non-Romanist Christians. In Asia, especially in China, the Protestant Missions are advancing—not, indeed, to the extent of the sanguine hopes raised when China was opened; and at Peking, in particular, they lag behind most strangely—yet in the east, as in the south, English, American, and French Missionaries have been newly posted at several points of importance. The German Missions there—weak from the beginning—have been the least successful; the one, indeed, in the east having recently come to a full stop. In India, work has been commenced among the Aborigines at points that had hitherto been well-nigh totally neglected, although in former days the black *diaspora* among the Hindus had been the main contributor to the Christian congregations. Of the East Indian Missions not to that race, the most lively are in the direction of the North-West. In the Archipelago, the Rhenish Society, constantly repulsed in Borneo, has made way on Sumatra, adopting there the Missionaries who had entered from Ermelo. In Japan no progress is making.

But the continent on which the Mission-work of the Reformation is most advancing continues still to be Africa. On the western coast, though it meets with grave obstacles, of which we shall speak further on, it is busy with Negroland, Ashantee, Dahomey, and the Yoruba country. The Paris Society is just on the point of starting a new Mission to the Senegal. The Rhenish Society have again taken up their scheme of penetrating northwards from Whalefish Bay at the south, though they have not actually commenced proceedings. In the interior, the design of the London Society,—to plant itself, through the Kroomen's country, among the Makololo Basutos, of Livingstone's famous discovery, on the Upper Zambesi,—has failed for the present; but the single Missionary who survived the expedition is about to head a second attempt. On the other hand, our Berlin Missionaries have discovered another Basuto state further to the east, on the Lepalule; and thus they have gained an opening for future operations in the at present totally unknown regions in the south of the Lower Zambesi.

The Kafir Mission, also, is pressing further northwards. Moffat's late attempt among the Matebile Kafirs has been successful; and the Hermannsburgers, like the Anglican Bishop of Natal, are planting out from Natal new stations among the Zulu section of this race. Not less is the

activity observable on the long-neglected eastern coast. But three years ago, only one solitary Missionary was to be found there, like a sentinel forgotten to be relieved; the brave man was a German, though of English connexions. Now, as many as four Missions are established on this coast. First, there is the Anglican Universities' Mission, led, strangely enough, by Livingstone, and hitherto unfortunately—it was not to go to the Zambesi, it did not go to the Rovuma, and the site pitched on proved to be fatal. On the other hand, the Scotch Presbyterians are about to follow up into the interior the discoveries of their famous countryman along the Zambesi. Further north, English Methodists, under the guidance of Krapf, have entered the dominions of the Sultan of Zanzibar; and the Hermansburgers also are on their way to this coast, for the third time, to avail themselves of the door which the Sultan was induced to open for the Missionaries of Rome.

Lastly, in Madagascar, the death of the old persecuting queen has roused the London Society to new activity; and great things are augured from the disposition of her young successor. The simultaneous advent, however, of Roman Missionaries will in any case prove an obstacle—and by all accounts a very serious one—which did not exist in the time of the former King Radama.

The extension of the Protestant Missions in America is far less conspicuous. As already remarked, it is at the North, in the British possessions, that most progress is observable. Here Anglican and Methodist Missionaries are each making no inconsiderable advances—the former are nearing the Mackenzie, the latter have entered Labrador.

In South America the British portion of Guiana is profiting by the labours of the London Society, while in Dutch Guiana the “Moravians” have in hand a new enterprise among the Bush negroes. The Mission started by English naval officers in Patagonia presents an aspect of peculiar interest. Its agents not only maintain their footing—however small—on that necessarily most difficult ground, but they are extending their labours to the remarkable tribe of equestrian Indians on the western coast, who constitute the still independent commonwealth of Arancania. Lastly, in that island-world in the adjoining ocean, which stretches from the rock of Selkirk so widely westward, and where some years ago Missions from lands of the Reformation met with such remarkable success, the work has far from ceased. Trained by agents of the London Society, native teachers have gone from the Samoas to the New Hebrides. On the Australian continent itself, some efforts are again being made amongst the Aborigines and the Chinese immigrants to the gold-fields.

II. Thus much as regards the “free course of the Word of God” in these days. The next point of survey is the “glorifying of the Word”—the *intensive* side of missionary work. What are the *results* in conversions and in the establishment of new churches and congregations? The question is a reasonable one, though its importance must not be exaggerated; these results ought not to be made a standard for fixing the relative value of missions and missionaries.

Whether “the Word” shall “be glorified,” is necessarily connected, indeed, with our doing our part in ministering it: but there are many

other factors which go towards making up the net product which are wholly independent of us ; such as the natural disposition of the respective races, favourable external circumstances or the reverse, the longer or shorter duration of the work, and, above all, the good pleasure of Him in whose sovereign power are the times and seasons for the coming of His kingdom. If we confine our attention to palpable facts, we shall have to reply that such results are chiefly perceivable in four regions :—among the Karens in Birmah, in connexion with the Calvinist Baptists of America ; among the Coles in Hindustan, in connexion with the *Evangelisches-Verein* of Berlin ; among the Alfurabs on Northern Celebes, in connexion with the Netherlands' Mission ; and among the Fiji Islanders, who are receiving the ministrations of the Wesleyan Methodists of England.

In general, however, as is admitted on all hands, there is a feeling of disappointment at the contrast which the measure of success actually attending Mission work in the present day presents to that vouchsafed at other periods of the Church, and to what is supposed might be expected from the promises made to it by God. How far this very wide-spread dissatisfaction with results is right and proper, I have not here to decide ; I have only to state the fact. Nor is this feeling surprising when inquiry is made into the causes of the state of things which occasions it, and into the plans which have been adopted by way of remedy. The matter has been approached chiefly in two directions. What is wanted is, according to some, an outpouring of the Holy Spirit. Of preaching there is enough, they say ; it is the Spirit that is lacking ; and for this, therefore, special prayers should be made. Hence the so wide adoption of the January *Week of Prayer* for the outpouring of the Holy Ghost which was recently first set on foot by the North American Presbyterian Missionaries in Northern India. Of course, no one can object to such a prayer in itself, provided it be rightly understood : objection can only be raised against this particular method of performing a confessed duty. Now, what effects in Missions can claim to be ascribed peculiarly to this January Prayer Week ? I have heard of only four localities where "Revival" has followed, viz. in Jamaica, where it has also been taken part in by the Moravians, and where it is called by the Negroes the "*grace-cholera* ;" in Tinnevely, in the south of India ; on Oahu, one of the Sandwich Islands ; in the Cape Colony, where, however, its appearance was confined to the Colonists, while the coloured people were either not at all affected by it, or at most a few, here and there. At many other points confident hopes were entertained, but in vain ; and, unless I am mistaken, a soberer view of things has everywhere supervened. Accounts even from the districts where revivalism was most rife admit that time alone can show how far the apparent good results will stand. For my own part, I hold that we ought in this, as in all other matters, in reliance on the "God who heareth prayer," to believe that our prayers have results invisible, though real, of far greater value than those of a visible kind which we would fain have attend them, but which we do not see.

While it is thus sought by some to explain the want of missionary results by the lack of life in the young communities, it is contended, on the contrary, by others, that there is in reality no lack of life, but that this life

is not properly brought into exercise. It is insisted on by these persons more and more, that the aim of missionary efforts in the older fields of labour ought to be to make the Christian congregations self-supporting. Missions, say they, have too much of a subventional character; instead of our going on spending more money and men on Missions long since established, we ought to look to the converts to find both money and men from among themselves in sufficient abundance for their own requirements. Now, what these parties urge is not wholly destitute of truth. A Mission certainly proves its success and vitality in this way far more than by revivals; and it is also manifest that Missions, at the present rate of home support, must of necessity relinquish more or less their first-worked fields, if they would extend themselves to the new ones which invite them to enter and take possession.

Looking now on this side at the results of Missions, much of a favourable aspect has appeared of late. Methodists and London Missionaries have already for some time had considerable success in this respect. Who has not heard of the native catechists from Samoa, who for years have been the pioneers of the London Missions in the South Seas? Equally known are the Karen preachers of the Baptists in Birmah. Again, those natives whom the Church of Rome has enrolled among her clergy in Cochin China have become famous to all by their energy and heroic firmness. And almost while we write, the Anglican Church in Sierra Leone has ceased to be dependent on the Church Missionary Society. In like manner, the North American Mission to the Oherokees had attained its *Euthanasia* before the outbreak of the wretched war now raging in the United States. In the south of Hindustan, natives are now ordained in the various Missions in greater proportion than ever; the same thing is happening among the Anglicans of New Zealand. Of all Missions, those in South Africa are the most behindhand in this respect. In all, however, there is need of patience, and all, even the most advanced, will continue for a long time yet to require a measure of home superintendence and home support.

III. Finally, St. Paul makes allusion to the "unreasonable and wicked men" who set themselves in hostile opposition to Mission-work. Such men there have always been, and in the present day Missions are met by them more threateningly than ever. From the beginning of the world there never was such intercourse between its different parts as now. The Old World is continually mingling more intimately with the New; its colonies and conquests are year by year pressing further forwards. We ought not to overlook the advantages which such a state of things brings with it to missionary work; but we cannot forget that as one consequence a Mission of this world advances side by side with the Mission of Christ, giving it increasing trouble. I am not alluding exclusively or chiefly to the Mormons, whose emissaries have wandered through many a Mission-field of the South Seas, India; and South Africa, and are now in the Sandwich Islands, proposing to settle there, if forced to quit their American abode at Utah. I will not instance this Mormonism as a fair type of the movement I mean, even though I look upon it as the prelude of the final inevitable combination of all the great modern tendencies of the world and

the flesh into one vast unholy *cultus*; Mormonism may be destroyed, but the Hydra will not cease to show new heads. Rather, however, I would refer to such phenomena as the recent devastation of the flourishing Mission in New Zealand, which is unquestionably a result of European colonization conducted in the regular way; to the ever-growing complaints from the Missionaries in India respecting the great change of feeling in the English residents who heretofore gave the Missions such powerful aid; and to the maritime plans of France, who is planting her tricolour in Western Africa, in Madagascar, in Zanzibar, in China, in Melanesia, on or adjoining to Mission-fields, ostensibly (at present) in favour of the Church of Rome, but certainly not in favour of any other communion.

Moreover, Christianity must not forget its old hereditary foe. Some years back, Missionaries wrote home from Constantinople that the Turks were waiting in thousands to be baptized; and many received the tidings with delight. Now, however, it is reported that the impulse has entirely ceased. Last Easter, a Missionary of the *Society for the Propagation of the Gospel* baptized the first Turkish convert—a dervish, Ortakoy by name—but that is all. In England there has lately been established a *Moslem Missionary Society*, which deems the Bedouins to be “ripe for the harvest;” but this, I think, remains yet to be seen. The prebends of the Kaaba of Mecca go on growing fatter, as one tithe after another is assigned to them from the waters of Malaysia. Let no one imagine that the Moslem propagandism has ceased. In the East, in those Malaysian waters, hadjis are swarming by hundreds, and meet with only too great success. All careful observers of what is going on there say that things are rapidly tending to the one issue, “Mahomet or Christ.” It was this Moslem activity which led the Rhenish Society to abandon its Mission to Borneo, and which is now also withstanding it on Sumatra. Hardly had that Society set up a printing-press at Banjar, when a hadji close by set up another, with which he printed portions of the Koran; and while that Society sent Missionaries to South Borneo scarcely at the rate of one per annum, at least fifty or sixty preachers found their way to the island every year from Mecca. Turning to the ancient seats of Islam in Africa, we observe that the failure of the Mission of the Mekhitarists to Khartoum and Gondacora was occasioned by Moslem intrigues; and that the reason why the Missions on the West are confined to a narrow tract so near the coast is because the Moslem marabouts have gained influence over the still pagan negro princes of the interior. By such a prince, Badahung, the King of Dahomey, the Yoruba Mission is now placed in extreme peril; the despot has already destroyed some of the Mission-stations, and perhaps by this time Abbeokuta has fallen. And the difficulties which retard the Mission to the Niger are in great part caused by that river flowing through a region where Christianity has to come—at a sore disadvantage—into collision with Mahometanism.

While speaking of the foes to Missions in the present day, I cannot conclude my survey without pointing out certain phenomena which have recently arisen as reactions of heathendom itself against Missions.

It is an old experience in Missions that when the victory seemed gained, certain forms of darkness start up with unexpected vigour, in which the

old paganism is embodied anew. Such forms are witchcraft, drunkenness, licentiousness; such are old customs and usages deeply tainted with idolatry, as caste, polygamy, &c. These things give Missionaries hard work and long, and endanger the advantage previously gained. These are forms, however, of pagan reaction not consciously and intentionally aggressive. Of a different character, and therefore meriting especial notice, are some other phenomena of recent birth.

Among those of the latter sort I am fully convinced should be reckoned the much-talked-of Taeping movement in China. As this proceeds, its character will be more generally perceived. I hold it to be a revival of the old Chinese nationality, fraught with the greater peril inasmuch as it has had the audacity to bedeck itself with the Word of Truth, to which, at the same time, it offers the foulest outrage, while it has cast off whatever element of a nobler kind distinguished the Chinese character before and facilitated the introduction of the Gospel, and exhibits that character in the rudest form. The chief who appears at the head of the movement is an ex-catechist, living a moral death steeped in polygamy and massacre, who has chosen his kings for the most part from the scum of seaport towns, and allows his hordes of followers to indulge habitually in every species of outrage and malicious Vandalism. The airs and assumptions of the chief leaders would be truly ludicrous were they not so blasphemous; but unless English and French guns interfere, the Taipings will prove no trifling hindrance to the kingdom of God in China.

The fanaticism against Christian Missions, of which this phlegmatic race of Chinese is capable when once roused, has been awfully shown of late in the Cochin provinces. The Mission, which the Roman Communion had in spite of all mutations maintained there for two hundred years, had gained such a footing among all classes of the population, not excluding the highest, that it possessed a numerous native clergy, many convents, and congregations of more than four hundred thousand members; Buddhism, which here, as in China Proper, had obtained a hold upon the vulgar, was discouraged, and Christianity more than tolerated. Suddenly, however, King Tu-duk starts up as a persecutor of Christianity inferior to none who have ever borne that name. I am acquainted with no country in the world where, in the last hundred years, so systematic and ruthless a persecution for the Name of Christ has taken place as that instigated by the old Chinese Deism seated on the Cochin throne, which men believed was long since dead.

In Hindustan a similar spirit is manifested by Brahminism, though it is restrained from going to the same lengths. In former days Missionaries had reported that the Brahmins were still busy making proselytes among the aboriginal non-Aryan tribes of India; now for the first time an opportunity has been afforded of watching these doings more closely. While again and again public journals and *Missionary Intelligencers* have repeated that Brahminism was dying, English Missionaries among the Santhals now discover that Brahmin Missionaries are on the spot before them displaying an activity and zeal which will sorely hinder the preaching of the Gospel. Buddhism, in this connexion, is not, perhaps, so much worth noticing, though no one has ventured to reckon this among the

Pagan religions approaching extinction. While, in the extreme east of its domains, the Taepings are hunting it down with fire and sword—an ordeal it has already had to undergo from the Chinese more than once, and yet has always recovered from—its Missions are incessantly advancing in the north and west of Asia, and it laughs at the efforts which the Missionaries of the Moravian body and of Rome are making from the south against its centre.

I shall conclude this third point of my survey of Missions with a brief mention of one more hindrance which ought not to be left unnoticed—the King-movement in the Maori land. This has already given much trouble to the New Zealand Missions, and at some points imperilled their existence; and however much it may be hoped that the new measures taken by the Government will succeed, Sir G. Grey himself is of opinion that years may elapse before the difficulties completely disappear.

. The following extract from the *Shanghai Weekly Times* seems to show that Dr. Hengstenberg might have said that there was a bright side, as well as a dark, to the Taeping movement of China:—

“A few days ago we had the pleasure of beholding the whole of the books of the New Testament, from Matthew to Revelation, printed in Chinese, and bearing the chop of the Taeping Chief, showing that they were published with his authority. We, at the same time, observed all the books of the Old Testament, from Genesis to Deuteronomy, published and bound in separate volumes, under the same authority. The translation is by the Missionary Gutzlaf. Former translations of the Bible into the Chinese language have been very defective: one was too elevated, another too low for the people. The new one hits the happy medium, and promises to be intelligible and popular.”

PROVINCIAL ORGANIZATION OF THE CHURCH IN BRITISH NORTH AMERICA.

THE Diocesan Assembly of Nova Scotia will meet in Halifax, on Wednesday, the 29th October next, by order of the Lord Bishop; and will have to deliberate upon the following matters, introduced at the last session: the motion to apply for an Act of the Legislature, and the mode of proceeding in case of a vacancy of the See. The following resolution of the Provincial Synod of Canada will also be submitted for consideration:—

“That in view of the great importance to the welfare and influence of the Church, of as close an union as possible of all its members within the British dominions in North America, the Upper House of this Provincial Synod be, and their Lordships hereby are, respectfully requested to open a communication through the Metropolitan with the Bishops of Newfoundland, Fredericton, Nova Scotia, and Rupertsland, inviting their several Dioceses to take such action in this behalf as may be requisite, in order

to effect their union in one ecclesiastical organization with the Dioceses of this Province."

On this resolution we subjoin some remarks of the *Halifax Church Record*, from which it appears probable that three at least of the above Dioceses will prefer to form a new Province of Acadia:—

"The proposal from Canada, for the joint action of all the Dioceses of North America under one Metropolitan, is a matter for grave consideration; and whether it be entertained or not, there should be the full concurrence of the Church. Newfoundland has unanimously declined the union; and this she has done by the voice of her Church Society, no Synod having been formed in that Diocese. The objections on the part of Newfoundland apply in some degree to ourselves.

The paramount object suggested for this measure is Catholicity; and if this depended upon such a union, all obstacles would be esteemed as nothing in order to accomplish it. But this is no more necessary than that the two provinces of Canterbury and York should be united in one general Convocation, in order to constitute the Catholic character of the Church of England; and such being the case, the arguments against the proposal gain strength, and the obstacles to be overcome enlarge their proportions. We are not persuaded that the most gigantic organizations work the best, insure the greatest zeal, or promote the greatest harmony; the tide of popular opinion in the present day sets altogether in the opposite way—the division of parochial cures and the contraction of Episcopal Sees; in their plans, at least, all our experience is favourable to the institutions of home, where our own Church character is clearly recognised, in which our own honour is to be sustained, and our own work to be done. At the present time we have two substantial reasons for standing aloof—the poverty of our clergy, and the difficulty of communication; so that, at best, the union would be but a name."

THE MELANESIAN MISSION.

MOST of our readers were probably aware that a Mission schooner for Bishop Patteson, in the islands of the Pacific, was building at Blackwall. The vessel has now been launched, and is named the *Southern Cross*. Many of the friends of the Bishop and his interesting Mission were present on the occasion. The vessel is of 150 tons burthen, and will sail for Auckland early in November, so that it may be ready for the Bishop's next voyage to the islands, in April, 1863. The subscriptions for building, insuring, and sending out the vessel have nearly amounted to the sum required; but a further sum of 400*l.* is wanted to make up the full amount of 4,800*l.* It is hoped that this sum will shortly be raised, so that the vessel may leave this country without any charge being laid upon the Melanesian Mission Fund, already heavily taxed by the numerous claims made upon it.

We are indebted to the *Christ Church Quarterly Paper* for the following account of the Mission, lately received in New Zealand by the Diocesan

Secretary, from Mr. B. Dudley, of the Melanesian Mission staff. This gentleman was to have been ordained on Sunday, December 22:—

“In my last letter to you, I told you of the safe arrival of the Bishop and his party at Mota, Bank’s Islands. I will now try to give you a short account of what has been going on since.

In consequence of the great rush to the Otago gold-fields, two or three months ago, it was some time before we could find a suitable vessel to charter for the voyage to the islands, to bring back Bishop Patteson and his party. At last, however, the Primate succeeded in engaging the *Sea Breeze*, a fine new vessel of seventy tons, commanded and partly owned by James Tantari, a Maori of the Bay of Islands, who has for a long while been engaged in the trade between that place and Auckland. We delayed leaving New Zealand until the 24th of September, in hopes that the *Cordelia*, which had been on a cruise to the Solomon Islands, and had called in upon Bishop Patteson on her way there, would bring us some tidings of him and his party; but she did not make her appearance, so we started. We arrived at Mota on the 7th of October, after a fine run of only twelve days. On going on shore we found the Bishop, Mr. Pritt, and Wadrokai and his wife; all were pretty well, but showed traces of having been recently ill. All had had more or less sharp attacks of fever; and Mr. Kerr had been so unwell that it had been thought advisable to send him back to New Zealand in the *Cordelia*. After a hard day’s work with the boats, we got everything and everybody off to the vessel, and sailed across to the harbour, Port Patteson, in the evening. On the whole, the result of this last winter’s stay among the islands has been very encouraging. Soon after their arrival, some of the party set to work, with the assistance of the natives, to put up a large shed, some thirty-six feet long by twenty feet wide, open on one side, which was to serve as a school-house. Some of the lads from the neighbouring islands stayed with them during the greater part of the time, and other lads came to live with them from the other villages of the island; so that, with the men and lads who came from the village itself in which they were living, there was a daily muster of from fifty to sixty at this central school. It was from this party that the most promising scholars were selected to bring to New Zealand. They had scarcely been on the island a month when the *Cordelia* arrived, and took Bishop Patteson away to the Solomon Islands, with the lads from thence; Captain Hume having kindly undertaken to return them to their homes, and to bring back any that the Bishop might select. Besides visiting the southern islands of the Solomon group, to which we had already paid many visits, the *Cordelia* went as far as St. Isabel, a large island to the north of Maleuta, some 120 miles in length. The Bishop obtained a great many words of the dialect spoken at the southern end of this island, and two young men seemed half inclined to come away with them, but could not quite make up their minds. We must hope to visit the island again as soon as we have a vessel of our own. We have not a single person from any island of the Solomon group this year; some of the brightest of our old scholars from St. Christoval came on board, and all was settled about their coming; indeed, the *Cordelia* had actually left their island with them safely on board; but unfortunately running short of

water, a few days after, she was obliged to put back there, and then the feeling of sea-sickness and the persuasions of their friends proved too strong for them, and they left again. It was rather a disappointment to lose them in this way. Hamamu, one of them, had been one of our most hopeful scholars the year before, and, had he been with us this year, would himself, humanly speaking, have progressed very rapidly. However, we do not despair of getting them again another year. The Bishop had a bad attack of fever and ague while on board the *Cordelia*; and at the same time Mr. Pritt, Mr. Kerr, and Wadrokal were suffering in Mota in the same manner. During the first two months of their stay (July and August) the rain was incessant, and everything continually kept damp and moist; this, most probably, was the cause of their illness. All of them suffered very much also from pain and swellings in the ears, and deafness; the Bishop especially.

Utagilava, an old friend of whom I have told you before, is not with us this year. His conduct was not by any means so satisfactory this last winter as before. He was very irregular and careless in his attendance at school and prayers, and often seemed to have something on his mind which he would not speak about; at the last, however, he brightened up rather, and came on board the vessel when she arrived, apparently with the full intention of coming to New Zealand. When we got over to the harbour, the old cloud came over him again; he sat for several hours apart on the vessel, apparently very unhappy and undecided, and then left us, and did not again make his appearance. It was a great grief to us to lose him in such a manner, after all our hopes: perhaps it may please God that he may yet return. We have brought, however, in his place a young man from Port Patteson, who has behaved in such a manner as to make the Bishop very hopeful about him: Sarawia by name. He was one of the first two lads ever brought from Bank's Islands, and had once before been to New Zealand, but, the year before last, his behaviour seemed so unaccountable to us, that we had almost ceased to hope that the teaching had made any impression on him; but, however, this last year he came to see the Bishop, and explained his whole conduct to him in a most satisfactory manner. Since then he has regularly assembled the lads of his village for school, and has of his own accord built a new house; the first one ever built with two stories at Vauna Lava. One of these stories he occupies himself, with his wife: in the other he has school daily. He regularly took an oar in the boat during the voyage back, and the interest with which he entered into the whole work, and the pains which he took by signs and by scraps of the dialects, of which he knew a little, to induce lads to come with us, were most gratifying to witness. These are the sort of arguments which he would use with them—'Very good, you, me, go New Zealand: you see ship there, very good; no fight; Bishop here, very good; plenty moons me stop with him; suppose you like to go to New Zealand; seven, eight moons me come back here. What for you afraid? You see, me stop with them; they no fight me; they give me clothes, plenty food, hatchets, plenty good things. Come along.'

You will be able to see from this upon what grounds lads are at the very first induced to come away with us. Of course it is not until we have

brought away scholars for two or three successive years from a place, and have learnt somewhat of their language, that we can at all explain clearly to them the real object of our taking them.

We have with us altogether, now, thirty scholars—twenty-seven men and lads, and three women.

Twenty of these are from the different islands of the Bank's group, and are under the charge of Mr. Pritt and myself; the present plan being that Mr. Pritt and I spend our next winter there, while the Bishop and Mr. Kerr go to Mai, one of the New Hebrides, from which we have had many scholars. We have with us this year two lads from that island, and one from Tasiki, the nearest large island, who are under Mr. Kerr's charge: the Bishop taking almost the whole philological part, and the Scripture instruction. Besides, we have Wadrokal and Kupu, our two old Nengore teachers—the former with his wife, the latter with his *fiancée*, to whom he will be married in the course of the summer; Kawombal and two Nengore men (friends of Wadrokal) make up the party. The other female is a young Mota girl (the first lady of her island who has ever visited New Zealand), the wife of a lad named Quaratu, one of our old scholars. She is in one of my classes, and certainly is exceedingly bright and anxious to learn, but much more like a boy than a girl at present.

Our first Mota class is a very pleasant one: it now numbers seven; but will soon, I hope, be increased. We find it difficult to supply them fast enough with books at present: now that they have learnt to read with tolerable ease, nothing escapes them; if only a piece of manuscript, with a few Mota sentences written by some of us, is found lying about, it is seized on at once as a great treasure, and read through again and again, until almost known by heart. They are now beginning to learn to read English, and to translate it into their own language.

We have been here four weeks, and as yet have had no serious illness of any kind among them. The hooping-cough is going about Auckland now, and we are keeping the boys closely shut up, as, were that to get among them, with their weak lungs, the consequences might be fearful. The financial affairs of the Mission are, I believe, on the whole, in a prosperous state; the liberal subscriptions from Canterbury and Otago have been of very great help this year. I believe no less than 2,000*l.* was collected at Eton, last St. Barnabas-day, for a new vessel. Miss Yonge has also given 900*l.* more for general missionary purposes, but the manner in which this will be expended is not yet decided on.

We are likely henceforth to have a very efficient helper in Sir George Grey; he takes the greatest interest in this work, especially in the philological part of it."

THE FIRST MEETING OF THE BRISBANE DIOCESAN CHURCH SOCIETY.

THE first Annual Meeting of the Brisbane Diocesan Church Society was held in St. John's School-house, Brisbane, on May 21st. The Lord Bishop occupied the chair.

The Bishop read a letter from the Governor, Sir G. F. Bowen, excusing his attendance on the ground that, in the present state of the education question, his Excellency might have to hear the policy of the Ministry and Parliament criticised. The withdrawal of State-aid was a measure which he (his Lordship) had long since accepted, although he was afraid it would injure new settlements. The occupant of the see suffered more than any one by this withdrawal. His Lordship proceeded to show that in 1860 the amount raised for the stipend of clergymen was 631*l.* 10*s.*; whereas in 1861 it amounted to 2,926*l.* 11*s.* 8*d.* A great necessity existed for more churches, parsonages, and schools. In Rockhampton, Gladstone, Maryborough, Warwick, Gayandah, and Dalby, the only places in which Divine service could be celebrated were the school-houses, and in most of those towns they were even deficient in that accommodation. A matter of great importance, in his Lordship's opinion, was the mission to the heathen, and this project he was very desirous of seeing carried out. The Duke of Newcastle had written to the Church Societies at home, recommending this matter to their notice. It was proposed to engage a portion of land, and endeavour to induce the native blacks to settle on it, and cultivate maize, cotton, sugar, and, indeed, all and everything that would grow on the soil.

From the Report it appears that the sum of 6,387*l.* 19*s.* 2*d.*, raised during the year, has been expended in the following proportions:—For the Clergy Stipend Fund, 2,905*l.* 11*s.* 9*d.*; Church Building Fund, 2,365*l.* 9*s.* 9*d.*; Education Fund, 109*l.* 17*s.* 8*d.*; Bishopric Endowment Fund, 1,007*l.*

THE DIOCESAN MISSIONS IN GULANA.

WE have received the Report of the *Guiana Diocesan Church Society*, for 1861. Its receipts for that year—the ninth of its existence—amounted to 3,251 dollars. The Report states that the Society has assisted in the maintenance of four distinct Missions to the aboriginal inhabitants of the interior. There is a daily school at each of these stations; the whole number under instruction in which, adults included, is 337. Grants are made to several Coolie schools. We are glad to find that the hope expressed in the *Colonial Church Chronicle*, for last October, has been realized. The native student from Bishop's College, Calcutta, Mr. Ebenezer Bholanath Bhowe, had arrived in the colony, and was to be ordained on Trinity Sunday last. At Skeldon, where there are a large number of heathen immigrants, there is also a "remarkable congregation of 150 Chinese Christians. In China they formed part of a congregation, under one of the German Missionaries, the Rev. Mr. Lobschied, who visited British Guiana in the course of 1861. At the last visitation of the Bishop, thirty-two from these Chinese presented themselves to be confirmed." During the last seven years, the number of immigrants introduced into this colony, from Hindostan, was nearly 40,000; Africa, about 12,000; China, 6,656.

Reviews and Notices.

Money and its Responsibilities: A Course of Sermons on giving for Religious and Charitable Purposes, preached in St. Ann's Church, Manchester, during Lent, 1862. Issued by a Committee of Churchmen. Manchester: Hale and Roworth. London: Whittaker & Co.

THIS is a course of sermons by the Rev. J. Bardsley, incumbent of the church where they were preached; by the Rev. T. Ramsbotham (whose valuable pamphlet entitled "Tithes and Offerings, whose are they?" we commended in our November number of last year); and by three other clergymen, upon "the motives of giving, its measures, its objects, its modes, and its blessings." The sermons have been abridged, to bring them into such a moderate compass that the publication may be had for 4d., or at 3s. 6d. per dozen for distribution; and we hope they will have the circulation they deserve. The obligation of the tithes upon Christians seems sustained by them in a very judicious manner; and there are some excellent practical remarks by Mr. Ramsbotham, as to the mode in which the Offertory must be introduced, to prove really successful. We had marked several passages for quotation; but we have not room for giving any extracts. We can only hope that our readers will procure these sermons for themselves.

The First Report of the Jamaica Church of England Home and Foreign Missionary Society.

ORIGINALLY intended to be merely a branch of a Society established in the Windward Islands for promoting missionary purposes, this Society has felt it due to the extensive and important Diocese to which it belongs, to take a larger and more comprehensive view of their duties as a Christian people. The present designation was therefore adopted at the commencement of the year.

The Bishop of Jamaica, or, in his absence, the coadjutor Bishop, is President of the Society; and the places to which it is directing its first attention are declared to be:—

1. Destitute districts in Jamaica.
2. The portion of Western Africa bordering on the River Pongas,
3. The territory of the Mosquito Indians, on the Coast of Central America.

The Report gives a sketch of the Pongas Mission from its commencement until now. It observes that the death of the devoted Neville and Dean during the past year "will justly cause many persons

to come to the conclusion that, in future, it will be little short of cruelty and recklessness to urge upon any European the duty of undertaking the office of Missionary in a climate so unhealthy. To the sons of Africa must we look for labourers in this great harvest of souls. And we call upon them to come forward, nothing doubting but that there are many in this island who will not resist the call."

We extract the following particulars respecting the "Proposed Mission to the Waikna or Mosquito Indians," in Central America:—

"Stretching northwards, from the harbour of San Juan de Nicaragua, the territory of the Waikna or Mosquito Indians extends for a distance of 300 miles, presenting, in consequence of its long line of coast, every facility of approach, and offering to the benevolence of missionary enterprise a population of 100,000 persons. Most pitiable is the condition of these neglected people. Little children murdered in their infancy, because of some seeming natural defect; aged parents, and the suffering sick, forsaken, and left to perish, alone and unheeded! Such are the practices of a nation who are living within a short and easy voyage from Jamaica."

The race is so sunk in darkness and ignorance, that they have not, in their language, a name even whereby to designate the Almighty Creator:—

"Hating the Spaniards, in consequence of the traditions handed down to them of ancient enmities, and of the fearfully cruel attempts at the subjugation of their country, killing every individual of that nation whom they may happen to meet, as an action most meritorious, they have, on the contrary, the greatest respect for the name and person of an Englishman, and may thus be said to invite us to convey to their benighted land the glad tidings of the Gospel."

For several years, between the years 1740 and 1750, the *Society for the Propagation of the Gospel* maintained both a Missionary and a Catechist on the Mosquito shore, as may be seen from the published records of the Society. Shame that they should have been ever withdrawn!

"Instead of establishing a Mission on any part of the coast, chosen at random, the wisest plan would appear to be that of commencing the work at Grey-Town, which lies at the southern extremity of Mosquitia, and thence to extend operations as opportunities may present. It is well for Missionaries, who are seeking the conversion of a people so unsettled in their manner of life, and so easily influenced by accidental and even trivial circumstances, to have some particular place whereto they may occasionally resort, in order to recruit their strength, and remodel their plans for the future. From a neglect of these measures, perhaps, it was, that a Wesleyan Mission, which was attempted some years ago at a distant settlement, could not maintain its position.

There are many English at Grey-Town, which is visited every month

by one of the royal mail steamers. These residents have erected a small church, and the public services of the Church of England are read twice every Sunday by one or other of their number. There is a hope that, by application made on the part of the residents to her Majesty's Government, a chaplain may be sent out, the half of whose salary would be provided for on condition of the remaining moiety being raised. Should this be accomplished, the funds of the Jamaica Church of England Home and Foreign Missionary Society might be usefully employed in sending out some schoolmasters to Grey-Town, in order that, while instructing the children of the neighbouring Indians in English, they might themselves take the opportunity of learning the Waikna language, and thus become fitted for afterwards carrying the knowledge of the true God and the glad tidings of salvation farther into the country."

We believe that at Bluefields, the residence of the King of Mosquitia, about sixty miles north of Grey-Town, there is, at the present time, a Missionary of the Moravian body, standing alone, on a coast more than 300 miles in extent.

We hope that the sin of neglecting these interesting though degraded people will soon wholly cease to be chargeable on the English Church. But we should like to hear also of something being done for our late fellow-subjects, the British settlers on Ruatan and the Bay Islands. Are they to be abandoned by our communion, because no longer within our empire? And then, again, there is the great Island of Hayti—with the President occasionally attending the services of Mr. Holly, the single (coloured) clergyman of the American Church—with an English-speaking population of thousands—with an almost entire absence of Roman hierarchy. How long is that wide field to be left, as it is at present, to the proselytizing efforts of sectaries?

We ought to have acknowledged before *The Journal of Sacred Literature* for July, 1862 (Messrs. Williams and Norgate), edited by the Rev. B. H. COWPER, containing a second paper on "Monasticism in the West and Benedict of Nursia."

From Messrs. J. H. and J. Parker—(1) *The Duties of the Ministry*, an able and sound sermon, preached at an Ordination of the Bishop of Down and Connor, by the Rev. A. T. LEE. (2) *The English Liturgy and our Duties in respect of it*, preached at Kidderminster on St. Bartholomew's-day, by the Rev. T. L. CLAUGHTON.

From Messrs. Deighton, Bell, and Co.—(1) Professor Grote's *Examination of some Portions of Dr. Lushington's Judgment, &c.* A pamphlet of 100 pages on the "Essays and Reviews" controversy, considered in

its legal aspect. (2) *The Record of Creation*. An examination of Mr. Goodwin's rationalistic Essay on "Mosaic Cosmogony," by the Rev. C. GOOCH, Fellow of St. Mary Magdalen College, Cambridge.

From Messrs. Wertheim and Macintosh, two tracts, entitled, *Our Liturgy, the Expression of a Life, not formal Thought*, by CLERICUS; and *Our Old Prayer Meeting*, by A LAYMAN. A tract kindly pointing out to waverers that here also "the old is better than the new."

Colonial, Foreign, and Home News.

SUMMARY.

By the death of Archbishop Sumner, on September 8th, the *Society for the Propagation of the Gospel* has lost its President, and the *Church Missionary Society* its Vice-Patron. "Although the spiritual head of the Anglican branch of the Catholic Church claims no universal dominion, he is recognised as a chief pastor and patriarch not in England only, but in India, in New Zealand, and in Australia; and the tidings of his death will have a regretful interest for our noble Missionaries in the swamps of the Zambesi; and for those who are about to plant the Church in the Sandwich Islands." We would devoutly re-echo the words of Dean Alford, in his funeral sermon at Canterbury, on the 14th;—"Let us all pray that God, the Fountain of wisdom, may direct our rulers to choose one as his successor who shall, together with those qualities and powers which may be suited to the unknown future of the Church, possess that deep and undoubted piety which, in the long list of our Archbishops, has signally marked the character of his life and example."

The name of the Rev. W. G. Tozer, Vicar of Burgh-with-Winthorpe, in the Diocese of Lincoln, is announced as the intended successor of the late lamented Bishop Mackenzie.

A Canadian correspondent writes to us:—"The Bishop of Huron, I believe, is about to pay England a visit, to exert influence on behalf of his projected Protestant College. Before obtaining aid in England, it might be a pertinent question to ask how much has been raised in his own Diocese towards this object, and why he has not even sought the sanction of his Synod for the work? When the Bishop of Toronto came to England asking aid for Trinity College, he brought with him a subscription list from Canada to the amount of 25,000*l.*—a significant proof that we were in earnest, and not disposed to seek aid from abroad until we had first exerted ourselves at home."

The Bishop of Calcutta has issued a circular warning his clergy "against celebrating any marriage within the prohibited degrees (as to a deceased wife's sister), on the supposition that the Acts of Parliament which forbid these marriages do not extend to India."

The Bishop of Labuan has recently ordained four deacons, two of them accessions to the Church from the Lutheran and Helvetic communions,

and who are to act as Missionaries in a new district of the Sarawak territory—that of the Hill Dyaks, where there is said to be a favourable opening for the work of evangelization. The other two are to labour among the Sea-Dyak tribes, who are already being induced to abandon some of their more revolting habits as savages, and are turning their attention to agriculture.

SYRIA.—The *Perseveranza* of Milan has the following correspondence from Beyrout, which shows that, for once, good has resulted from the collision of the characteristic evils of the West and East—pride of dominion on the one side, and ignorance on the other:—"Already, some years ago, the Roman Curia had invited the Bishops of the United-Greek Rite (*i. e.* the Greek Romanists) to introduce among their people the Gregorian Calendar. This met, however, in Syria with serious resistance, and some of the bishops who had most insisted on it had to undergo very rough handling. Yet the Roman Curia did not on that account abandon its design, but repeated its injunction to the bishops and patriarchs, fixing a certain date on which the change was to be made. Hereupon, several of the most influential of the opposing primates (*capi-popolo*) openly rebelled against the innovation, and persuaded the majority to follow their example. Hence has ensued a schism. Backed by the influence of Russia, a Church has been erected, which they have called the Muscovite. If, on the one side, these men are blameable to a puerile obstinacy for persevering in an error of astronomy—thanks to their ignorance—much more blameworthy was the obstinacy of the Roman Curia, which, according to its wont, by refusing, as the proverb says, *dar tempo a tempo*, has caused these grave scandals and divisions."

CANADA.—The Census of 1861 gave the following facts respecting the population of Canada:—1. As to origin: Of the 2,506,755 inhabitants of Canada, 1,917,777 were born within the province. The native Canadians of British and those of French origin are nearly equal in their numbers, being 1,037,170 and 880,607 respectively. Next to these come the Irish, 241,423; the English and Welsh, 127,429; the Scotch, 111,952; the natives of the States, 64,399; Germans and other Teutons, 23,855. Among these are 11,413 coloured persons, almost all resident in Upper Canada. It is noticeable that there are only 12,717 Indians left. 2. As to religion: 1,200,870 are of the Church of Rome; of the Church of England, 374,887; Methodists, 372,462; Presbyterians, 346,991; Baptists, 69,310; 18,750 professing no religion at all.

MINNESOTA.—From the *Missionary Paper* of the Bishop Seabury Mission, we copy the following account of the Cathedral Church of Minnesota:—

"This church is to be the Bishop's church of the Diocese of Minnesota. Around it as from a common centre will be gathered the Christian schools of the Diocese: Andrews Hall, for the education of our Indian lambs; Seabury Hall, for training heralds of the Cross; and other schools yet to

be planted for the promotion of sound Christian learning. The occasion which led the Bishop to commence this work was the death of Mrs. J. L. Breck, but it is not a parochial, nor, in its strict sense, a memorial church. The lots on which it is built are held in trust for the Bishop and his successors in office, and its sittings are to be for ever free. And the new church which is to be built is for the Bishop of the diocese in all time. In the language of the Bishop: 'Our rude chapel, which is made of two schoolrooms opened into one, is not large enough to hold those who come to hear the Gospel. Where, four years ago, we had four communicants, we now number over one hundred. This church is needed for our schools not less than for the people. In all the missionary work of Faribault, Mrs. Breck took the deepest interest, and was in all things the helpmate of our brother. It will be a fitting testimony of our love for her memory and of our love for Christ's work, to build this church in troublesome times.'

Since the above was written, tidings have been received that the Indians have risen against the Government of the United States, and massacred many of the whites. The *Spirit of Missions* says: "The alarming news from Minnesota will create much anxiety for our Indian Missions in that diocese. We trust in the good providence of God they are safe, but we have great fears, especially for the Rev. Mr. Hinman and his associates. His post is at Redwood, ten miles west of the Sioux Agency. All the Missionaries at the Agency are said to be murdered. The Mission at St. Columba is in another part of the Diocese. The excitement consequent upon the uprising of the Indians will affect Faribault; but the Bishop, clergy, and schools there are not supposed to be in immediate danger."

AMERICAN FOREFATHERS' DAY.—On Friday, August 29th, the 255th anniversary of the landing of George Popham's colony near the mouth of Kennebec River, was appropriately celebrated under the auspices of the Historical Society of Maine. The Right Rev. Drs. Burgess and Stevens took part in this celebration of the pioneer labours and sufferings of Churchmen in the original colonization of Maine, thirteen years before the Puritans set foot on Plymouth Rock. The *Hartford Calendar* remarks: "We see not why it is not as proper to celebrate the landing of Churchmen at Jamestown, May 13, 1607, and on the banks of the Kennebec, August 19, 1607, as the landing of Puritans at Plymouth, December 22, 1620. In the prevailing influence of Puritanism in New England, for a time, no settlers were thought of as worthy of commemoration, except an uneasy and ambitious class of men, who, too restless and insubordinate to live in England, went to Holland, and there, being unable to restrain their intermeddling propensities and live in peace with the inhabitants, came to America, to be respected by their descendants, as the only tried and persecuted sufferers. We hope that a more enlightened day of justice is opening upon us, and that we shall hereafter see something which looks more like the precise truth and more like a proper remembrance of the true pioneers of civilization and religion in this country, Churchmen as they were."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

NOVEMBER, 1862.

NATIVE MINISTRY.

[THE following interesting and valuable paper was read by the Right Rev. Bishop Chapman, late Bishop of Colombo, at an evening meeting, at 79, Pall Mall, in December of last year. We are greatly indebted to the Bishop for his permission to print it. It was written with the intention of suggesting points for discussion at the meeting, and was not presented as a full treatment of the important subject of a Native Ministry in the East.]

The question of the desirableness of encouraging the formation of a Native Ministry, for the service of the Colonial Church, is one which will, I think (earlier, perhaps, than some expect), *force* itself on the consideration of the Church at home, and, if I mistake not, on its obligatory adoption also.

It was stated a few weeks ago, in the Congress on Church matters, at Cambridge, on (I presume) trustworthy data, that the aggregate number of ordinations, in the two provinces of Canterbury and York, does not annually exceed 600, and that the voidance of benefices, by death alone, is of equal amount every year. It is clear, therefore, that considered *relatively* with the increase of our population, there must be an annual *decrease* in the effective ministry of the Church at home. This, with the continued subdivision of parishes, and the additional churches, rising in such cheering number on every side, *must* make itself felt in a serious degree, before many years have passed away. If, then, to this accumulating demand at home be added the annual draft

from England, for the service of the forty Colonial Dioceses, as well as for the purely missionary work of the Church, in every part of the world, the conclusion is evident that the only hope of a continued and sufficient supply of ordained Clergy for the Colonies lies in the institution and fostering encouragement in every Diocese, where practicable, of Colleges for the nurture and training of native youth, for the service of the Church among their own homes and their own people. England cannot long supply all, nor is it desirable, perhaps, that she should, even if she could. A spirit of self-reliance should be fostered. The rich ore should be worked which their own mines produce, and thus an indigenous Clergy be raised up. Such a system would be more economical in cost, more effective in operation, and far more enduring in its results, than the precarious supply now obtained from this country, with the frequent interruptions of spiritual work (often of long interval), marring the hope of many a successful Mission, and breaking the spirit of many a prostrate Missionary. I know no other remedy to prevent the labour of many years being frustrated by the neglect of a few months, under circumstances which it is most difficult, and would be very painful to describe to you, or to make felt and appreciated *here*, with your perfect parochial organization ever at hand, to meet emergencies and supply deficiencies in the hour of need.

Should this reasoning appear to have weight in reference to the Colonies *generally*, as I think it has, it must apply with much greater force to those countries within the tropics eastward, which are rather to be considered Dependencies than Colonies, inasmuch as the British residents seldom become *permanent* settlers, so as really to colonize the country, or take any direct personal interest in it, as they do in more temperate regions in which they settle down, and make their homes for life. Nor has any European nation, from the times of earliest discovery in the East, either Portuguese or Dutch, ever attempted to do so without a visible deterioration of race, both physical and mental.

You will at once conclude, and most reasonably so, that if England is to supply, and go on supplying, Missionaries and Clergymen for tropical countries, it must be a continually RENEWED supply—and necessarily, therefore, a very costly one, from the frequent changes required—by sickness, climate, exhaustion, want of education for children, and other causes. In proof of this, it may be mentioned, that there are now eleven Missionaries in England who have left Ceylon (a single Diocese only), never to return; whose services have been lost to the missionary work, when, from thorough acquisition of the languages of the country, those services would have been most useful. Three others have sunk altogether in the Colony, and two

more will probably very soon have to return home, while no single native Clergyman has, during the sixteen years that I have known that country, been removed from his sphere of active duty, unless on account of old age. With one single exception, all the English Missionaries now employed in the Diocese, by the two Church Societies, have been sent out since my arrival in the Colony in 1845, and many have been obliged to relinquish the work altogether.

This, however, is but *one* ground, and though a strong one, not, I am inclined to think, the strongest. It must be frankly owned, that very few English Missionaries attain such perfect knowledge of the native language as to be able to preach *impressively* to the people in their own tongue. They speak it ungrammatically or inelegantly, and in either case the *refined* Eastern ear is displeased. Though they are indulgent, and always courteously forbearing towards our faltering words and stammering tongues, it is rather the weight of English *character*, than the persuasiveness of English *teaching* by which they are influenced, when influenced at all. In the East, moreover, it is not the language alone that is to be mastered by the *effective* preacher, but their peculiar habits of thinking and reasoning, the familiar and figurative modes of illustration, all cast in so different a mould to those with which we are familiar; so that, although many become free and fluent talkers, *very* few Missionaries ever reach the standard of influential teachers and preachers in the Oriental languages. The educated natives of the East evince generally greater aptitude for acquiring a mastery of *our* language, and reasoning, and philosophy, than we do of theirs, and are far more successful in their use of it. This is sometimes very striking; and on remarking it to them, they have acknowledged that, from familiarity, they sometimes become more English than Eastern, both in their habits of thought and modes of expression. I do not mean that they *lose* their own, but become more familiar with ours; especially when, as real students, they quicken their intelligence, and mould their taste, and build their excellence only on the best models of our own historical and religious literature.

In stating this, I may possibly have anticipated, in some degree, the all-important question which many may be inclined to ask—Are there materials sufficiently elevated to form, either mentally or morally, a Native Ministry in the East? I answer without reserve—Unquestionably there are. I answer, too, on the conviction of personal experience. With careful training and lengthened probation—lengthened sufficiently to test well and truly the stability of character, and singleness of view, and devotedness of heart in each case—I think the best hope for our Church lies in the gradual formation of an indigenous ministry,

systematically nurtured in habits of simple obedience, and elevated by the religious culture and discipline of collegiate education.

Of their intellectual fitness, I shall leave you to form your own judgment, after hearing a letter which I received only a few weeks ago, from one of the native Clergy of Colombo, whom I ordained, in which he mentions the introduction into the Diocese of that book of "bad notoriety," the "Essays and Reviews," since my departure from it, and expresses his own estimate of the probable consequences to religion:—1, as a book falling in so painfully with the rationalising tendencies of the Oriental mind, and so suited, therefore, to their instability of purpose and principle; and 2, as likely to prove most prejudicial to the missionary work, and to Christianity in general:—

"I regret exceedingly to have to say that that pernicious, fatal, and most wretched book, the 'Essays and Reviews,' has found its way into Ceylon, and I learn, also, that it is eagerly bought and read in Calcutta and Madras, by the educated Hindoos. I consider this most unfortunate. It must have the most disastrous results. The fact is, the principles and sentiments maintained in them so exactly fall in with the views of our educated young men, that the book has been hailed by them with delight. It is notorious, that among the educated portion of the native community, there are many who have not only renounced all belief in Hindooism, but are favourably impressed with Christianity, and so far receive it, as to have a claim to be regarded as half Christians. They are too enlightened to be Hindoos, but are too proud and rational to accept Christianity as a whole; and rejecting all that is distinctive and peculiar in it, carve out a system for themselves. Their leading principle, quite in accordance with their argumentative turn of mind, is, to test every doctrine by reason; and whatever is not proved to be consistent with its dictates, is rejected as unworthy of credit. By this process they have divested the Christian system of inspiration (excepting in the sense of every good and enlightened man being inspired),—miracles and prophecies. They explain away the Incarnation, the Atonement, the gift of the Spirit to believers, &c. It is also their favourite notion that Christianity should be adapted and modified, to suit the improved state of the human mind. And the basis of all this is, the exaltation of reason above Revelation. This is exactly the result at which educated Hindoos arrive, and I do not wonder that they now triumphantly refer to the authors of the 'Essays and Reviews,' as supporting and confirming their own views. That I am not drawing a fancied picture, but representing the real facts of the case, you will be satisfied from a single instance.

A few mornings ago, I met Mr. — (the Tamil Member of Council), who said exultingly to me, 'You see your own Church is coming round to *our* view of Christianity—it is the only rational view—all others cannot stand; and you will soon have to remodel it, to adapt it to the advanced state of the human mind.' My conviction is, that apart from the injury it must inflict upon the Church at home, the book is calculated

to produce the most mischievous consequences in India and Ceylon. Regarded, therefore, from a *missionary* point of view, it assumes an importance that we cannot over-estimate ; and I foresee that it will be the means of not only deepening and strengthening the rationalistic views prevalent here, but spreading them far and wide. Who can tell how far this may retard the progress of Christianity in India, and put back that great consummation ? This, then, is the service these *Clergymen* have rendered to the missionary cause ; and yet there are those who call them 'good and conscientious'—as well might they call that man good who 'casts firebrands, arrows, and death.' I wish Dr. Temple, and the other writers, could be made to see the matter in this light."

The writer of this letter is one of the twenty native Clergy at present holding pastoral charge in Ceylon. He has never, I believe, been out of the island, but was trained under my own eye, and was ordained by me ten or twelve years ago ; since which time our intercourse has been one of intimate and uninterrupted friendliness. Of these twenty, nine are Singhalese, seven Tamil, and four of Portuguese, or mixed race, all born and bred in Ceylon ; some ministering in full orders in Singhalese, or Tamil, or Portuguese *only* ; some in *English*, as well as in their own language, and all of them able to officiate in *both*. I may add, that some of them are men of cultivated minds—well read in English theological literature, and both discriminating and tenacious in their hold on the distinctive principles of our Apostolical Church. For some of the best among them I gladly acknowledge my obligation to Bishop's College, Calcutta, and to the excellent instruction and training there imparted to them ; and I may be allowed perhaps, humbly but very earnestly to press on the Society my deep conviction of the great value of such an institution in every Eastern Diocese ; not indeed on the same scale or magnitude, but of similar principles and analogous constitution, with an elementary English school of good character (wherever this is practicable) attached to or in connexion with it, in order that the teaching and training of the Church may be brought to bear upon their mind and hearts, at the earliest age, and that the school may become the seed-plot or nursery for the College, and so for the permanent ministry of the Church.

I should not easily find words to do justice to the earnestness of my conviction (and pray pardon me if, on such a subject, I seem to speak with too little diffidence), that on the progressive increase of such a ministry, trained among their own homes, and in their own simple habits of life, and diet, and dress, under English supervision, *rather than in England itself*, and on the full development of female education, does the enlargement and extension of our Church in the East mainly depend. *Found* a Church, God be thanked, we may, but

we cannot hope really to *build* it up, so that it may become the glory and great salvation of a people, while depending on extrinsic aid for the living ministry at its altars, or the breathing sanctity of its services. As reasonably might we hope, by opening our own veins, to infuse into their material frame, with our life blood, a life and energy of our own, instead of praying, and working, and waiting, for that which the Holy Spirit of God and the grace of God *alone* can impart—by awakening their latent powers, and sanctifying their quickened hearts—by leading them onward, and lifting them upward—by “breathing, as it were, on the dead bones, that they may live,” for their own enduring good as nations, and for His eternal glory, Who is their only Sanctifier and Saviour, as integral branches of the one true Catholic Church, gathered out of every kindred, and people, and nation, and tongue, in the wide world.

Correspondence, Documents, &c.

MISSION TO CENTRAL AFRICA.

A MEETING in furtherance of this Mission was held at Doncaster, in the last week of September, at which the Rev. W. G. Tozer, the successor of Bishop Mackenzie, was present. The meeting took place in the Town Hall, which was crowded on the occasion, the audience comprising most of the resident clergy and gentry of the West Riding and of the neighbouring districts of Lincoln.

The following extracts are from the report in the *Guardian* of October 11th:—

“The Rev. Dr. Vaughan, Vicar of Doncaster, was in the chair. The Rev. J. J. Halcombe (Secretary to the Mission), at the request of the chairman, gave an outline of the history of the Mission up to the present time. In reference to the new Bishop, Mr. Halcombe remarked, that last week he went down to Mr. Tozer’s parish, and he could only wish all who now heard him could witness the work he had accomplished there, during the comparatively brief period of his ministration; for he was sure if they could, their confidence in the success of the Mission under Mr. Tozer’s superintendence and guidance would be as thorough as was his (Mr. Halcombe’s) own. So strong was the faith of those who best knew him in Mr. Tozer, that he had offers from persons of all classes to go out with him, and he had selected two clergymen, both of whom had given up their livings, to share in the noble work of regenerating the heathen of Central Africa.

The Rev. W. G. Tozer said—‘ Dr. Vaughan, and ladies and gentlemen, there are two reasons why I must claim, and why I am sure you will extend to me, your indulgence. The first is my utter inexperience in speaking at public meetings; the second, that until I was about to enter this room I did not know what resolution I should be called upon to speak

to. I am one who has not moved at all in a public way. I have come from an insignificant and out-of-the-way parish, where I have tried to do my work as best I could ; not prominently or ostentatiously—certainly not in the way my enthusiastic friend, the Organizing Secretary, has led you to expect ; but humbly, faithfully, and, I trust, usefully. My object in being here to-day is to give the friends of the Mission in Doncaster, who are present, an opportunity of just seeing me, and I trust, that for some time hence, if God spares my life, that many who now look upon my features will be offering up prayers to God for the success of the work in which I am about to be engaged. The resolution which has been put into my hands asks you to join with me in expressing satisfaction with the constitution of the Mission ; it asks you to go very far also in expressing your admiration of the heroic conduct of one who unhappily is now no longer at the head of the Mission ; and it further asks you by your sympathy, and by your prayers, to support before God's throne those to whose hands the conduct of the Mission is about to be intrusted. The bright example of one thus early entered upon his rest is a noble incitement to all who would follow his just steps. It is no small thing for those who may go out after him to have the track marked out for them—a track which has the shadow of the cross imprinted upon it, and which is connected with the highest and holiest endeavours of all time in promoting the cause of Christ. I wish, therefore, this day to induce you to give a firm and hearty support to this Mission. So far from being down-hearted at what has passed, I for one am the very opposite. I think I see in it the seeds of very great success—perchance, not a personal success ;—that we cannot command—but of success to that great cause which is dear to all Christian hearts—the success of Christ's cross in Africa. I can assure you, that we are now going out there, not with the gloomy expectations which have been shadowed forth—we are going out with hope and confidence, having just heard that the Mission-station has been changed, and has fallen back upon Chibisa's, the spot which we understand was first selected by Dr. Livingstone himself, and which is supposed to be, by those whose opinions are worth having, far more healthy than Magomero, where the settlement was before. We have, therefore, every expectation of the blessing of health ; but we have more than that—we are going forward with the consciousness that we have a history behind us ; that we have to act up to a certain precedent, and that one of the highest and holiest. We have, too, strong arms and living hearts going out with us. I allude not to myself but to those dear friends who have so manfully come forward at a day's notice, and have laid down no small things on behalf of the great cause I am here advocating. And now, I would ask you to remember that there are two sides to this question, and two sets of agencies embarked in it. We are your servants for Jesus Christ, going forth on your Mission, to do your work ; and those whom I now see before me have their work to perform. I call, therefore, and I do it boldly, upon each one of you, not to rest satisfied with having come here to-day to hear an interesting tale, with those sad details, regarding the life of one who has been justly spoken of as a martyr in the cause, but rather to take some practical action, that may, by God's help and blessing, bear fruit, not only for the good of

this Mission itself, but for the good of your own souls. It is not money we ask for primarily—there is a way to give, and a way of supporting Missions which we care not to have or to receive. But there is a support we may claim from you, and which I am bold to say we shall have from you, and which every earnest, loving, warm-hearted Christian man, and Christian woman, will give us in their daily remembrances of us to God's throne. The constitution I am specially asked in this resolution to bring before you is, that this Mission, unlike many another, is going forth with the full organization of the Church, and with the full complement of Bishop as well as Clergy, to plant the Church in its integrity in those distant lands, so that as soon as we establish a Church we may be able to give to it those succours and means of grace which the Church enjoys at home. And I am sure we shall have your sympathy when I say—I am speaking to those who can well understand—that this is a more perfect model of missionary enterprise than many of those independent Missions to the heathen of which we have heard. In thus going forth as a Christian bishop, having a very humble part in the Church at home, it becomes my duty to magnify the office, and at the same time keep humble and lowly myself. The accompaniments of such a position as that to which in God's providence I am called, I feel are not those that rightly accompany the office of Episcopacy in this land; but these we can well disregard, following humbly the primitive model of the primitive Christian Bishops. The work is not mine, nor is it the work of those who have gone forth before me. It is your work—the work of the Church at home, we being merely your instruments for the sake of the Church of Christ. Therefore we ask you for a large measure of your sympathy, not for our sakes merely, though we shall need it, but for the sake of the Church at home, upon which the success of our Church in Africa will certainly react.'

The Hon. and Rev. S. Lawley, Rector of Escrick, seconded the resolution. Referring to the prominent part taken by Bishop Wilberforce (a name dear to Yorkshiremen), in promoting the Mission, he congratulated the right rev. prelate, that in furthering the last object of its original constitution, the final extinction of the slave-trade, he was carrying out the work of the entail he inherited from his great ancestor; and in the fulfilment of that great work which they gloried in associating with his name, he would have their hearty sympathy and support.

The resolution having been adopted,—

The Bishop of Oxford addressed the meeting as follows:—'Dr. Vaughan, ladies and gentlemen, the resolution which has been given me to move is this—"That this meeting is desirous of showing, by every means in its power, its appreciation of the self-devotion of those engaged in this work." This resolution appeals to the power of sympathy. It appeals to you, my friends, to join each one in your own sphere as you are able, really and indeed in the work which these men are personally carrying out in these distant regions of Africa. This is no fallacy. It is in the power of each one of you here at home to join himself to the work, although it may not be possible for him to go out and take part in it—to join himself, by self-denial, which shall enable him to contribute to its resources—by prayer, which shall draw down the blessing of God upon it—by mutual concert,

when mutual counsel can be held, and by giving that countenance and support to the attempt which is essential to the success of every such effort in a free country like ours. There always will be people to inspire doubts as to the probable success of any new undertaking; and if you come to think of the matter, you will see that it is far easier for selfish people to raise doubts as to any enterprise they are asked to support, as to whether it is the correct thing or not, than it is to take any decided course either for or against it. Because, if you say it is the correct thing, then you are inconsistent, if you do not do something to help it on. There is a certain class of people, therefore, who doubt, to avoid the self-denial and the labour of engaging in any such work. Self whispers, "How do we know it will succeed? and is it not more prudent, more practical, not to engage in these undertakings until we are more satisfied of its success?" And thus Self is comforted, and we are enabled, while doing a very mean thing, avoiding every sacrifice, separating ourselves from every great exertion, to hug ourselves and say, "It is my superior discernment alone that prevents my taking a part in this thing; nobody can be more ready than I should be to help it on if I was sure it would succeed; but I have that discretion which you lack, and my discretion enables me to paint myself in *couleur de rose*, and hang back with wretched, cold-hearted, calculating selfishness, leaving others to do the duty, while I will not lift up even a hand in the work of God for my brethren who are sunk in heathenism in these benighted lands of Africa." You have heard the real intentions and objects of the work, and I do believe it will satisfy the closest and most searching inquiry as to whether it is a right work to undertake, and in the main, whether it is undertaken in the right way. I do not mean to say that every step taken in it has been right. It is all-important in these missionary matters to be perfectly straightforward and truthful with those whom we want to help us. I think there have been mistakes. I think that our Missionaries, taking any part whatever in those attacks upon the Ajawas tribe, was a great mistake. But, while I say that, I do not venture to blame the men that did it. Which of us at home, not knowing the difficulties by which they were surrounded—the way in which, from day to day, they were in doubt what step was the right one—would venture to say that he would in the same circumstances have acted differently? But, guided by the facilities of after knowledge of actual results, it is easy to sit down and carp at and criticise every act, as if it were the worst thing that could have been done. I disclaim that sort of criticism altogether. I say, for instance, that as to the first act—that which led to all this violence which followed—whether it were right or wrong, I am perfectly confident that I should, under the same circumstances, have done the same thing myself, and I believe that every Yorkshireman in the room would have done so too. That is, that when Dr. Livingstone saw a miserable, wretched agent of a vile Portuguese slave-trader, leading a whole string of these slaves away into captivity, he, with the strength of his own purpose and of his own arm, went up to the leading man in the gang, cut the bonds that bound him to the rest, and set him free, and placed the yoke that was upon his shoulders around the neck of the oppressor. Who, I ask, amongst those I see before me, would stand up here and say he

would not have done the same? So far, then, he was right in what he did; but that led, by a mere mistake, to the next step which I so deeply lament. The party belonging to the Ajawa, who came down on them, they were led to believe were the rest of the tribe, coming down on a slave-trading expedition, and they acted upon that impression. This was the result of the first act of Dr. Livingstone's, which first act was to be justified. They did not see what we now see—the great misapprehension they were under. It was not the coming down of a slave-trade expedition, but one of those movements of tribes which are common there, as in all barbarous countries, whereby the more manly and stronger tribe sweeps down upon the weaker and more effeminate, and wrests from it the command of that part of the country which it inhabits. In a tribal warfare of that kind, it is clear that our people had no right to join. It was wholly beside their purpose in going out to Africa to take part in such a conflict; it was an act wrong in itself, as well as a mistake in policy. But while I say that, I must say further, that it is highly probable that the most well-judging person here present, placed in the same difficulty, would have committed the same mistake. Therefore, I do not dare to blame them for what they have done, but, on the contrary, I appreciate and applaud the nobleness of mind which led them to do it. But all that is now past. The men themselves are now convinced that it was a mistake. They have adopted a wholly different line of conduct, and there is this most singularly encouraging circumstance even in the present difficulty, that the most faithful natives, those who have cleaved to them in their distress with the greatest fidelity, and have moved with them to the Chibisa ground, from the Magomero heights, are members of that very tribe of the Ajawa, with whom they had had this unfortunate jar. I see in this a promise of making up a quarrel, as it were, that has been thus unfortunately established between our Missionaries and the conquering tribe. I see in this an opportunity provided by Providence to enable us to undo in a little while the misfortune into which we have fallen, of being thrown into a hostile position in regard to this great tribe. Then our friend Mr. Tozer is going forth with a gathered experience of these first undertakings. Nothing is more true than what Mr. Lawley has said, of the necessity of breaking the ground up before you can put in the seed. The beginning of all these undertakings is full of uncertainty. It is so in the breaking up of the land. It is a necessary and preliminary operation, in order to prepare for the harvest. It is but the preparation, as is also the sowing of the seed, though of a different kind. Both are necessary, and preliminary to the harvest. It is the same in taking possession of these missionary fields. We have now learned experience. We have broken up the ground, and have cleared away some of those clinging weeds, and to a certain extent we have got it ready to receive the seed. And now, please God, the sower is going out in that simplicity, which is the characteristic of his nature, in seeming to undervalue what he is doing, in giving up all for the cause of Christ. But even his presence will not prevent me telling you how his own Bishop values him, for upon the selection of the head of the Mission I believe, under God's blessing, its success depends. Therefore, it is all-important that you should be convinced that he who is going

out is qualified to lead and conduct it. The Bishop of Lincoln wrote to me, from Dr. Vaughan's house, yesterday, this letter:—

“Doncaster, September 26, 1862.

MY DEAR BISHOP OF OXFORD,—I am very sorry indeed that my engagements at Lincoln, which I cannot alter, prevent me from staying to attend the meeting to-day. I should like to have had the opportunity of bearing public testimony to the singular qualifications of my friend Tozer for the difficult post which Bishop Mackenzie's premature death has left vacant. It would not be easy to find a more suitable successor.

Tozer has great energy of body and mind, much strength of purpose and perseverance, and his habits are remarkably simple and self-denying. With considerable power of carrying others with him, he is yet conciliating and prudent; and his influence has been loved as well as felt.

It was the great change which he and his excellent sister had been permitted to work in a long-neglected parish which induced me to ask him to take charge of the laborious and ill-endowed vicarage which he now holds; though I need hardly add, that no consideration would have induced me to do so, if I did not believe him then, as I believe him still, to be a true-hearted and faithful minister of the Reformed and Evangelical Church of England.

Ever sincerely yours,

J. LINCOLN.”

Well, you have there a character of him to whom God in His providence has guided us as being the man we should send out to rally this, I will not say broken and dispirited, but this, in some degree, retreating force of our first expedition. Now, let me ask you to apply this. Is there any real ground in what has happened to doubt of the wisdom of the undertaking? It was planned, as you know, originally upon the suggestion of Dr. Livingstone. His idea was this, that owing to the new discoveries which had been made in treating the African fever, we might, by placing a Mission in a healthy spot, upon rising ground, in the centre of that continent, gather around us a nucleus of natives who would soon be so strong for their numbers, when surrounding an English Mission, that they would by their strength prevent aggression from the slave-dealing people and the troublers of the peace of that part of Africa; and thus there would be planted, by the direct action of Christianity and civilization, amid those disturbed and turbulent elements, a home of safety and quietness, from which all the blessings of peaceful industry might spread, the blessings of security make themselves apprehended, and so a pause be secured in the midst of those Babel cries which the miserable slave-trade has raised throughout that whole continent, in which pause the blessed sound of the everlasting Gospel of Christ might make itself heard, and so security and peace and civilization become the harbingers and guardians of the preachers of the blessed Gospel of Christ. The one great evil of that country is the insecurity of person and property which the slave-trade has introduced. It is a terrible thought. The great evil of the slave-trade is not the suffering it inflicts upon the men made slaves. God knows that that is bad enough!

The middle passage is a congeries of human suffering, upon which we can hardly understand the eye of God looking down even with an endurance which suffered it to continue; and yet, bad as it was, it was but the least part of the evil of the slave-trade. Numbers died in the middle passage, and a great amount, a horrible amount of suffering was undergone in its course; but a handful came to the other side of the great sea, and that handful, although brought into servitude, in the long run, so far as we were concerned, were brought to liberty, and to the liberty of the Gospel of Christ, as well as to the liberty of the body. Therefore there was, so far as regards those taken from that great continent, a certain repayment for the wrong done. But the great evil was in Africa itself. It taught every man to regard his brother-man as his enslaver and his enemy. It taught the chiefs to look for the supply of those necessities which they have in common with all men, not to the produce of the labour of their own people, but to the sale of the bodies of those God had committed to their charge. It led to one tribe making war on a neighbouring tribe when it was a little stronger, in order that it might entrap its brethren of that other tribe, and sell them to the European slave-trader; and so it introduced into that land, over and above those evils which will always belong to heathen barbarism, those new and peculiar evils which were the work of the slave-trade, making every man afraid of every other man, making every man regard it as useless to till the earth, or to exercise his labour, because before the time of reaping came he might himself be sold as a slave; and so destroying altogether even the savage industry and the peaceful work of the savage people which abound in the interior part of Africa. Dr. Livingstone's witness is this:—"Wherever the slave-trade exists in that country, there is falsehood, treachery, murder, and every abomination; and when I get beyond the line which Europeans have fixed by introducing thus far the slave-trade, I find a peaceable, industrious, kindly people, ready to welcome and to shelter strangers, and living in harmony one with another." This was the evil; and, let it be remembered, that, in a great degree, that evil lay at the door of our own people. We were once the greatest slave-traders. We, the people of England, did more than any other nation under heaven to inflict those evils upon Africa. Nay, even that dreadful strife now going on among our brethren on the American continent, in which, however little—and I believe it is very little in truth—which either party cares about slavery, for neither party cares for the slave—yet the existence of slavery and the presence of these men in the American States have been unquestionably the cause and the occasion of the war, though there is no love for these men on the one side or the other. But how came they there? Do we not remember that in earlier days the settlers from this land in America over and over again petitioned the mother country that she would not continue the slave-trade, and inundate their land with "those miserable Africans;" and that, for the sake of our own commerce, we refused to listen to them, and obtruded upon them that which has become the standing curse of America? Now, if you will add to this one thought which is all that is needful to complete the idea, it is this, that the retribution which follows upon crime in the case of individuals is constantly withheld in this world, because, as Christians, we believe it visits

them in that continued existence which lies beyond this world ; while for nations and communities which have no national or communal existence except in this world, the retribution must be here, because it cannot be elsewhere ; and so judgment does follow in this world upon national sins, because this world is governed by a God of justice. If that be the case, the next generation to those who have been guilty of a national sin have the duty not only of showing that they are free from their forefathers' sin, but of cutting off the entail of curses by reversing the unrighteousness. If that unrighteousness is to be reversed, how is it to be done ? There is but one way in God's world, and that is to undo by any sacrifice the full consequences of the ancient sin. And here God does permit us to undo the full consequences of what we have been instrumental in giving Africa as a curse, by now being the instruments in God's hand of giving Africa a blessing. And it seems to me, that a special necessity is laid upon this Church and people to exert ourselves in this Mission-work—that we should spend as we are spending our money, and what is far more, the zeal of some of our best men, in endeavouring to cut off the entail of England's curse in this matter of England's transgression ; and I for one can look back, not without indeed a deep sadness, for I loved that simple-hearted, brave, great-minded man, the late Bishop Mackenzie, well—I can look in thought upon that tomb of his, by that distant river, not without sadness, and yet not without rejoicing too, because I believe that there the Church and people of England have given a pledge to God, that having in his person taken possession of that land, God helping us, we will never give it up. This is the feeling of Dr. Livingstone—a great man in that one respect. In his first distress, after the death of Bishop Mackenzie, he wrote to me, stating that all the fear he had, was that it might damp the ardour of people at home, and he ends his letter in this way—"But do not give way—though I know you will not give way—but do not let anybody else give way. Rightly read, it is only a call to us to be more and more active, and more and more zealous." Well, now, this is the case that is laid before you. I think that in the mere presence of difficulty, we shall not one of us think that there is any argument for laying aside the work. Is not the very meaning of faith, my brethren, this?—that it acts in the persuasion that God will work out His blessed purpose through our labour, by overcoming difficulty, and not that we shall have the result without labouring for it, and without undergoing difficulty. If it is not so, what is the meaning of such words as these?—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, and bring his sheaves with him." So far from regarding some difficulty, therefore, as any discouragement, or any mark that God is not with us, I believe that it is rather a mark that we have His presence with us. Was there ever a successful Mission founded without difficulty ? Was there ever a great thing done for God by men, who were content to give Him merely the parings of their time, and the superfluities of self-indulgence ? And really if this work in Central Africa is to be done, I do think Yorkshiremen have especial cause to do it, and for this reason—I believe it was Yorkshire, under God's blessing, that stopped the slave-trade, and wiped off that stigma from the nation. At a later time I believe it was mainly Yorkshire

which extinguished slavery in the British West India Islands. It was the unmistakeable—it was the united thunder of Yorkshire voices which made itself heard upon that question; and unless we are ready to fall below the level of our forefathers, we, in the day of rebuke, must be the men to lead others, and to say, “God has appointed us to do this work for Him, and, God helping us, we will never lay it down until it is done.” It is in the belief of this that I do venture earnestly to press this work upon the attention of those who are here—to beg of them to remember in their prayers my friend who is now going out—to beg of them to help us by standing by us, sympathising with us, supporting us by their donations, and giving us that hearty interest which in this practical land will strengthen and encourage us.’

A sum of 28*l.* 3*s.* 4*d.* was collected at the doors.”

The following is an extract from a letter, dated Mangonier, April 5, 1862, from the Rev. H. C. Scudamore, which was read by the Rev. W. Monk, at a meeting of the British Association for the Advancement of Science:—

“You will have learned long before you receive this the distressing account we have just sent home. It has been a sad blow to us, and must be to all connected with the Mission. I mean, of course, the death of our Bishop, for whom every one of us, even the black people, our new friends, had the greatest affection and respect. His death, followed soon after by Burrup’s, who had joined us only a few weeks before, has cast a gloom over us which has not and will not soon disappear. You ask me to tell you about our reception in the country. On our first coming everything seemed to prosper better than we could have expected or even hoped for. The Doctor’s (Livingstone) great kindness, his taking us up the Shire safely and comfortably in the *Pioneer*, and then introducing us to the Mananja chiefs, smoothed the way completely. The Bishop being enabled to take charge of the rescued slaves, to feed and protect them, seemed to be the earnest of the good work the Mission had intended. Again, the fighting with the Ajawa, though not perhaps so congenial to us, was attended with such good results as made us think we could not have entered the country at a happier time. We are now in some difficulty about getting our stores, but as greater difficulties than these have vanished, so we hope will this. You mention that your letter to the Doctor contains information that will interest me. I hope I may see it, but he is so engaged with his very difficult task of getting the *Nyassa* on to the lake, that we none of us know when we may see him. Dr. Kirk and Captain Wilson, of the *Gorgon*, came up to Soché, about thirty miles from here, a few weeks since. They had brought Miss Mackenzie and Mrs. Burrup to Chibisa’s. Some of us went down to see them; it was a most melancholy meeting, as you can well imagine. Captain Wilson, who has been most kind to them, and to us, took them away again. Miss Mackenzie, on her way up the Shire, was very nearly dying at the mouth of the Kno, where the Bishop died, though they knew nothing of his death till they reached Chibisa’s Island.”

DEATH OF MRS. LIVINGSTONE.

WE are sure that our readers will expect to find in the *Colonial Church Chronicle* the letter from Dr. Livingstone announcing the death of his wife, which was read by Dr. N. Shaw at the meeting of the British Association. It was addressed to Sir Roderick Murchison :—

“Shupanga River, Zambesi, April 29, 1862.

MY DEAR SIR RODERICK MURCHISON,—With a sore, sore heart I must tell you of the loss of my much-loved wife, whose form was laid in the grave yesterday morning. She died in Shupanga House, on the evening of the 27th, after about seven days' illness. I must confess that this heavy stroke quite takes the heart out of me. Everything else that has happened only made me more determined to overcome; but with this sad stroke I feel crushed and void of strength. Only three short months of her society after four years' separation! I married her from love, and the longer I lived with her I loved her the more. A good wife, and a good, kind, brave-hearted mother was she—and deserved all the praises you bestowed on her at our parting dinner, for teaching her own, and the native children too, at Kolsbeng. I try to bow to the blow as from our Heavenly Father, who orders all things for us. Some may afford to be stoical, but I should not be natural if I did not shed many tears over one who so deserved them. I never contemplated exposing her in the lowlands. I proposed that the *Nyassa* steamer should sail out, and on reaching Kengone, cut wood and steam up the river. This involved but a few days in the lowlands, but another plan was preferred; she (*i. e.* the steamer) came in pieces in a brig. Gladly accepting the kind offer of Captain Wilson, of her Majesty's ship *Gorgon*, to help us up to the Murchison cataracts, we found by a month's trial, that the state in which the engines were, precluded ascending the Shire with the pieces on board the *Pioneer*. We were forced to put her together at Shupanga, and we have been three months instead of three or four days down here. Had my plan been adhered to—but why express useless regrets? All had been done with the best intentions. But you must remember how I hastened the first party away from the Delta, and though I saved them, got abused for breaking the Sabbath. Then I prevented Bishop Mackenzie's party landing at all, till these same unhealthy months were passed, and no one perished until the Bishop came down to the unhealthy lowlands and died. The Portuguese have taken advantage of the sanitary knowledge we have acquired, and send their *leté* at once. They lost but two of a detachment, while formerly, by keeping them at Quillimaine and Senna, nearly all were cut off.

I shall do my duty still, but it is with a darkened horizon I set about it. Mr. Rae put the hull of the new steamer together in about a fortnight after we brought up the keel. She looks beautiful and strong, and I have no doubt will answer all our expectations when we get her on the lake.

Ever affectionately yours,

DAVID LIVINGSTONE.”

The Rev. William Monk, M.A., F.R.A.S., at the meeting, gave some for interesting information concerning Mrs. Livingstone's last departure

Africa. He stated that when staying with him at Cambridge, only a few months before her departure, she informed him that she was intending to join her husband unexpectedly, in order to consult him on some domestic anxieties, and concerning his own future. This (Mr. Monk said) explained the expression in the letter just read by Dr. Livingstone of regret at her premature appearance on the Zambesi.

DONCASTER MISSIONARY MEETING.

“THE meeting took place in the Town Hall, which was crowded on the occasion, the audience comprising most of the resident clergy and gentry of the West Riding, and of the neighbouring districts of Lincoln. . . . A sum of 28*l.* 3*s.* 4*d.* was collected at the doors.”—*Guardian*, October 8, 1862.

Such a collection after such a crowded meeting! Going away immediately after hearing the eloquence of the Yorkshireman Bishop, the good Bishop of Oxford, supported by the zealous Bishop-designate of the Zambesi (why is not his zeal contagious?) and the vicar of the important parish of Doncaster. The speeches would have been thought telling by those who read them, had not the collection afterwards been so small, or, to use the words of the *Guardian* on another occasion, such a “ridiculous sum.” And yet, probably, this collection is only an example of many such, that equally glaringly misrepresent the numbers and wealth (shall I add zeal?) of the persons at the meeting. (Does the Mansion House meeting pay its expenses?) How is this? I, for one, am fairly perplexed.

The *Colonial Church Chronicle* grapples with all kinds of problems affecting foreign missionary work; will it try its hand at this? “To find the best way of making missionary meetings (non-parochial) productive, in a pecuniary and in every sense.”

Of course the incidental question might be fully discussed, whether collections “at the doors” are, on the whole, an advantage or not? We must bear in mind, too, that parochial meetings are to supply vigour for a year to the parochial machinery for raising funds, and that corresponding district machinery hardly exists.

Also this problem, suggested by the word “gentry” in the above extract, “To find means of enabling the gentry of England, as a class, to do their share in advancing Missions.” I fear they do not perform this at present, and they are hardly the class to shirk a fair and honourable duty, as everybody knows; they must then be hindered in some way or other. Here we must remember the heavy sacrifices some of them make in building and restoring churches, and in adding to the comforts and festivities of their poorer neighbours.

These two problems may not be of the importance of many others, but are important for all that, and will, I hope, meet with insertion in the *Colonial Church Chronicle* for November; and with discussion and solution at a later period.

Awaiting the realization of the hope above mentioned,

I am, Sir, your obedient Servant,

AN OLD, AND YOUNG, SUBSCRIBER.

JOURNAL OF A MISSIONARY OF THE AMERICAN CHURCH IN CHINA.

THE principal station of the American Church Mission in China is at Shanghai. The *Spirit of Missions* gives the following list of the present Mission staff:—The Right Rev. W. J. Boone, D.D. Missionary Bishop; the Revs. R. Nelson, E. H. Thomson, D. D. Smith, S. I. J. Schereschewsky, priests; the Rev. Wong Kong-Chai, native deacon; Mr. Wong Voong Fee, catechist and candidate for orders. There are also three married and two unmarried American ladies in the Mission. To the same journal we are indebted for a letter from the Rev. D. D. Smith, which our readers will be glad to have an opportunity of reading in our own pages:—

“Chefoo, May 1st, 1862.

REV. AND DEAR BROTHER,—Since my last letter I have been on a journey through the eastern part of this province. I had long been desirous of exploring that part of the country, both for the purpose of seeing the people and character of the country, as also to carry the Gospel among them.

On Monday, the 7th of April, a missionary friend and I left our house, on horseback; and during that day rode about twenty miles, stopping in the afternoon at a walled city called Ning-Hai. On the road, we passed through and near many small towns and villages, to the people of which we gave tracts and copies of the Scriptures. At Ning-Hai, we soon found a lodging at a Chinese inn—a mere roof, with a table and some chairs, together with a brick bedstead, composing its accommodations. We were instantly surrounded by swarms of the people, who had never seen foreigners before. It was almost in vain to attempt to keep them out of our house; and so, after putting up the horses, we walked out to allow them a good look at us, and also to preach to them. We walked about the city, talking with the people, telling them why we came, and distributing tracts among them. At first, it was a matter of some concern with the mandarin, who sent a man to inquire if we meant to stop there or were only passing through. To his great relief, he found it was only for a night, and he was at once willing to show us any attention. The place was an exceedingly dull one. Very little trade is done there, and the people seem to be listless and idle. We were struck with the fine stonework of many of the houses, which was exceedingly good. We sent books to the mandarin, and to the different teachers of schools in the city. The population is not more than thirty or forty thousand.

After a good night's rest in our inn we left early the next day for Wei-Hai-Wei, which is about forty miles further along the coast. Our road, as usual, passed through many fine villages, in all of which we found the people willing to listen to preaching, and eager to receive our books. The road wound about, first on the sea-beach, or on the lower part of the hills; or, again, right over the mountains. We saw the native method of making salt, by evaporation of sea-water—a process by which they obtain all their salt in this part of the country. The road was very pretty, and we reached

our destination at an early hour. Wei-Hai-Wei we found to be a poorer place than Ning-Hai; and although it has an excellent harbour, very little trade seems to be done there. The city is sparsely built,—large walls, but inclosing few houses. Here we stopped, at what we called a 'first-class' hotel, which, among its other recommendations, displayed a mirror over the table in our sleeping-room. Here, also, we were assailed by a large crowd who swarmed after us wherever we went. They were exceedingly docile, and would keep perfectly quiet when we began to preach to them. In this city we gave away many books, and found very many who were quite willing to be taught.

Wednesday morning we left this place for Yoong Tsing, the city on the extreme end of the northern shore of the promontory. This was a hard day's ride to us, for it was over a very rough road and high mountains; besides, we had taken a wrong road, and lost our donkey which was bringing our books and provisions; and so, without any dinner, we concluded to push on to the end. Our experience in the villages through which we passed was the same as that of the two days preceding.

Through this part of the country no foreigner had ever passed; and we were objects of great curiosity. The people treated us always with great politeness, and listened most willingly to whatever we said to them. As a general rule, too, they would yield their opinions respecting their idols; assenting to what we said about them, acknowledging that they were very poor things. The names by which they are called, Mud-Gods, sufficiently indicates how well they know what they are. The city of Yoong Tsing (although a very large wall) was the poorest and most dilapidated place that we met on the whole journey. The people here seemed more listless and stupid than at any other town. It had certainly gone to decay. We found a tavern, which had not had a guest for a month or more. We were equally surprised to find here many very respectable and well-dressed men, who came to hear preaching. After our supper, two officers from the mandarin's establishment came to see us, and spent some time listening to what we had to say. We gave them books. At this place, the people impressed me as a population among whom much good might be done. They were as docile as children; and many old men came as gladly to get books as the youngest.

Thursday morning, after another walk around Yoong Tsing, we left for a southerly destination—being now on the farthest easterly part of the promontory and province of Shan-Toong. This day's ride was the best of the whole expedition. We had clear skies, fine, bracing weather, pleasant south breeze, riding over gentle hills and sand-beaches, and through green fields. We reached a thriving little post called Lih-Taon, about noon, at which a very large trade is done. The houses are all built of stone; and the place seems to be very new. Junks, from the southern part of China, were there; and merchants, from many parts of the West, were here doing business. The town seems to be daily in process of building, and is, I suppose, a chief port of this province.

We had as large audiences here to listen to us as we could desire, and were able to distribute very many books. We climbed a high hill in front of the town, and counted thence as many as twenty-five villages within a

radius of two miles. These villages are of various sizes, ranging in population from five hundred to ten thousand persons. The village in which I live, a very ordinary and average one, contains at least three thousand or four thousand persons.

Leaving this place of business, we proceeded on our journey. As usual, we passed through and by very many villages, to many of which we distributed books; always inquiring, before we did so, if there were any persons who could read, and explaining why we left the books.

This afternoon our road was over a most exquisitely beautiful mountainous country; and we enjoyed it to our utmost. To show the eagerness of the people to hear us, one poor man ran before our horses several miles, leading us the way to his village, that he might induce us to stop there and tell them of this new doctrine. We gladly did so; and after giving them many books, and talking to them, invited some of them to come and see us, and then rode on. That night we stopped at the finest inland village or town that we had seen, called Yai-Taon. Here the people seemed prosperous. The men were very large-framed, and many over six feet in height. Everything indicated thrift. We began to praise them for having the most comfortable and prosperous town that we had seen, but soon found that they had quite as elevated ideas of their own importance as we could imagine. At this place, and only in this place, did we meet a cavilling and fault-finding spirit.

After tea, a number of the scholars came in to see and talk with us. A most animating discussion was kept up by them, in which they defended their idol-worship, declaring there was good in it. Their customary politeness and sycophancy could barely hide the contempt they felt for us and our doctrine. After being silenced by references to his own books, and to a challenge to produce a single case in which the worship of idols had resulted in a benefit to him or others, the spokesman (an elderly man) grunted a note of discomfiture, and took his leave. We gave him and all the others some of the books.

The next morning, Friday, we left early for a place called Shih-Taon; or, as its name expresses, Rock Island. We reached this place at noon. It is, like Lih-Taon, a port at which trade of great extent is done. Junks, in large numbers, were lying in the harbour. The road leading thither, for more than a mile, is the finest I have seen in China—being paved with solid rocks one foot or more square. It winds along the sea-shore, which, all along this part of the country, lies just at the foot of the mountains. An immense mountain, which overhangs the town, and from which the place takes its name, is apparently of solid rock. It is, certainly, a most wild and picturesque place, and one of great interest to those who love fine scenery.

We rambled through the town and over the hills, and talked with many people. We visited two very old gentlemen, retired scholars, who are now teaching school. They were exceedingly kind to us; and it was one of the pleasantest portions of our journey, this visit to these kind, gentle old men. They seemed thoroughly willing to be instructed; and it was with great reluctance that we bade them good-bye. We gave them what books they wished, and invited them to come and see us when they went to the

westward. The poor old men seemed almost ready to weep as they told us that they were too old to travel. We felt almost sure that if we could have remained there long enough, they would have embraced the religion which we came to teach.

That night we stopped at a place distant from Shih-Taon about five miles, on our homeward journey. This village was called Tsih San.

After tea, we had our room filled with 'scholars' again—men who had graduated, and to whom we talked for more than an hour. In this place I think I saw a more willing spirit than in any other we visited. The men pressed around us, listening with most eager countenances. I was struck with the demeanour of one man, whose whole soul seemed in his eyes, as he drank in every word that was spoken. We gave them all books; and it was pleasant to see the emulation among them. They could not be content with *one* book, but each man must have a copy of each that his neighbour had received. The next morning, before we were dressed, one of them returned. It was my friend of the earnest countenance, who, in reading one of the books on the 'Evidences' the night previous, had met a passage he did not understand, and had now come to ask an explanation. He had written off some original comments upon the passage. I doubt not we shall see him, or others from that village, again.

Saturday morning our faces were turned homeward, and we rode all day through a most disagreeable wind, right in our faces, and a most unpleasant dust-storm. In this part of the empire and province we have not much wet or bad weather from rains; but in the spring, before the grass and crops have begun to grow, the wind lifts the dust and pulverized stone, and fills the whole sky. Some days the sun is obscured entirely with the dense cloud; and in some places it is necessary, occasionally, to use lamps in the houses in the afternoon. This dust has been known to fly out over the sea to a distance of 150 miles, making the deck and rigging of ships muddy. We got through this day at last; tired, indeed, and quite ready for our night's and Sunday's rest. Fortunately, we found a very good inn, and were soon at rest. Before we retired, the mandarin of this place, Wun-Tung, came to see us. He was a young man, about thirty-three years old, quite pleasant, and willing to show us kindness. The next day we called on and had a long talk with him. He received our books most courteously; and in return made us a present of some Chinese delicacies, alleging, as his excuse, that he feared, during our trip, that we had not been able to obtain good fare.

We also called on an old retired mandarin, who lives at this city. He was very hospitable; but I could not get over the feeling that his boisterously plausible manner covered a great deal of Chinese indifference and contempt. He seemed quite proud of his little knowledge of foreign manners and things, which he took occasion to display. He committed a serious blunder in asking us if we brought our wives with us, or obtained them from among the Chinese—a question which disclosed how very little he really knew of our habits or manners. And this was the more noticeable because he had been an official both at Ning-po and Canton, and had there seen and known foreigners of rank.

In this city we spent the day resting from our weary ride, and in preaching to the people. After tea, again we had a large company in our room to listen to us, to whom we gave books.

Monday morning, early, we left this place, and travelled over very much the same country through which we had passed on the Tuesday preceding. We slept that night at Ning-Hai again; and on Tuesday, the 15th, reached home at eleven o'clock, having travelled nearly 250 miles.

My friend and I both felt greatly pleased with our journey; for we were the first foreigners who had travelled through the country, and it was our privilege to be the first to preach the Gospel of our Saviour among them.

It was more than gratifying to see the willingness with which they received us, and listened to our words. We felt that these people were far more willing to receive the Gospel than we had at first thought. They gave every evidence that there was no hostility to us or to what we had to say.

I know the impression will be created, by what I have said, that a large harvest is awaiting the coming of those who will reap it. I believe this to be the case, but I do not think it will be so easy a work as we might suppose, from the friendly reception that we have had.

The people, as I have said, assent to what we say of their idols, but that does not at all prove that they are willing to surrender them. They tell us themselves that they are made of mud, and laugh at them. They do not, nevertheless, cease to worship them, and, in many instances, to defend themselves in doing so.

I do not believe that the Chinese *revere* their idols, or that it would be any great effort to throw them away; but they are bound by the strong chain of 'custom,' and it is impossible for them to break away from its hold upon them. The Chinese are perfect slaves to each other and to 'public opinion.' Their ancestors have 'done so before them,' and a Chinese might as well throw away his life as to attempt to brave the collected contempt and displeasure which would surely follow an attempt to rid himself from this tyranny. There are many native Christians in China. There is already much persecution borne by them, of which I believe we hear very little; but I believe that a great struggle will yet come, when a national awakening takes place.

But in the meantime, there is work enough to be done in preaching the Word to them, and gathering in the souls which have the courage to come out from heathenism. To prepare this mighty nation for the day when 'all shall know Him' is harvest enough for as many labourers as may come to this land. We have many, very many encouraging incidents in our life here; but it is not all sunshine. Often and often we have that occurring which terribly disheartens us. Of one which has just befallen me I will tell you.

I have just heard this morning of the suicide of a man living in this village, of whom I had strong hopes. He was a poor, unfortunate fellow, who was wounded about the time that the rebels ravaged this country last year. We attended to him, and cured his wound. He came frequently to see us, and finally, of his own accord, made application to be instructed

in the Scriptures, desiring to become a Christian. For nearly four months he has been coming regularly with the few others who, like him, had professed to have abandoned idolatry. I thought him sincere, and hoped, in the course of several months, after he had been more fully taught, to baptize him. Why he hung himself we do not know. Some of his own family say that it was because he was poor, and could not, from lameness, work. This, however, I do not believe; he could have easily been supported until he became able to work. Others say that his father reproved him for something, and that in desperation he went out and destroyed himself.

This instance is the third during the last four months, in this village, in which persons, from one cause or another, have committed suicide. Truly Satan rules with a very heavy and fearful power these poor, darkened heathen! Oh for more of the Spirit of God to break his dominion!

Dear brother, we need your prayers, and those of the whole Church, in this exceedingly important work, and I ask you for them now.

We are having most beautiful spring weather. We are all here in good health.

With much love, yours in Christ,

D. D. SMITH."

JAPAN.

THE following extracts are taken from a letter in the *Spirit of Missions*, written by Dr. Schmid, Medical Missionary from the Church in America:—

“As my practice is not at all restricted to patients consulting me at my residence, but extends all over the city, it brings me in very intimate intercourse with the people, and shows me traits of character in them which I in no other way could have learned to know. And it is this closer acquaintance with them that has caused me to become deeply interested in and greatly fond of them, in spite of their many horrid vices; for I have not been so fortunate as to discover that I had judged them too harshly, in attributing to them those glaring defects I enumerated in my former communications. No, I have rather seen still worse habits; but I have likewise found manifestations of such of the nobler human passions as are most adapted to secure the sympathies of the beholder; and these made the more favourable impression, when exhibited by the Japanese, because to the occasional visitor they seem especially devoid of them. In my frequent visits to their houses, I found them possessed of a most tender and affectionate bearing toward each other in their families. The most peevish, fretful, and exacting patient can be seen surrounded by a host of friends, related or not related, who are ready to comply with every request, without regard of any private discomfort, and appear to do all this with a patience that is never at its end. The mutual love between child and parent is especially developed. A most striking example of this I have almost daily opportunity to notice in the house of a native physician, who has an only little son, quite a pretty child, with large dark eyes, already an adept in performing the low Japanese bow, although not able yet to walk perfectly.

The father, thinking that he himself shall not live long, on account of some hereditary disease, told me how much he would like to have his photograph taken for his little son, that when the same was grown up, he might look at it, and know how his father's features had been. This man, though generally grave and most dignified, I have seen put away all gravity, and turn himself boy again, as soon as he would enter his home, and have his little son brought to him.

There exist also some people who live moral lives to all appearances, which is the more admirable in a country where a man, occupying a high official position, distributes among his officers, as prizes, at their regular sharp-shooting exercises, the most obscene pictures imaginable. And of those I would call moral people, I remember especially, and with fondness and sincere esteem, a native doctor, of very superior intelligence—a man whom I have often thought as wanting but the ‘one thing needful’ to make out of him one of the finest specimens of mankind. I have often conversed with him on the folly of the various religions of his country, and how I would wish him to know our Saviour's teachings. At last, I have given him a translation of one of the four Gospels into Chinese and Japanese, which he is now reading. Of course these things must be done quietly, and then only toward a man you consider trustworthy; for the Government still place the old obstacles in the way of Christianity. But opportunities of speaking of Christianity in itself, without comparing it with their creeds, can be made use of more unreservedly. Especially during my visits at the houses of my patients, I have often found occasion to do so; and I have particularly told them of our ways of living and acting, as influenced by Christian principles, without seeming at all to force such conversations upon them; and many I have found to listen, not out of their usual politeness, but because they desire to hear and know, being not only polite, considerate, and kind, without show, but also of a very inquiring mind. And all acknowledge freely the superiority of the different Caucasian nations; for which reason mainly, and less on account of the happy results accompanying my practice amongst them, they have shown themselves almost invariably disposed to submit to any treatment proposed by me. It is, then, but just to mention here the degree of courage with which they undergo any painful surgical operation. Such as bear themselves like cowards belong to the exceptions.

At first it was with much trouble that I could make them understand why I would not receive any of their presents, and they seemed often offended or distressed at my refusal. In fact, it caused myself sometimes pain to decline them; in cases, namely, where poor people wanted to show their gratitude in bringing me such little trifles as a quart of dried beans, or a dozen of eggs. I feared then often that they thought in their hearts I rejected their offerings on account of the littleness of them. It was touching to witness, in some instances, the efforts they made to induce me to accept at least some trifling thing. Such, for example, was the case with the grandfather of a young girl of fifteen years, from the peninsula of Simabara, where, as you will remember, the last Christians defended themselves and were destroyed about two hundred and fifty years ago. This damsel came to me with an obstinate and painful disease of her eyes,

depriving her almost entirely of the sense of sight. She had never before been in the presence of a 'Horanda,' which word has become synonymous in their language with 'foreigner,' and was therefore at first comically afraid of me, never allowing me to approach her, in order to make the necessary applications to her eyes, without having some friend close to her side, whose hands she held tightly clasped within her own as long as I was busy with her eyes, or stood even near her chair. But, as the completion of her cure extended through nearly three months, she got over all this fear and diffidence, and, when entirely well, parted with all the ease of an old friend. Her grandfather, seventy-two years old, was so much pleased with the recovery of his favourite grandchild, that he sent me a large bag of rice, raised by his own hands, and especially picked out for me. He was much grieved when I declined it, and endeavoured in various ways to make me accept it. I succeeded but partially in satisfying him, when I took out a handful of the grain, which I put in a paper, and on which I wrote his name, saying that I would keep it as a remembrance of his kind intentions.

The maladies I most frequently meet with are those of the brain, heart, lungs, the stomach, and the skin. Many are the victims that fall to the great destroyer of mankind, 'pulmonary consumption.' The great, abrupt, and frequent changes of temperature, the way of dressing, leaving the chest so much bare to every draught and rough wind, and their frequent excesses, must contribute as some of the principal causes to the prevalence of this malady. Apoplexy, in its different forms, may be accounted for by the exposure of the shaven skull to a fiery burning sun; by the enormous drafts of saki drunk by many individuals almost every night before retiring (I know a man who was in the habit of drinking about eight pints every night); by the comparatively little exercise; and in some degree, doubtless by their peculiar sitting posture, preventing the perfect flow of blood to, and return of it from, the lower extremities. Diseases of the digestive apparatus are easily traced to the incredible consumption of confectionaries, and again of saki, and of all kinds of the most indigestible food. It really seems as if these people endeavoured to make many dishes as indigestible as possible. Nothing can surpass in unwholesomeness the 'mochi,' the great New Year's cake. It is made out of a peculiar kind of rice, which is of a certain gummy quality, and which they operate upon until it is converted into a substance resembling india-rubber in toughness. This horrible article of food takes, it seems, also an active part in the production of certain of the numerous skin diseases that come under the eye of the physician in Japan. Add to this, half-decayed animal and vegetable food in general, on which many of the poor are forced to subsist, residences in moist damp places, and the terrible consequences of the besetting sins of the people, and you will have before you some of the great sources of the many diseases of the skin, in the most hideous and in all possible forms, from the simple rashes to the dreadful mutilating leprosy of old. In concluding this short account of the principal maladies I have had to contend with, I must not omit two of the fevers, the typhoid and typhus, the latter of which especially plays a most important part in the pathology of Nagasaki. In the hands of native

practitioners, both fevers prove very frequently, nay almost universally, fatal, as they have not the least insight into its nature. But I have found it, though unusually rapid in its progress, yet very amenable to treatment.

By the kind help of friends amongst the foreign English merchants, I have been so happy as to open a hospital for a limited number of patients, which has been filled nearly the whole time of its existence. In fact, everything went on so prosperously, so promisingly, so interestingly, that only the unexpected failure of my health could have induced me to leave my post at this time. But I hope sincerely that, though deserted at the present, it may not be always so.

Before closing this report, I would add a few more words in regard to the sentiments of the people at home, about Japanese Missions. There has occurred much to cool their enthusiasm in this point. Yet much to be regretted as it is, it could not well be otherwise. And why not? Because the enthusiastic, and therefore not exact representations of the state of many things and affairs in Japan, such as have been sent home by writers carried away with superficial impressions, inspired the readers at home with expectations in regard to the undoubted results of missionary labour as soon as ever begun, which bore in themselves the causes of their disappointment. They were too great, too high. In our American treaty, people read that the trampling on the cross was to be abolished, and the performance of Christian worship freely allowed to all foreigners. Hence, Japan was at once looked upon as opened to Christianity. But the same readers seemed to forget that in the same treaty it was agreed upon that Americans should not speak to natives in any way that might wound their feelings in regard to their own religions. A faithful adherence to this latter too general, and hence very unfortunate clause, would prohibit even a most indifferent allusion to Christianity. Happily, such is not required. But, withal, the laws of the empire are still the same as they ever were on the subject of the Christian religion. Death still threatens those of the Japanese who would confess Christ. And it matters very little whether our Minister at Yeddo tells a Missionary that he would protect a native persecuted by the Imperial Government for the sake of his confessing our Saviour. Sentiments such as these expressed by our Ambassador, to whose sagacity in dealing with the Japanese undoubtedly all praise is due, are certainly most admirable. But I do not see how he could effect what he promised. First, the Japanese Government has surely a right to enforce its rules on its own subjects. Again, it has become the policy of all foreign Ministers to adopt non-interference with the internal affairs of this nation. But even should the American Minister desire to create an exception to this, where is his power to interfere? Japanese, as all Eastern nations, and as most nations, are only effectually convinced by a visible display of power. But our Minister cannot point out to them a single American man-of-war in all the Eastern waters. The Japanese know it, and at present they are also aware of our unhappy affairs at home, keeping the entire attention of our Government concentrated there. They know that our plenipotentiary, as well as all our consuls out here, are actually without any power because they have no navy to back them. But again, suppose our Minister

qualified to protect a native Christian, there is still enough of difficulty left. The Japanese Government could make the man disappear—could execute him, and would profess with the most innocent face that it knew nothing of him. No, no; as long as you expect Japanese to become *openly* Christians under the promised protection of any foreign plenipotentiary, who, moreover, may be to-morrow replaced by another holding different views, so long do you expect impossible things, I firmly believe. The fear of the people is great. Their loyalty is also great. And they know that their own law points to a death which would descend on the heads of their unhappy families, if even they themselves escaped.

But I don't see why such hopes should be raised in us; I don't understand why we can't be satisfied with things as they are. They certainly assume in their true state a face promising enough to keep up all sympathy *for* and interest *in* Japanese Missions. Many, many Japanese are inquiring into the religion of Christ. They seek for books to enlighten themselves on all its points. But it is needful for them not only to read of Christianity, but to see it demonstrated in the life of the Christian man, and especially in the example of Christian families. They are powerfully influenced by example, because, as our esteemed minister Mr. Harris so properly says, they are yet children and require to be trained by degrees. They must learn by experience that it is better to be honest and truthful, than to cheat and tell lies, that virtue is better than vice, and that all the principles which govern the actions of a true Christian can alone constitute true happiness. All this cannot come at once, but only gradually, in a country where change has heretofore been almost unknown. Yet they already have begun to comprehend, or at least to admire, that Christian love which, without any temporal benefit to themselves, actuates Christians at home to send out to them the blessings medical science confers on mankind; and they also learn to understand the self-sacrificing purposes of the clerical Missionary who comes to undergo, day after day, the tedious study of their language, banishing himself from home and country and from all the genial influences of the society of his own race, to become able to tell them of the teachings of our Lord Jesus. It is an enormous and difficult task, that of the Japanese language, provided one wants to master it thoroughly; and a minister of the Gospel must do so to become successful. Why, then, should people at home be any more disappointed, because no visible results have yet been produced by missionary labour in Japan? Can anything be expected after so short a time, and especially with all the terror of the law still upon the people? And again, are we *justified* in looking for a free profession of Christianity from a people for centuries crushed by a most sanguinary rule, and governed by nothing but fear? I think not. But the time for a glorious work of Christ, I most sincerely believe, is nevertheless close at hand in Japan. That law appointing death for every native Christian will before long be destroyed, because the Government see more and more how they have not to fear the Christian religion from what once threatened them by the Romanists. The knowledge of Christ's teachings extends more and more over the islands, as one can judge by the number of religious books taken and bought by the people, and what is so auspicious a point, there is not that

apathy and indifference in the Japanese which constitutes the chief obstacle to the spread of our faith in China. Rather is the Japanese mind aware of the hollowness of all their religious forms, craving after a faith that can satisfy both heart and mind, and will undoubtedly embrace Christianity openly with all the fervour of its constitution as soon as fear shall no longer forbid it. That such can be reasonably expected by a mere reference to their past history, and without all these encouraging signs visible amongst the people, is clear to every one who will inquire but a little way into Japanese history. Each religion, the Roman Catholic no less than that of Buddha and Confucius, as it became known, grew mighty in its professors just in proportion as it could give better satisfaction to the heart than the old one. Then let me beseech you never to abandon our Japanese Mission as long as there exist the least means of its support. The future, and not a very distant one, will undoubtedly prove that Japan is to be, of the Eastern world, the most prominent proclaimer and the staunchest carrier of the pure religion of our Lord Jesus Christ."

NOTES OF MISSIONARY WORK IN THE DIOCESE OF ADELAIDE.

(From the "Adelaide Church Chronicle.")

In leaving Adelaide for my fourth missionary tour, I went first by the *Young Australian* to Port Arthur, for Wallaroo. Here I spent two Sundays, and found Church matters in a good state of progress. The building for the new church was commenced on my arrival, and before I left the walls were several feet in height, and I hope that in a few weeks more we shall have the whole completed for Divine service. I visited in the mines, baptizing several infants, and uniting in matrimony one happy couple.

Leaving Wallaroo and Kadina, I proceeded overland by Champion's Inn (a place of rest which I can fully recommend to any traveller for great attention and cleanliness; indeed, quite a palace to the wretched Wombat at Kadina) to Watervale, for a fortnight's visit in the Clare and Penwortham Mission. By slow degrees the former place is repairing the tumbling fabric of the church. It may too truly be said, "Why is the house of God forsaken?" Eleven pounds have been collected for a harmonium, and ere many months have passed I trust that the sad imputation of neglect may be swept away. Two active churchwardens have again been elected, and better things for Clare are promised. In Penwortham a vestry was held for the purpose of taking steps for plastering the already pretty little church, and through the liberality of some of the chief settlers in this little township 49*l.* are collected. Penwortham pulls along with humbler endeavours than its wealthier neighbour, but the unanimous pull of all together avails much.

In Auburn, too, there is much to praise. The inhabitants have in a fair way of finish a very handsome little church, which will be a credit to the colony and to all who have taken part in building it. If, however,

any of our richer friends would assist the completion by donations sent to me or to the Treasurer at Auburn, many thanks will be their reward in part, and, still more, the satisfaction of having aided the unanimous exertions of the inhabitants; 200% are wanting at least.

I am always kindly welcomed in these three townships, and leave them with regret. I pray that God may richly bless them all.

The fortnight having expired, and my duties in the district being again accomplished, I mounted my horse, and proceeded northward for Melrose and Coonatto. I stopped at Bungaree by the way, and was particularly pleased with the neat and tidy appearance of the station; indeed, I may mention that in most cases in the north, as far as I went, the condition of the people and the care of their children are encouraging. I generally hear the little ones read where they are able, and was surprised to find how much pains the fathers take in educating their little boys and girls in an evening after work is over.

I held services in Melrose, where I visited all the people and the two schools in Coonatto, Yanyaree, Bundleby, and Pekina. At the first of these is the pretty little chapel, built by Messrs. Grant and Stokes. I spent a fortnight as profitably as I could among the shepherds, and look forward with pleasure to a second and longer visit. I baptized several children and distributed tracts.

Returning through the intermediate stations, I remained the Sunday in the three townships, and thence proceeded on the Monday to Adelaide.

BASIL TUDOR CRAIG, *Missionary Chaplain.*

May, 1862.

HAWAIIAN CHURCH MISSION.

SIR,—Many of your readers will be glad to hear good news of the interesting Mission now on its way to the Sandwich Islands. Will you be so good as to publish the following, extracted from a letter which I have this morning received from the Bishop of Honolulu?—

“Colon, September 6, 1862.

“... Half our voyage is now over, and we have had a delightful passage. Every consideration possible has been shown us by the Royal West India Mail Steam Company, both as regards the health and comfort of our party; everything has been done for us which could have been done. During the voyage, we have every Sunday had Holy Communion, and most devotional service, abroad.

We are now at Colon, the Atlantic port of the Panama Railway Company. As yet the oppressive heat has not affected unfavourably the health of any of our party. We hold a Confirmation and celebrate Holy Communion here to-morrow. We cross the Isthmus on Monday. Our baggage, a very heavy accession to our cares, and, I thought, to our charges, is to go free. We meet everywhere with the greatest kindness.

The *Topaze* frigate is expected daily at Panama, by which, it is hoped, the whole Mission party will be conveyed direct to their destination.”

Will you allow me, sir, to take this opportunity to say that additional

funds are urgently needed towards furnishing the Mission with the appliances necessary to the vigorous prosecution of its great work? The Bishop is especially anxious to obtain, as quickly as possible—1. An increase in the number of the clergy; 2. An organization of ladies, to work among the native women; 3. A missionary college; 4. A church at Honolulu.

The Churchmen of England will not allow this important work to languish for want of their support.

I am, Sir,

Your faithful Servant,

EDWARD L. CUTTS,

Commissary of the Bishop of Honolulu.

Billerica, Essex, Sept. 30, 1862.

MISSIONS OF THE BRITISH PRESBYTERIANS.

THE amount raised for missionary purposes by the British Presbyterian bodies was, according to the last published accounts, as follows:—

Free Church of Scotland: Foreign and Home Missions	. £40,667
United Presbyterian Church: Ditto ditto	. 27,570
Irish Presbyterian Church: Ditto ditto	. 12,148
Four other bodies, whose exact missionary income is not ascertained—viz. Established Church of Scotland, Scottish Reformed Presbyterian Synod (Covenanters), English Presbyterian Church, and Welsh Presbyterian Church—raised at least 30,000

Making a total of 110,000*l.* by the Presbyterians of the United Kingdom, for the extension of the Gospel at home and abroad, of which the home work may require 30,000*l.* and the foreign 80,000*l.*

HIERARCHIES OF THE EASTERN ["ORTHODOX"] CHURCH.

(*From the "Bulletin du Monde Chrétien."*)

I. PATRIARCHATE OF CONSTANTINOPLE.—A. *Turkish Empire*: 1 patriarch, 82 metropolitans, 2 archbishops, and 34 bishops, besides 12 bishops without sees, or superannuated. B. *Danubian Principalities*: 2 metropolitans, 1 archbishop, and 8 bishops. C. *The Ionian Isles*: 3 metropolitans, 2 archbishops, and 3 bishops.

II. PATRIARCHATE OF ALEXANDRIA (the smallest of all).—1 patriarch, 1 metropolitan, and 1 bishop.

III. PATRIARCHATE OF ANTIOCH.—1 patriarch and 14 metropolitans.

IV. PATRIARCHATE OF JERUSALEM.—1 patriarch, 1 metropolitan, 5 archbishops, and 5 bishops.

V. THE RUSSIAN CHURCH.—*The Holy Synod of Russia* : 4 metropolitans, 20 archbishops, 28 bishops, and 15 suffragan bishops. *In the Caucasus* : 1 archbishop, or exarch, and 5 bishops, besides 15 bishops without office, or superannuated.

VI. HIERARCHY OF THE ISLAND OF CYPRUS.—1 archbishop and 5 bishops.

VII. IN THE AUSTRIAN EMPIRE.—1 patriarch and 10 bishops.

VIII. IN MOUNT SINAI.—1 archbishop.

IX. IN MONTENEGRO.—1 metropolitan.

X. HELLENIC HIERARCHY.—*The Holy Synod of Athens* : 1 metropolitan, 11 archbishops, and 14 bishops.

Total : 311 prelates.

As to the number of the Christian populations in the Turkish Empire, the *Star of the East* gives the following statistics :—Orthodox, 11,370,000; Protestants, 330,000; Armenians, 2,360,000; Romanists, 990,000—Total, 15,050,000.

A. PETROFF, *Archpriest*.

Geneva, May $\frac{2}{11}$, 1862.

ADDRESS TO THE BISHOP OF MONTREAL.

THE following is an address presented to the Most Reverend the Lord Bishop of Montreal and Metropolitan, on the eve of his departure for England, together with his reply :—

*“ To the Most Reverend Father in God, Francis, by Divine permission,
Bishop of Montreal and Metropolitan of Canada.*

MY LORD,—We, the undersigned clergy of the diocese of Montreal, desire to express to you, on the eve of your departure for a temporary sojourn in your native land, our sentiments of esteem and attachment for yourself, and our deep gratitude to Almighty God for the success vouchsafed to your labours in that portion of His vineyard committed to your charge.

During the five years which have elapsed since your Lordship's last visit to England, many events and changes of signal importance to the Church have taken place, in which the diocese has owed much to your energy and discretion. We have marked with thankfulness the increase of our Missions amidst the rapidly-growing population on the Ottawa; the further consolidation and establishment of the older parishes and Missions in the eastern townships; the successful working of the new rural deaneries; and the steady advance of the sum total contributed for Church purposes. In the city of Montreal we have also witnessed the completion, under your auspices, of that noble cathedral church, for which we are so materially indebted to your personal exertions and munificence. And within the same period, under your guidance, the difficulties which beset the infancy of synodical action amongst us have been successfully

met, and the constitutional government of the Church established on a solid foundation, and in a manner and spirit calculated to secure the hearty co-operation of both clergy and laity.

In your high and responsible position as Metropolitan of Canada, your course has been such as fully to confirm the trust which we had learned to repose in your ability and judgment. We gladly acknowledge in you, not the advocate and leader of a particular party or section, but the impartial and dispassionate primate of the whole Church; and we feel, moreover, that the rights and character of the Church and her clergy are safe in your hands.

For ourselves, as individuals, we would gratefully acknowledge many instances of kindness, both from yourself and Mrs. Fulford. We have ever found your Lordship ready to give us your best advice and sympathy, and to promote peace and harmony amongst our people. The cathedral city, especially, is indebted in many ways to one who, while he has never disguised his own opinions, has yet secured the respect and confidence of all parties, both within and without the Church.

That God may be long pleased to continue to you and Mrs. Fulford the enjoyment of health and happiness; and that your voyage, both homeward and outward bound, may be pleasant and prosperous, is the earnest prayer of

Your Lordship's faithful sons and servants in Christ,

JOHN BETHUNE, D.D. Rector and Dean of Montreal, &c."

"REV. AND DEAR BRETHREN,—In acknowledging the address which you have now so kindly presented to me, I wish very sincerely to thank you for the sentiments of personal regard to which you have given expression. As to the terms in which you have alluded to my performance of my public duties, I feel that I am largely indebted for any success which has attended them to the zealous co-operation of the clergy within their own individual cures, as well as in the public administration of the general concerns of the diocese. And the good feeling and harmony amongst you, which have so materially assisted in carrying out any works that I may have suggested or planned, will very much diminish that anxiety which I cannot but feel, when about to be separated for a time by so great a distance from those with whom I have now for so many years been connected by such sacred ties and increasing associations. You have alluded to my exertions on behalf of our cathedral church. It is now just five years since I last left Canada for England, chiefly in order to try and obtain some subscriptions towards its erection. I shall now be able to point out to our brethren at home how very much the Church, in this city and diocese—and I think I may add in this whole province—has been advanced by the success of that beautiful ecclesiastical structure, with its various services and crowded congregations, which their willing liberality assisted in enabling us to complete.

The growing testimony of the Church at large in favour of synodical action causes me to hope that in Canada these assemblies may conduce, under the Divine blessing, to the well-being of the Church, and the greater unity of its several parts, as well as to the increase of the personal

piety and holiness of its members, in consequence of the more effective administration of its affairs.

I thank you for the kind manner in which you have spoken of Mrs. Fulford, who is now well known to all of you, and takes a very lively interest in the welfare of you and your families, and in the success of your labours as ministers of Christ.

And now, commending you all to the grace of God, and asking you to remember me in your prayers, as I ever do you, as is my bounden duty, I must say, Farewell. I shall leave you under the charge of the Very Rev. the Dean, who will once more act as my commissary and official during my absence. And if it please Almighty God to allow of my returning amongst you, I trust that I may be able, with renewed health and strength, and an increasing measure of the gifts of God's grace poured out upon us all, for Jesus Christ's sake, to labour with you in preaching the Gospel, and promoting the knowledge of it in this portion of the Lord's vineyard.

F. MONTREAL.

Montreal, September, 1862."

ST. ANDREW'S CATHEDRAL, SYDNEY.

A PUBLIC meeting of the subscribers to the Cathedral Building Fund was held at Sydney, on Monday, March 17, his Excellency the Right Honourable Sir John Young in the chair.

The Report was read by the Secretary (Mr. C. Kemp), from which we make the following extracts:—

"It is nearly three years since the committee last met the subscribers to the cathedral building-fund. You were then informed that money was urgently required to roof-in the building, not only as the next portion of the work to be completed, but also to prevent the walls from being injured by the weather. Since that period, 3,487*l.* have been received, which have been expended on the roof and work connected with it.

The committee have also the satisfaction of reporting that upwards of 3,000*l.* have been paid or secured for providing windows (chiefly of a memorial character), for the main body of the building. . . . The east window is to be a memorial to the late Bishop Broughton, to whose friends, both in England and the colony, the committee propose making a special appeal for funds. . . .

As orders for more than half the windows were sent home in November last, it is hoped that some progress has been already made in the work.

The committee have requested Mr. William Mort, of Fenchurch Street, London, to take charge of the pecuniary and business arrangements, in procuring and sending out the windows, having been assured by his relatives here he would cheerfully accept the task, the performance of which will lay the subscribers under a very deep obligation. The Rev. E. Coleridge, of Eton, has been solicited to undertake the artistic management of the work. Should he accede to this request, the subscribers may feel satisfied that the work will be most efficiently supervised.

The committee have now to appeal to the public for funds for fitting up

the interior of the building. The mode of doing this, so as to overcome as far as possible the great defect in the original plan of the building, the narrowness of the transepts, has been the subject of much discussion, and many conferences with the architect. The plans on the table will show the design which has been decided upon. The cost of this work will be about 4,000*l.*; the floor about 1,000*l.* It is for these sums we now ask. They may be called either large or small, according to the frame of mind in which they are viewed. Those who grudgingly give of their substance to the Lord's work will call them large amounts. The committee, considering the nature and importance of the object, and the number of persons on whom they have a claim for assistance, call them small sums; and appeal with confidence to their fellow-Churchmen to give them this money, in order that the first work which the Bishop may be called upon to perform, on his return from England, may be to set apart this noble temple to the worship of the one true God.

The committee hope, however, that some portions of the work may be given by individuals. The font, the altar-rails, the pulpit, the lectern, the bishop's chair, the organ—each of these will form appropriate objects for gifts. Who will avail themselves of the great privilege of being the donors?

It is nearly twenty-five years since the foundation-stone was laid on its present site by the late Sir Richard Bourke, then governor of the colony. We often hear complaints of the slowness with which the work has proceeded. A quarter of a century has this work been in progress. The committee feel, however, that if they have not had as much assistance as they expected, or ought to have had, that this is only one of the many Church works which we are carrying on; that we have our churches, our schools, our colleges, to found and support; and that our brethren in the far distant bush have need of something more substantial than mere sympathy. They feel, also, that such remarks are not made by those who are assisting in the work, but by those who do nothing for it, and who, by their standing apart, are, in reality, the cause of the delay they affect to deplore, and sometimes to despise. At any rate, the committee, and you the subscribers, have no ground of self-reproach in the matter. We are doing what we can, and we hope before long to have the privilege of worshipping in a church which shall not be altogether unworthy of Him to whom it is to be dedicated."

The Treasurer, Mr. G. K. Ingelow, read the Financial Statement of the accounts, from which it appeared that there had been received, in 1859, 1,722*l.*; in 1860, 1,179*l.*; and in 1861, 586*l.*: whilst there had been expended, in 1859, 1,327*l.*; in 1860, 1,313*l.*; and in 1861, 853*l.* In the beginning of 1859, the balance due to the treasurer had been 478*l.* 1*s.* 2*d.*; at the close of 1861 it was 584*l.* 1*s.* 4*d.* He explained that, though in 1861 there had been a falling-off in the amount subscribed, it was apparent only, since, during that year, 694*l.* in cash, and engagements to the extent of 1,931*l.* in addition, had been subscribed towards the fund for providing windows for the cathedral.

The meeting was dismissed by the Bishop with the Benediction.

DIOCESE OF BRISBANE.

WE are indebted to a Correspondent for the following extract from a letter received by him from the Bishop of Brisbane, dated Brisbane, July 12th:—

“ I am thankful to say that I can give a hopeful report of the progress of my Mission. We have had more than ordinary difficulties to contend with, in consequence of the abolition of State aid, and the determination of the Government to withdraw all support from our schools and to establish a system of secular education. But I am thankful to say that, during the year 1861, all our schools have increased in number, and I believe in efficiency. Whilst the costly system of the Government is admitted to have been hitherto a failure, and I believe that assistance will very shortly be restored to our schools, my most pressing want at the present moment is money, to assist in the erection of parsonage-houses and of schools. I am afraid that for the present we must be content with the court-house, or the store, for service in many of the districts. Where I can build a schoolroom, it for the present answers the purpose of a temporary church, and prevents us losing the children, who will (D.V.) form the next generation. I found three clergymen—we are now sixteen—and I want very much five additional clergy, young, earnest, and active.”

Reviews and Notices.

New Zealand and the War. By WILLIAM SWAINSON, Esq., formerly Attorney-General for New Zealand; Author of “New Zealand and its Colonization,” &c. London: Smith, Elder, and Co.

IN our number for January, 1861, we called the attention of our readers to the war which was then going on in New Zealand. We have, we trust, good cause to be thankful that the Government at home—

“Feeling that no expedient should be left untried to arrest the growing evil, determined for the second time to avail themselves of the peculiar qualifications and experience of Sir George Grey; and commissioned him to proceed at once to New Zealand to take the place of Governor Browne, and the Colony was opportunely relieved from the imminent risk of a still more general war.”—P. 179.

We believe that any one reading this book will be convinced, as we have long been, that the war was most unjust, and could easily have been avoided. The Government in New Zealand must have been in some respects badly served, for Mr. George Clarke, formerly Protector of Aborigines, says that—

“With respect to the translation of the proclamation of martial law at Taranaki into Maori, a grievous error was committed, the meaning of that proclamation having been entirely changed by the translator. A New

Zealander would understand it thus: 'Arm yourselves for the battle; and we will fight it out.' It is, in fact, an invitation to take up arms."—Note, pp. 186, 187.

Sir George Grey is endeavouring to establish law and order among the Maories, on a sound and permanent basis:—

"Any fusion of the two races, however, into one system of government, it has been said, is not at present possible. The establishment of separate institutions for the native race is the only alternative; and this is the very thing which they crave at our hands. And the measures which Sir George Grey is now engaged in bringing into operation are based upon the principle that the Maories themselves should, as far as practicable, make and enforce regulations suited to their own requirements, and have a share in the administration of the government of their own country. It is proposed that the native territory shall be divided into convenient districts, for the purpose of local self-government; that in each district there shall be an English Civil Commissioner, a Runanga or Native Council, consisting of the leading men of the district, who are to be paid, and to act also as magistrates or assessors; a small body of native police, an English medical man, and a native clergyman, to act also as schoolmaster. The District Council is to be presided over by the Civil Commissioner, and to have the power of preparing bye-laws, to be brought into operation with the approval of the Governor in Council, on the subjects of fencing, cattle trespassing, the suppression of nuisances, for regulating the sale of spirits, &c. and other subjects prescribed by an Act passed some time ago by the General Assembly. It is intended that the Council shall also have the power of inspecting schools, erecting gaols and hospitals, and constructing roads (not being main lines of road) within the districts; of deciding who may be the true owners of any native lands within the districts, and of recommending the terms and conditions on which Crown grants may be issued to tribes, families, or individuals."—Pp. 40, 41.

There is an interesting account in this volume of the Church constitution, which we should be glad to transfer to our pages, if our limits would allow. The author says:—

"If the subject of organizing a constitutional government for the Church of England shall ever become a question of practical importance, something may be learned from the New Zealand experiment."—P. 12.

The following is the provision for the appointment of clergy to parishes:—

"One of the most important of the measures of the first General Synod was the statute to provide for the appointment of pastors to parishes. When it was first mooted, the subject was entirely new to most of the members. As might be expected, opinions were various; and, in the first instance, there was little prospect of unanimity. No ready-made plan was brought forward either by the Bishops, Clergy, or Lay Members. As the discussion proceeded, points of agreement were gradually arrived

at. The feeling was unanimous that rights of *private* patronage should not be admitted. No one proposed that the Bishop of the diocese should be the sole and absolute patron; nor, on the other hand, that pastors should be appointed by the parishioners at large. By degrees, the opinion gained ground, that it is important, not to the parish only, but to the Church at large, that a proper appointment should be made to every vacant cure; and that every cure should, if possible, be filled by a clergyman acceptable to the congregation, yet without being directly chosen by themselves, and without being removed from a more extended sphere of usefulness. To secure these objects, it was finally determined that the trust of selecting a clergyman and nominating him to the Bishop of the diocese for institution to a vacant cure, should be vested in a Board of Nominators, to be appointed annually by the Diocesan Synod, and by the Vestry of each parish. But of what number the Board should consist, and in what proportion they should be elected respectively by the Synod and by the Vestry, was left to be determined by the Synod of each diocese."—Pp. 14, 15.

Report of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, for the year 1862.

IN reading this Report we had marked many passages for extracts which we are now obliged to omit. But this is of little consequence, as all our readers will most likely have an opportunity of seeing it themselves. It contains an account of quiet increase and progress. New Dioceses have been erected and new Missions have been undertaken.

We shall be glad to hear that the visit of the Bishop of Mauritius to Madagascar will encourage the Church in establishing a Mission in that island.

The total number of clergy supported or assisted by the Society has been raised during the past year from 419 to 452; and this, although the income of the Society for 1861 fell somewhat short of that of 1860, in consequence of commercial distress.

But the results of the work of past years are to be seen in the present state of the Colonial Churches:—

“Not only are our brethren in other lands supporting to a large extent their own Church, but they are now emulating the mother country in their missionary associations and missionary collections for the propagation of the Gospel among the heathen.

So mightily—under the Divine blessing—has the Church of England grown and prevailed.”

But more than one half of the parishes in England send no aid to the Society; a large number still do nothing for Missions.

“Many parishes, doubtless, are so small that the clergyman considers it not worth while to have a sermon for the Society. But it is mainly by

the aggregation of small sums that the large income of the Society is raised. Formerly it was computed, that the collection under the Royal Letter produced on the average 3*l.* a church; but if the churches, where at present no collection is made, should remit no more than an average of one pound, the Society would be enabled to maintain from fifty to one hundred additional Missionaries. If it be pleaded, as an objection, that the expense of bringing down a special preacher would swallow up a large portion of the collection, the Society ventures very respectfully to submit to the Clergy, how important a service they would render to it by undertaking their own missionary sermon, or by arranging for occasional variety by accommodating each other. This subject was discussed at length on the occasion of the last annual meeting of the Secretaries in Pall Mall, when the following resolution was adopted:—

‘That the organizing and archidiaconal secretaries be requested to take such measures as in each archdeaconry may seem desirable to bring about an arrangement for the exchange of pulpits for missionary sermons in aid of the *Society for the Propagation of the Gospel*, and so to relieve the Society from the expense of providing preachers in country parishes.’

The American Quarterly Church Review is now published only half-yearly, the war in the States having a very pernicious effect upon all religious literature. The July number contains, *inter alia*, an able article on the “Size of Apostolic and Ante-Nicene Dioceses,” showing that dioceses originally were not the unwieldly monsters from which we have long suffered in England, but that the evil set in together with the growth of the Papacy; an account of “Deaconesses or Sisters,” an institution to which Bishop Potter of Pennsylvania is giving especial countenance; and an “Historical Fragment on Bishop Provoost and Bishop Seabury,” in which unpublished documents are brought forward for the first time, which confirm the impression that the Church in the States at the Revolution “escaped with the skin of her teeth” from an imminent peril of formally allowing the most fatal heresies. We observe in the “Home Summary” the following statement, under the heading “Conversions to the Church:”—

“Mr. Thomas Mitchell, recently admitted to the Diaconate by Bishop Bidell, was formerly a Presbyterian minister.

Mr. Andrew J. Morse, lately admitted candidate for holy orders, in Conn., was formerly a licentiate of the Baptist denomination.

Mr. P. B. Morgan, lately a minister of the Baptist denomination, has been admitted a candidate for orders in the Diocese of Massachusetts.

Mr. W. Phillips, admitted a candidate for orders in Pennsylvania, Feb. 6, 1862, was formerly a German Reformed minister.

Mr. J. P. Du Hamil, lately a minister of the Methodist denomination, has applied to become a candidate for orders in Pennsylvania.

Mr. G. G. Jones, formerly a Baptist preacher, has become a candidate for holy orders in Massachusetts.

Of fifty-five persons confirmed in Emmanuel Church, Boston, April 6, forty-seven were from the denominations.

Mr. Lewis G. Weaver, lately ordained deacon by Bishop De Lancy, was formerly a Methodist minister.

Mr. F. W. Martin, lately a Presbyterian minister, has applied to become a candidate for holy orders in the Diocese of Pennsylvania.

Mr. J. D. Reid, recently ordained deacon by Bishop H. Potter, was formerly a Baptist minister."

Colonial, Foreign, and Home News.

SUMMARY.

ON Sunday, September 21, the Bishop of NEWFOUNDLAND held an ordination in the Cathedral, when the following gentlemen were ordained deacons:—Mr. R. T. Dobie, formerly a student of the Theological College of the diocese, and Messrs. J. G. Craig and C. R. West, students in the same college. These clergymen have been appointed to new Missions, and are to be supported, in great part, from the funds of the Newfoundland Church Society.

The Provincial Synod of Canada assembled in Montreal on Wednesday, September 10. We are not able, in our present number, to give any account of the proceedings.

The Right Rev. Dr. Charles Caulfield, first Bishop of NASSAU, died of yellow fever at Nassau, New Providence, Bahamas, on September 4. He was buried in St. Mary's Churchyard, on the day following. The deceased Bishop is greatly lamented in his diocese by all classes of persons.

The Rev. W. G. Tozer states, in a letter to the *Guardian*, that the Central African Mission is in want of a carpenter, and he thinks that some country clergyman may know a parishioner with the needful qualifications. He should be, in the words of the late Bishop Mackenzie, "a country workman, who knows something of smithing, and, if possible, something of cottage-building; a man that could make a cart-wheel. Of course, as a first requisite, he must be a good, earnest, consistent-living Christian, and one who would come to help in our mission-work." Communications on the subject should be addressed to the Hon. Secretary of the Mission, at 5, Mitre Court, Temple, London, E.C.

In the *Annals of the Propagation of the Faith* (Roman Catholic), there is a copy of a letter from the King of Madagascar to Pope Pius IX., announcing his accession to the throne, with the title of Radama II. He has authorized the Roman Catholic Missionaries to teach throughout his kingdom.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Oct. 7, 1862.*—The Ven. Archdeacon Sinclair in the chair.

In announcing formally to the Board the decease of its President, the late Archbishop of Canterbury, the Secretaries stated that they had received,

through the Rev. J. Thomas, a cheque for 100*l.* which his Grace had directed to be paid to the Society.

The Standing Committee proposed the following resolution, which was carried unanimously:—

“The *Society for Promoting Christian Knowledge*, at this its first meeting after the decease of its President, desires to place on record its sense of the great loss which not only the Society itself, but the Church at large has sustained.

On this solemn occasion we gratefully call to mind the deep interest which the late Archbishop always evinced in the welfare of this Society—an interest which, as appears from his recent liberal contribution to its funds, continued undiminished to the last. In the life and character of an individual who acquired distinction in his early college days, who during twenty years was Bishop of an important diocese, and during fourteen years Primate of all England, there are many circumstances deserving of commemoration.

We cannot but advert to the energy and success with which he laboured in the cause of Church Extension, and to the 300 churches and chapels which he had the privilege of consecrating; to his numerous and valuable writings in support of Christian truth; to the meekness and gentleness which, in the administration of his high office, marked his whole deportment; to the bright example which he uniformly gave of the domestic and social virtues—an example rendered more attractive by its unaffected simplicity; and to the wise moderation with which, at a critical period, he was enabled by Providence to conduct the affairs of our National Church.

While placing upon record this affectionate but imperfect tribute to the memory of our lamented President, we desire also to communicate to the members of his bereaved family the expression of our cordial sympathy, under the loss they have sustained. We trust that they will be supported by those Christian consolations which the deceased Primate so forcibly inculcated, and by which, under the various trials and bereavements incident to all conditions of life, he was himself sustained.”

The Secretaries reported that 450*l.* had been paid to the Bishop of Ontario—viz. 300*l.* for general purposes, and 150*l.* for building churches in his diocese.

The Standing Committee recommended that 150*l.* be now granted to the Bishop of Ontario for church-building, which, in addition to the 450*l.* granted in July, will make up 600*l.* This grant was voted by the Board.

The Board granted 12*l.* towards a church at Weymouth, Nova Scotia.

The Board granted 100*l.* towards the erection of a church at Landing Flap (or Barrangony), Sydney.

The Bishop of Brisbane, in a letter dated May 17th, 1862, gave a cheering account of the success which had attended, by God's blessing, the opening of the new church on Sexagesima Sunday. The Bishop's most pressing want at the present moment was five additional clergy—young, unmarried, earnest, active, but judicious. Such the Bishop felt sure would be maintained by their congregations.

A letter was received from the Bishop of Capetown, having reference to

two grants—viz. of 40*l.* towards a church at the Paarl, and 20*l.* towards a school-chapel at Wellington, for which the Bishop had neglected to draw, and which lapsed at the audit, 1861. Both had been erected for several years, and were in constant use. The amount had been paid by the Bishop, and he asked that the grants might be renewed, and the money (60*l.*) be paid to him. The Board readily acceded to the Bishop's request.

The sum of 30*l.* was voted for a schoolroom at the Point, Addington, Natal.

A letter was received from the Rev. W. G. Cowie, Chaplain to the Forces at Bareilly, soliciting assistance towards a school-chapel in the Christian village at that station, the only native community in connexion with the Church of England in all Rohilkhund and Kumaon. The sum required was 355*l.*, of which John Inglis, Esq. Commissioner of Rohilkhund, had promised 100*l.* Towards this important object the Standing Committee had appropriated 100*l.* from the Indian Fund.

ARKANSAS.—(From the *American Church Journal*.)—"A chaplain with the United States' army at Helena, in Arkansas, writes from that place:—

'There were sixty-five candidates for confirmation here; but Bishop Lay is a prisoner. He was taken at Huntsville, Ala. I had not known it till they told me.'

We had already heard a rumour of this imprisonment through private sources. We still hope there must be some mistake about the matter. No one would be less likely to give to our Government just cause for imprisonment than Bishop Lay. The *Episcopal Recorder* says:—

'A statement appears in the *Western Episcopalian*, that Bishop Lay was taken prisoner by our troops at Huntsville, Ala. If so, we apprehend that it was but a temporary arrest. Not only may we judge this from the reason that the secular papers have given us no information on a point so likely to attract attention, but from the fact that Bishop Lay has been peculiarly careful to avoid those political complications which have so much entangled some of his Southern brethren. While we have no doubt he shares the common sentiment of the community in which he resides, his course, so far as we can learn, has been both conciliatory and guarded.'

PROVINCE OF VICTORIA.—(From the *Melbourne Argus*.)—The census of 1861 gives the following facts with regard to the religious denominations in this province:—Church of England, 207,914; Church of Rome, 107,610; Scotch Established and Free Kirks, and other Presbyterians, 87,103; Methodists, 46,501; Congregationalists, 12,777; German Protestants, 10,043; Baptists, 9,001; Unitarians, 1,886; "Protestants," 5,919; Greek Church, 239; Quakers, 273; other Christians, 1,257; Jews, 3,400; Deists, &c. 952; Mormons, 108; Mahometans, 189; no religion, 441; Pagans (exclusive of Chinese), 1,672; Chinese Pagans, 24,551; unspecified, 17,886. The total population in 1861 was 540,322; in 1857 it was 410,766.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

DECEMBER, 1862.

THE PROVINCIAL SYNOD OF CANADA.

SYNODICAL action, if we mistake not, is a subject which calls for especial attention at the present time. Indications are multiplying on every side that the Synodical movement is entering on a new stage of its onward career. The chair of Canterbury is now filled by a Primate who has never resisted the revival of Convocation, and his place at York is supplied by one who will doubtless adhere to the manly policy of his predecessor. The Irish provinces have awakened to the injustice with which Government suspends their exercise of constitutional rights, which the Act of Union purposely left untouched; and in Scotland, the laity are being admitted to a share in the election of Bishops. Nor are such indications confined to the British Empire. In America, beyond our borders, the provincial system is proposed to be introduced. In Sweden, a speech from the throne has apprised the Four Estates, that a project is to be laid before them of Convocation-reform, including the lay element. And last, not least, in Italy itself the agitation produced by the obscurantist manifestoes of the Pope and a majority of the Bishops—an agitation which has extended to France—is taking the shape of a demand for the restoration of an earlier form of discipline, according to which Bishops, neither creatures of the Pope nor yet of the State, would be chosen or at least recognised by Synods, and with Synods would administer the Church.

Although, therefore, most of our readers have doubtless already seen, in some one or other of our Church contemporaries, a report of the

proceedings of the Provincial Synod lately held in Canada, we feel that an event of such magnitude, in the history of a Colonial Church of the first rank, ought not to be permitted to pass by without finding an adequate record in the pages of our *Chronicle*. We shall therefore give a condensed account of the recent Session of this body, in connexion with some remarks, partly our own, partly quoted from the Canadian press, which may serve to throw light on the topics discussed, the action taken on them, and the general impression which the assembly has left on men's minds.

The Provincial Synod of the *United Church of England and Ireland in Canada*—for such is its awkward and anomalous designation—commenced its second Session at Montreal, on September 10th, the date for which it had been convened by the Metropolitan, the Bishop of that city. Of the sixty clerical delegates from the five Dioceses, six only were absent; of the sixty lay delegates, twenty-one were unable to attend. All the Bishops were present. Proceedings commenced with solemn service in Christ Church Cathedral, Archdeacon Bethune preaching from 1 Kings xiv. 44, the Metropolitan celebrating at the altar, and the members of Synod receiving the Holy Communion from the hands of the Bishops. In the afternoon, the business of the Session was formally opened by the Metropolitan with prayer, followed by the reading of the Letters Patent, appointing Bishop Fulford Metropolitan of Canada, as amended in accordance with the Memorial to the Queen agreed on by the Synod of last year. His Lordship then proceeded to deliver his Address. He began by saying:—

“It has been necessary for us to meet again in Provincial Synod at this early period, in order to complete the work of our organization, which was auspiciously commenced last year, and for doing which we now, I believe, possess all the powers we asked for or required. . . . The two principal subjects which we shall have now to consider will be with reference to the future succession to the office of Metropolitan, and the establishment of a Provincial Court of Appeal.”

His Lordship then announced to the Synod, that, besides the amended patent, he had also received a copy of a despatch from the Duke of Newcastle to Viscount Monck, the present Governor-General, respecting the future elections of Bishops in Canada. As in the civil polity of the province, so also in the ecclesiastical organization, there was need of much care in arranging the relation to, and connexion with, the Crown and Imperial authorities, when they were passing through great changes, and beginning to exercise powers of self-government under their Provincial Statutes, as sanctioned by the Crown. And—

“ In order to prevent any delay in future in carrying into execution the arrangements for filling a vacancy in any See, and while still keeping up a connexion with the Crown, and recognition of the supreme authority of the Sovereign, to prevent any conflict between the Royal Letters Patent as heretofore issued, and the provisions of our Synod Act, his Grace has recommended, acting under the advice of the Law Officers of the Crown, that the following mode of proceeding, in case of elections to any Canadian Bishopric, be in future adopted :—

‘ 1. Petitions from the electors, which, after reciting the creation and vacancy of the Diocese, the passing of the Canadian Act, and of the regulations made under that Act, which empowers them to elect a Bishop, and the actual election in accordance with those regulations, should request the Crown to assent to that election, and to take steps for giving effect to it.

2. Letters Patent reciting the petition—assenting to the election—directing the Metropolitan or other authority to consecrate.

3. Confirmation and consecration.

4. Signification of the same to her Majesty.’ ”

The Metropolitan added :—

“ After consulting, as desired by his Grace, with the other Bishops and our law advisers, we are of opinion that the scheme proposed will meet the necessities of our present position in Canada, and obviate any conflict of authorities in future.”

Having made this gratifying statement—for surely such it is, though we have heard a fear expressed in some influential quarters that the new arrangement, by working for one result, a diminution in the number of Sees filled from home, will tend to weaken the connexion between the mother and the daughter Church—the Metropolitan proceeded to address the Synod on certain points arising out of the proceedings of the last Session. He expressed himself and his brother Prelates to be averse to any—at least, any immediate—action with regard to the request which the Lower House had preferred to them for the sanction of some “ Common Selection of Psalms and Hymns,” with the same authority as the Prayer-Book. He stated several grave reasons for this decision, at which we heartily rejoice. “ It is but recently that much serious thought had been given to the study of Hymnology amongst us in Canada, or even in England ;” and we could add other considerations which make us earnestly desire the subject to be postponed *sine die*. His Lordship next announced that the address which had been agreed on by both Houses to the sister Church in the United States would be duly presented to the General Convention, as soon as that body should meet ; and finally made known the result of the communication which he had been requested to open with the Bishops of the other Dioceses in British North

America, "inviting their several Dioceses to take action for effecting their union in one ecclesiastical organization with the Dioceses" of Canada. Replies had been received which did not lead to any expectation that such an union can be effected. The following are the important remarks with which the Metropolitan ended his address:—

"It was by a laudable desire for more close and intimate union between the several portions of the United Church of England and Ireland, on this side the Atlantic, that we were led to the adoption of this resolution; but I fear that, acting as we do under the special provisions of an Act passed by the Canadian Parliament, there must be some considerable difficulties in arranging for the complete united action of different provinces; and it may, as a general rule, be found necessary to make the limits or ecclesiastical jurisdiction conterminous with the civil powers of the country. And, indeed, before we can look for any advance towards such a result, there must be a careful adjustment of our own position, and the relations in which we stand to each other, and to this representative council of our whole body. But, whatever may be the difficulties in the way of such a complete union with our brethren in all the other Dioceses of British North America, we must all feel the importance, in some way or other, of providing for the recognition or connexion of the numerous branches of our communion now spreading widely over every quarter of the world. I alluded very particularly to this in my address to you last year; and though there may be many and great difficulties in arriving at any satisfactory provision for this want, yet the thoughtful discussion of it must be for good; and the great and effectual progress which has been made of late in the matter of the active working of Diocesan and Provincial Synods in so many of the Colonies, and of the Convocation in England, may lead us to hope for future further results. In England, the difficulties caused by the independent action of the two Houses of Convocation, Canterbury and York, has become matter for serious discussion, and plans proposed for bringing them into more direct co-operation, as representing at once the whole body of the Church in England. The late venerable Primate of Ireland, in a letter addressed to one of his suffragans, not long before his death, pleaded most earnestly for 'a National Synod of the United Church,' instead of separate Provincial Convocations, as the proper place for forming any new rules, in which the whole Church, and not merely one province, is interested. And very recently two of the Colonial Bishops, of Capetown and Tasmania, have ably discussed the same important question, at the late most interesting Church Congress held at Oxford. The Bishop of Capetown expressed himself as follows:—

'Those debates are doing immense service to the Church: both in the colonies and at home, men's minds are becoming habituated to the idea of Synodical action; and as Synods are brought into operation, we find the great inconvenience of having no central body; that inconvenience is felt in the province of York, as well as in the sister Church of Ireland. For my part, I hope that Provincial Synods will always fulfil their proper action: I should be sorry to see them crushed in any way; but everything points to the fact, that if the Church in Ireland and England, and in our

whole vast empire, is to be cemented together in one, it must be by some Patriarchal, Imperial, or National Synod; and I believe that to be absolutely necessary to the safety of the Churches in our Colonial possessions.' ”

After the Metropolitan had ended his address, he retired with the other prelates to the House of Bishops. The Lower House then re-elected unanimously the Rev. Dr. Beaven Prolocutor; but no business calling for remark was entered on by it till the second day, when the Report of the Committee on the Diaconate appointed at the Synod last year was brought up. This document recommended the establishment of a Diaconate “as a permanent Order in the Church, instead of a mere stepping-stone to the ministry.” It was finally recommitted for further consideration; but the following draft of a proposed Canon subjoined to it met with a considerable degree of approval, although some speakers, among them the Rev. Provost Whitaker, advocated an increased employment of lay-agency in preference :—

“ 1. Candidates for the office of Deacon shall undergo such examination as may satisfy the Bishop of the Diocese that they are well versed in the Holy Scriptures in the vulgar tongue, the Liturgy, Offices, and Articles of the Church, and an outline of Church History, regard being had especially to the period of reformation and the history of the Church of England.

2. No Deacon shall be admitted to the Priesthood until he shall have served as Deacon at least three years, and have passed a satisfactory examination in Latin, Greek, and Hebrew, and have further complied with such conditions as the Bishop of each Diocese may require. Nevertheless, a Bishop may, if he think fit, advance a Deacon to the Priesthood after twenty years' service in the Diaconate, without such additional qualifications.

3. No Deacon shall have any independent spiritual charge, and no Deacon shall officiate in any parish or congregation without the express consent of the Incumbent, nor, in any case, without the consent of the Bishop; and when so officiating, he shall be entirely subject to the direction of the Incumbent in all his ministrations.”

Though this proposition of the Committee has been laid aside until the next meeting of the Provincial Synod, it will doubtless be agitated in the Diocesan Synods during the three years which will intervene. The influential *Toronto Globe*—which, however, is not a distinctively Church organ—thinks that “the very agitation of such a question shows a great advancement in the ideas of Churchmen;” and is “glad to see, too, that it is not supported either by ‘High’ or ‘Low,’ but that both are divided, though, if anything, those who have generally the reputation of being High Churchmen are loudest in its favour.”

On the same day, the Lower House resolved to request the Canadian Bishops “to issue a Pastoral Letter, urging upon the members of the

Church in the province the duty of observing the Ember seasons." The conservative spirit which characterises this resolution was well sustained, on the whole, in subsequent debates upon some other Liturgical points, which, being mainly of local interest, need not detain us. There was only one more piece of business separately transacted by the Lower House that requires notice. It having been moved that a Committee be appointed to revise the English Canons, it was resolved, on amendment, "that the subject of Canons be referred to a Select Committee to prepare Canons to be submitted to this Synod at its next Session; the said Committee to consist of two members from each Diocese." We shall now proceed to mention the matters brought before both Houses, which the Metropolitan, on proroguing the Synod, declared to have been passed.

Taking these as enumerated by Bishop Fulford, the first was an Address to the Queen. The second was, the adoption of a Canon, establishing a Provincial Court of Appeal. This Canon, having been sent down from the Upper House, was moved in the Lower in a most able and lucid speech by the Hon. J. H. Cameron; and after much debate—Judge M'Cord and other legal gentlemen expressing doubts as to whether the Synod had power to make a Court of Appeals—it was finally adopted, with the proviso that an Act of Parliament should be sought to give it civil confirmation, and to compel the attendance of witnesses before Church Courts. The Canon stands as follows:—

"CANON:—The House of Bishops, presided over by the Metropolitan, with two or more assessors to be from time to time nominated by the said House of Bishops, shall be the Court of Appeal from the judgment of any Diocesan Court. Three Bishops shall constitute a quorum of the Court of Appeal, and the decision of the majority of the Bishops sitting in appeal shall be binding. The Bishop of any Diocese, who has given judgment in any Diocesan Court in any case, shall not sit in appeal in such case.

There shall be a Registrar of the Court of Appeal, to be appointed from time to time by the Metropolitan, and such other officers as the court may deem necessary.

An appeal shall be to the Court of Appeal in all cases adjudged by any Diocesan Court, on behalf of any party to the case or proceeding in the Diocesan Court. There shall be no appeal for any error or defect in form in any proceeding or judgment in a Diocesan Court. An appeal shall lie to the Court of Appeal from the judgment or decision of the Bishop of any Diocese.

The Court of Appeal may sit in any Diocese at such times and places as the court shall from time to time order and direct.

The appellant shall give notice of appeal to the respondent and the Bishop of the Diocese in the court in which the judgment appealed from is given within one calendar month after such judgment.

The appellant shall give to the respondent, within two calendar months

after such judgment shall be given, a bond with sufficient sureties, to be approved by the Registrar of the Court of Appeal, in the sum of 400 dollars, to secure the respondents for the costs of appeal, in case the appeal is dismissed.

Every appeal shall be prosecuted to a hearing by the appellant within one year after such judgment be given, if the Court of Appeal shall sit within such period of one year; and if the Court of Appeal shall not so sit, then at the first sitting of the Court of Appeal after such year shall have expired.

The appellant shall, within three calendar months after such judgment, bring into the Court of Appeal, and file with the Registrar thereof, a transcript of the proceedings and judgments appealed from, certified to be correct by the Registrar of the Diocesan Court or the Bishop of the Diocese, whose judgment is appealed against.

If any of the proceedings in the next proceeding four sections are not taken within the times respectively limited therefor, the appeal shall be considered dismissed, and the judgment appealed from shall stand.

The appellant shall give the respondent one calendar month's notice in writing of the hearing of the appeal.

The Court of Appeal shall make such rules and orders, as to the forms of procedure, and practice, fees, and costs, as such court shall from time to time deem necessary."

We understand that, according to this Canon, an appeal still lies to this country, to "the Queen and Council." It were much to be desired that any interference of that unsatisfactorily composed tribunal could be rendered impossible, and that some really ecclesiastical body could be substituted in its stead. Few, indeed, would be in favour of so substituting the Archbishop of Canterbury. The feeling in Canada seems clear beyond a doubt. Although the Letters Patent as amended retain the clause affirming the Canadian Metropolitan to be subject "to the general superintendence and revision of the Archbishop of Canterbury for the time being, and subordinate to the Archiepiscopal See of the Province of Canterbury," yet, as many have argued that the Metropolitan's Patent "affords no legal rights apart from Canadian legislation," and as lawyers appear to agree that the Church in Canada "has no legal connexion with the Church at home," it has been inferred that that clause in the Letters Patent is virtually of no effect. The Canadians say, "If we have no legal connexion with England, it is quite evident that our Metropolitan is entirely independent of the Archbishop of Canterbury, unless we adopt a law putting him in subordination to Canterbury"—a step which they are in no hurry to take. For our own part, we have sometimes thought that the Standing Council of the Patriarch of Constantinople and the Holy Governing Synod of Russia exercise certain functions as Courts of error and tribunals of ultimate resort which might be usefully conferred in our own empire

on the Upper House of the Convocation of Canterbury—a body that will seem parallel enough to those for the purpose proposed, when we connect in one view the area it represents (an area including the sites of our two chief Universities), the place of its meeting, and the rank and antecedents of its members. This is but a suggestion, however, and on which we cannot now dwell, though we think it is deserving of discussion, and are only too sure that the need which it is offered to meet is already a painfully real one.

Of the rest of the acts of the Synod, there is only one which need be noticed at length; and this it will therefore be convenient to speak of at once, in conjunction with the two days' debate which led to it. The Committee, or rather a majority of the Committee, which had been appointed to consider the great question of the succession to the Metropolitan See reported the following Canon:—

“1st. The election to the office of Metropolitan, whenever the Metropolitan See shall be vacant, shall be vested in the House of Bishops.

2d. The See of the Bishop, so elected Metropolitan, shall be the Metropolitan See, until the office of Metropolitan shall become vacant.

3d. On any vacancy occurring in the office of Metropolitan, the Diocesan See, so vacant, being fresh filled, the senior Bishops in Canada shall, within thirty days after such Diocesan See is filled, give notice to the other Bishops of the Province that they shall proceed to the election of a Metropolitan, and each election shall take place at the seat of the Diocese, in which the vacancy of the office of Metropolitan has just occurred, and shall be determined by the votes of the majority of the Bishops present at such an election.

4th. Such election of Metropolitan shall not be had, unless a majority of all the Bishops of the Dioceses in Canada concur in the election.”

The adoption of this Canon was moved by Judge M'Cord, and seconded by the Hon. J. H. Cameron, its able and eloquent author. What occasioned difficulty was the fact that each Diocese has now the right to elect its own Bishop, while it was felt that the Province had a right to some voice in the appointment of its Metropolitan. The following summary of the course the discussion took is from the *Quebec Chronicle*:—

“The debate was most cheering, as showing how conservative the mind of the Church is, and her anxiety in nothing to depart from the precedents and rules of the primitive Church, and of our own mother Church in England. It is natural that every city should covet the honour of being the Metropolitan See. It is equally natural that each Diocese should desire, if it cannot be the permanent Metropolitan See, at least to have the chance of being so in its turn. With a noble superiority to such considerations, a very large majority of the Synod, including members from every Diocese in Canada, were for maintaining intact the ancient rule of a

fixed Metropolitan See, and were resolved not to consent to any innovation upon it except in case of absolute necessity. Our own venerable and beloved Bishop did more than any one else to raise and sustain this feeling by his timely and admirable protest of last year against a perambulatory Metropolitan. The arguments in favour of a fixed See were: the ancient and universal custom of the Church; the practice of the Church of England both at home and in the colonies; the indignity of setting aside the Queen's Letters Patent; the propriety and evident expediency of the measure: and another, which was urged with great force by Provost Whittaker; the importance in the hope of our Church being God's chosen instrument to effect the reunion of Christendom, of preserving in her government everywhere the ancient precedents and usages of the pure primitive undivided Church. The chief arguments in favour of the wandering system were, the chance each Diocese would have of being in its turn the Metropolitan See, and the difficulties in the way of any other solution of the question. Eight amendments, each proposing a different solution of those difficulties, were in turn offered to the motion for the adoption of Mr. Cameron's canon, one of which was withdrawn, and five put to the vote and lost. The following amendment, proposed by the Rev. Mr. Roe, was finally adopted by a vote of 35 to 23, viz.—

‘Resolved—That it is the sense of this House that the Metropolitan See ought to be fixed to one city, and that the decision of her Majesty the Queen in selecting Montreal as the Metropolitan See ought, if possible, to be maintained; that, therefore, a committee be appointed to devise some measure, in consultation with the Diocesan Synod of Montreal, for the solution of the difficulties in the way of the election of the Metropolitan, and to report to the next meeting of this Provincial Synod; and that in the meantime the election of the Metropolitan be vested provisionally in the House of Bishops.’

This motion was sent up to the House of Bishops, and concurred in by them; and two members of their House, the Bishops of Huron and Ontario, were added to the Committee. This Committee is to meet next June in Montreal, to consult with the Synod of that Diocese, when we may hope some satisfactory measure will be devised for the election of the Metropolitan which may save the Church from the absurdity and other grave evils of a perambulatory Metropolitan See.”

That thus the mode of electing to the Metropolitan See remains still unfixed, is not, we think, to be regretted. The more time, the less danger. “Though not momentous in itself, it is a point which might easily become the occasion of unseemly contention, if not of permanent dissension.” In England there is no such difficulty: the mode of nomination, short as it comes of what we could wish, is certainly quite free from *local* bias; but in Canada, where *congé d'élire* is a reality, while *premunire* has lost its terrors, and the suffrage is shared by the resident lay-communicants, there is a real problem to be solved—an agreement has to be arrived at between the Diocesan Synod of Montreal and the Canadian Church at large, by which the interests of

both may be reconciled. We agree with a respected contemporary,¹ that "it is needless to point out the way in which this might be done; the Canadians themselves are the best judges of the proper course to be taken in dealing with susceptibilities peculiar to themselves;" but we would invite their attention to the manner in which a case not wholly unlike theirs has already long been treated satisfactorily. Our instance is to be found in the Church of Sweden, a daughter Church, whose just but too much neglected claims to our sympathy we have frequently and not unsuccessfully urged, and from whose historical development since the Reformation many illustrations are derivable for the better understanding of our own. In that Church,² while to every suffragan see the Crown appoints one of the three candidates who have obtained the greatest number of votes from the clergy of the Diocese, the three candidates from whom the Crown selects for the Metropolitan chair—the Archbishopric of Upsal—are previously elected by the following bodies, each possessing an equal vote:—1. The clergy of the Archdiocese of Upsal; 2. The Consistory of the clergy of Stockholm; 3. The Consistory of the University of Upsal; and 4. The Chapters of the eleven suffragan Dioceses taken together.

We think we have now brought before our readers the chief points of interest in the transactions of the Canadian Synod. The rest of the business will be found mentioned in the subjoined address, with which the Metropolitan closed the Session on the seventh day:—

"REVEREND BRETHREN, AND BRETHREN OF THE LAITY,—After a long Session and patient and able discussions on many most important questions which have been brought before you, it is my duty to declare the state in which each matter now stands, which has been brought before this House, and to certify in writing, as to what business, having received the sanction of both Houses, has been passed by the Synod. Independently, then, of what may have been transacted separately by the Lower House, the business which, having been brought before the Upper House, and which having been concurred in by that and the Lower House, I hereby declare to have passed the Synod, is as follows:—

1. An address to her Majesty.
2. A canon for the appointment of the Court of Appeal of the Metropolitan.
3. A form of petition to her Majesty to be recommended for adoption by the Synods of the several Dioceses of this Province, to be used on the election of Bishops to any vacant Sees in future.
4. A resolution declaring that the next regular triennial meeting of the

¹ *Guardian*, October 22.

² *Colonial Church Chronicle*, February 1861, p. 60. In the beginning of the paper referred to, read, instead of "the Bishop of Ohio, Dr. Macilvaine," "the Bishop of Illinois, Dr. Whitehouse."

Provincial Synod shall be reckoned from the date of this meeting, and not from the first meeting held in September, last year.

5. Amended forms of prayer for the Governor-General and Provincial Parliament.

6. A resolution respecting the future succession to the office of Metropolitan.

7. A petition to the Legislature respecting the attendance of witnesses at the Diocesan and Metropolitan Courts.

8. A resolution respecting the supply and selection of candidates for holy orders.

9. A resolution respecting a memorial to the *Society for the Propagation of the Gospel*.

10. A resolution respecting the representation of the ecclesiastical provinces of the colonies in a general or imperial Synod.

11. A petition to the Legislature respecting the issue of marriage licences.

12. A resolution respecting the contributions to the expenses of the Synod.

We have had a conference with a Committee of the Lower House, respecting the discrepancies in the manner of performing Divine Service in this Province, and having received from them a list of several particular points in which such differences are alleged to exist, we shall give the matter our best consideration, and endeavour to make such provision for remedying these discrepancies as we shall judge to be best for the purpose.

We have also received a memorial from the Lower House, respecting the power vested in the Bishop of any Diocese to withdraw, at his discretion, any licence granted by him to any clergyman within his jurisdiction, and praying that we will originate, or concur in, some Canon to be proposed at the next Session for making some alteration in the law on this subject. We hope to give the memorial so presented our careful consideration.

The question as to the future succession to the office of Metropolitan is left still unsettled; but we may hope that the debates which have taken place, and the arrangements now agreed upon for the more complete solution of the difficulties attending this important matter, will have been very useful in preparing the way for the eventual adoption of such a plan as shall be satisfactory to the several Dioceses of the Province and beneficial for the Church at large.

There is no unfinished business before us in the Upper House for me to report, as reserved for our next Session; and it only remains for me to congratulate you on the termination of your labours, and to declare that this Synod is now prorogued.

(Signed)

F. MONTREAL,

Metropolitan, *President*."

On the whole, we may pronounce the Synod to have been a great success. In spite of the sinister anticipations of some, the protracted discussions were conducted throughout in a temper befitting the work

in hand, and the prayers with which the delegates had assembled. We are told by a local paper, "There seemed to be a studied desire to avoid questions that might lead to unpleasantness, and to conduct the deliberations in a spirit which might meet the approval of the Great Head of the Church, and commend itself to our fellow-Christians."

This Synod may be regarded as the Canadian Church's celebration of the attainment of her majority. Henceforth she is a power in our communion. "Not unto us, O Lord, not unto us, but to Thy name give the praise ; for Thy loving mercy, and for Thy truth's sake !"

THE ITALIAN PRIESTS' MEMORIAL TO THE POPE

THE Memorial of Italian priests, drawn up by Dr. Passaglia, beseeching the Pope, for the sake of peace and religion, to resign his remnant of temporal sovereignty (which was printed by us in our May number, p. 193), has, we believe, been forwarded for presentation to the proper quarter, with little short of 10,000 signatures. The English press, not only the religious, but the secular, has awakened to the importance of this incident ; and we can, therefore, more easily refrain—for the present, at least—from commenting on it ourselves. From the *Stampa* of Turin, we take the following extract :—

"The Rev. Dr. Passaglia has prefixed to the list of signatures a preface, in which he learnedly proves that such a manifestation on the part of the priests is in nowise injurious to the authority of the Bishops, and then proceeds to point out that the manifestation is of the most extreme gravity. . . . The number of priests in the free provinces of Italy are said to be about 40,000 ; so that as many as one-fourth of them have dared, at all hazards, to come out with a public avowal of opinion on the temporal power, diametrically opposed to that which was expressed by 211 Bishops, who joined in Manning and Dupanloup's famous Address. Also, from the Austrian portions of Italy, the learned promoter of the Memorial received names of the working clergy, which, however, he deemed it better to suppress ; and a large number of *deacons* would have been added to the published names of the priests, had it been thought advisable. Of the 8,943 members of the Italian clergy, whose names are actually appended to the Memorial, 76 are episcopal vicars ; 1,095 monsignors, canons of cathedrals or collegiate churches ; 783 arch-priests, provosts, or parish rectors ; 317 chaplains ; 861 parish vicars or curates ; 343 doctors, preachers, or professors ; 167 schoolmasters in orders ; 4,533 simple priests ; 767 monks or members of the regular clergy."

Correspondence, Documents, &c.

ON THE PRESENT CONFLICT BETWEEN THE COURT OF
ROME AND THE KINGDOM OF ITALY.

LETTER III.

[WE are enabled to present our readers with a translation of the Third Letter on this subject; and this, like the two former by the same author, has been widely circulated in Italy, and has made an impression not only on the "Liberal" clergy and more thoughtful laity at large, but also on some whom Providence has placed in high official rank in the present Government of that nation. The three letters have been published together in the original, in the form of a pamphlet, at Turin (Tipografia Baglione, E. C.).]

To His Excellency, &c. &c.

SIR,—A visit which I paid a short time ago to the magnificent cathedral of Milan, induced me to make some reflections, which were communicated to you in my letter of the 25th of last August; and, with your permission, I would now resume the subject, in its relation to the present struggle between the Government of Italy and the Court of Rome.

The Metropolitan Church of Milan, the Episcopal See of St. Ambrose, is now without an Archbishop; the Province of Milan, containing many Suffragan Bishops, is without a Metropolitan. Ordinations of the clergy, confirmation of young persons, cannot be solemnized. The flock is without a pastor; the body without a head.

This unhappy state of things suggests many important reflections on the present condition of the Church in Lombardy, and in other parts of the kingdom of Italy.

In primitive times, *the Clergy and People of a Diocese elected their Bishop*, and when the Roman Empire became Christian, the Emperors exercised considerable influence in the appointment of Bishops. For example, the Emperor Valentinian (A.D. 374) approved the election of St. Ambrose at Milan.

The Bishops of each Province, when *elected by the Clergy and People*, and approved by the Crown, were *confirmed* by the *Archbishop or Metropolitan* of the Province, and were *consecrated* by him, and by two or three other of the suffragan Bishops of the Province. For example, St. Ambrose, the Archbishop or Metropolitan of the Province of Milan, consecrated the Bishops of Brescia, Como, Bergamo, Pavia, and other places, as may be proved from his letters,¹ which are still extant.

In those times the Bishop of Rome had no voice in the matter, except with regard to the Bishops of the *suburbicarian* Churches, *i.e.* those who had sees in the neighbourhood of the *urbs* or city of Rome.

In course of time, the Emperors assumed to themselves almost the exclusive share in the nomination and investiture of Bishops, to the prejudice of the ancient elective rights of the Italian Clergy and People.

¹ See St. Ambrose, Epist. 60, and Tillemont, Mémoires, vol. x. p. 37, ed. Bruxelles, 1732.

In the seventh, and three following centuries, the Emperors still had the principal power in the nomination of the Popes of Rome. But in the eleventh century, Pope Gregory VII. (Hildebrand), on the plea of restoring their ancient rights to the *Clergy and People*, contested the question of investiture with the Emperor Henry IV., and succeeded in wresting it from him (A.D. 1074).

The Emperor being thus deprived of this power, the Pope and his successors next directed their efforts against the *Clergy and People*, and finally succeeded in forcibly transferring the nomination of all the Bishops to *themselves*; and they devised a new oath (to which I referred in my second letter), which they imposed on all Bishops at the time of their consecration, and by which they bound all the Bishops of the Church of Christ in Italy as vassals to the Roman See, and slaves of the Court of Rome.¹

The Council of Basle, in A.D. 1433—1436, struggled against these Papal usurpations, and endeavoured to restore the right of election to its ancient and lawful possessors; and in 1438, the *Pragmatic Sanction* at Bourges, under Charles VII., King of France, gave a civil, as well as ecclesiastical support and authority to its decrees.

But in 1516, Pope Leo X. induced Francis I. of France to abrogate the *Pragmatic Sanction*, and to accept a *Concordat* instead.

By virtue of this *Concordat* the Pope allowed the King to absorb into himself the elective privileges of the People and Clergy, and the King permitted the Pope to swallow up all the rights of the Metropolitans in the confirmation and consecration of Bishops. It was commonly said at the time, that in framing this *Concordat*, "the Pope and the King gave to one another what did not belong to them," and what they ought to have defended, namely, the rights of the People, Clergy, and Bishops, and the sacred inheritance of Christ's Church.

Other sovereigns of Europe were beguiled by the Court of Rome to imitate the example of Francis I., and the influence of that *Concordat* is still felt in almost every part of the Continent, especially in Italy.

In the year 1693, there were *no less than thirty-five vacant bishoprics* in France. And why? Because the French King, Louis XIV., had a quarrel with the Court of Rome, and the Court of Rome would not grant bulls of investiture to the King's nominees.

In order to serve his political purposes, the King of France made a humble submission to the Pope, and the Pope vouchsafed to give bulls of institution to the ecclesiastics named by the Crown to fill the vacant sees.

In 1801, Napoleon Buonaparte, then First Consul of France, and President of the French Republic, endeavoured to restore the public profession of the Christian religion in France; and with this view he entered into negotiations with the Pope, Pius VII.

He also, in imitation of Francis I., made a *Concordat* with the Papacy, first for France, and then for Italy. He did *not* restore the rights of election of Bishops to the Clergy and People, nor did he restore to the Metropolitans the right of confirming and consecrating Bishops. But he claimed for himself the sole power of nominating to all the sees in France,

¹ This oath may be found in the "Pontificale Romanum," ed. 1818, p. 62.

and nearly to all those of Italy; and, in order that the Pope might support him in the exercise of this patronage, he conceded to the Pope a *veto on his appointments*. "This," he said afterwards, "was the greatest mistake of my reign;" for he had thus made the Papacy necessary to himself, and had not provided for emergencies, in which the Court of Rome might be opposed to the interests of France.

Such an emergency actually occurred. Pope Pius VII. excommunicated Napoleon, then Emperor, on the 10th June, 1809. What, then, was to be done? How could Bishops be nominated in France and Italy? The Pope would not accept the nominees of the Emperor. Napoleon convoked the National Council of Paris in 1811, and at its meeting he expressed his regret, "that the most illustrious and populous churches of the Empire were vacant, because the Court of Rome refused to give effect to the Concordat of 1801." On the 5th August, 1811, the National Council of Paris decreed, "that no Episcopal See ought to remain vacant more than a year," and "that if, after the expiration of six months, the Pope refused to institute the Bishops nominated by the Crown, then the *Metropolitan* of the *Province* should give the requisite institution; and in case of a vacancy in a Metropolitan See, the senior Bishop of the Province should give institution."

This decree of the Council of Paris was submitted to the Pope, and approved by a Brief dated September 20th, 1811. Nor was this all. On the 25th January, 1813, a new *Concordat* was drawn up and signed by the Emperor and Pope at Fontainebleau, in which the above-named decree of the Council of Paris was inserted, and extended to the kingdom of Italy, with the exception of the six *suburbicarian* sees, and ten others in France or Italy, to be agreed upon.

But the fortunes of Napoleon were then beginning to wane; and on the 24th March, 1813, the Pope retracted his assent to the Concordat of Fontainebleau; and by the fall of Napoleon and the return of the Bourbons, the Court of Rome was raised to the same position in which it had been placed by the Concordat of 1801, which the Emperor Napoleon deplored as the greatest error of his reign. It has retained that position in Italy till the recent campaign of Magenta and Solferino, and until the union of Lombardy, Tuscany, Naples, and Sicily, and a large part of the Roman States, beneath the sceptre of Victor Emmanuel, King of Italy.

Precisely the same difficulty has now arisen in Italy as occurred in France under Louis XIV. and Napoleon I.—*No means exist for filling up any vacant Episcopal See in Italy*. How will this difficulty be solved? Will Italy become Presbyterian? Will the Church of St. Ambrose accept the regimen of Calvin? Heaven forbid. Will the King of Italy imitate Louis XIV. in making a humble submission to the Court of Rome? Or will he endeavour to obtain from Pius IX. a Concordat like that which Napoleon extorted from Pius VII. at Fontainebleau, and which that pontiff afterwards revoked? No. It may be confidently predicted that he will not degrade his royal dignity by such humiliating and fruitless attempts. The history of the past forbids it. The King of Italy will not sacrifice the ancient and undoubted rights of the People, Clergy, and Metropolitans in the appointment of Bishops. While he maintains the just prerogatives

of the Crown in this matter, he will also respect the liberties of his subjects. He will emancipate the Bishops of Italy from their vassalage to the Court of Rome.

Let, then, the Crown and People unite with the Bishops and Clergy in an honest and cordial endeavour to understand their relative rights, and to maintain them. A glorious opportunity is now presented to them. Let them not let it slip. Let them join together in a deliberate resolution to place learned, pious, and loyal Bishops in the vacant Episcopal Sees, according to the laws and usages of the ancient Italian Catholic Church. Then the Altar and the Throne will not be opposed to each other in a disastrous and destructive rivalry. The Throne will be established by loyalty and consecrated by religion, and the Crown of the Sovereign will shine with radiant light, like a halo of Peace.

I have the honour to be, &c. &c.

PHILALETHES.

[In illustration of the foregoing Letter, it may be well to quote from the *Armonia* the list given by that journal of the Italian Sees vacant in the beginning of October last:—

In Piedmont	7
„ Liguria	1
„ Sardinia	6
„ Lombardy	2
„ Parma	1
„ Tuscany	6
„ The Marches	3
„ Umbria	2
„ Naples	3
„ Sicily	3
<hr/>	
Total of Vacant Sees	34]

A WEST-INDIA CLERGYMAN'S DESCRIPTION OF THE EMANCIPATED PEOPLE.

WE are indebted to a valued correspondent for the following letter from a clergyman in the West Indies, which throws very considerable light on the general state of things there in relation to the Church and her work.

“The writer is a clergyman of long standing, and very considerable experience. He is an excellent man, and very intelligent; and being not only a clergyman, but a native of the West Indies, who has lived, with the exception of some months, the whole of his life there, he is well qualified to speak.”

MY DEAR ———,—You wish for some information respecting the state of things with us. I shall send you a pamphlet, from which you may gather

a good deal. It is written by a Dissenter, and therefore more valuable, because the Dissenting bodies generally express, for policy sake, a more favourable view of things than we in general are able to take. In general, I say, for I sometimes have been inclined to smile at some of the dressed-up reports which I have seen in the *Society for the Propagation of the Gospel's* publications, &c. This pamphlet¹ has been recommended by Bishop —— from the pulpit, and was sent by the Educational Board to the head of every school in Antigua. Idleness, dishonesty, lust of the flesh, inordinate love of dress, and indifference to education, are the evils we have to contend with. If a thousand articles were printed on the West Indies, they would only be so many changes rung on these same subjects. Climate, slavery, bad example of their “betters,” and natural constitution, may be taken into consideration as accounting for our low moral and social position. I think it is the fashion in England to look upon us as lacking in energy for our emergencies; but it is my firm conviction, judging from the present state of things with us, that if the ministers of religion had not been equal to the occasion, our negro population would have relapsed into barbarism by this time. I do not pretend to say that we have done more than sketched the wheel and hindered it from running down-hill altogether. Still, the shoulder has been to the wheel, while the hand sought for the stone to place beneath it. Local governments have not been wanting as far as limited means permitted, and very much aid has reached us from England, for which we cannot be sufficiently thankful. But yet our condition is far from satisfactory.

It was quarter-day when I read your letter, and from it I turned to make up the information for Archdeacon —— and Government.

There were twelve baptisms: eleven of illegitimate children, leaving only one to wedlock. There were fourteen funerals: ten were of infants — showing the little care taken of children, though the Legislature provides medical attendance for all children of labourers up to a certain age. I cannot persuade the parents to avail themselves of this provision. They will not take the trouble to send for the doctor, or to report after his first visit. Of marriages there were none. Good Archdeacon —— once told the people publicly, “I have baptized your children, buried your dead, but married none of you.” I am almost as sorry to marry them as to see them living in an unmarried state. Most of our marriages are, in a certain sense, “*mariages de convenance*,” contracted at any period of concubinage, and set aside with very little ceremony. On my return, a decent young man, whom I had been taking pains with, as far as he would let me, came and said he wished to be married. The woman had had a child already by some one else; and I tried to reason with him, and, as he was young, advised him to wait and find a virtuous girl. “I do not know one, sir,” was his answer; and as I only knew one in the parish, and she engaged, I could not help him. Coelebs would make a long search here. Parents will not allow their young people to be confirmed till they are married. They all go wrong without an exception,

¹ “A First Lecture on the People of the West Indies,” &c. by the Rev. Thomas M. Chambers, M.A. London: Thompson, 54, Paternoster Row. 1860.

and confirmation is at a discount. I cleared out my Sunday-school *entirely* soon after I came here by saying I intended to make the Sunday-school available for instruction for confirmation. I had none next Sunday. I discharged a schoolmaster, with the Bishop's sanction, after the third case of fornication. It was looked upon as such a hard proceeding, that I quite unfriended myself, and, after six months, the school has not recovered the offence given.

Speaking with a lady the other day, who is opposed to education, she ended her reply to my arguments thus:—"Well, after all, it does not matter; *they leave it all in the school*"—the truest *résumé* that could have been made of an hour's talk.

At one time I acted as chaplain to a gaol. Eighty was about our average; and in sending in returns for Quarter Sessions, there were very few who could be set down under the head "able to read and write." Yet almost all had been taught in Church and Dissenting schools. Few had any accurate remembrance of Creed, Lord's Prayer, and Commandments; they had "left it all in the school."

"Where are your night-schools and your Sunday-schools?" says some "energetic Englishman." My villages lie, one a few yards from my house, and the church lies between. Yet no one who has held this cure could establish an evening service on Sundays, when catechizing might have been tried. I have tried it, together with evening classes for singing, &c. and cottage lectures; and, except that I do not mean to be beaten, I might almost give it up. They will come pretty well to a Sunday-night service, but as morality suffers by these gatherings, I cannot resort to them. As to the schools, through parents' carelessness and indifference, and dislike of paying the penny, the attendance is irregular. "No clothes" is the cry, and what they do come in are dirty enough. Mr. ——— tried a clean-clothes school; in consequence, I got the dirty lot into mine, not more than those already there, but adding to my numbers. And yet who can credit the cry when Sunday comes, or Christmas, or, above all, a funeral, "Why are you going so fast, sister Sal?" "Going to catch the funeral. I always prefer business to pleasure, and I stood to give Buckra their dinner first." When I heard that story, I felt it was, if not true to the letter, yet expressive in a great measure of the feeling at funerals.

Government is insisting on the school-pence in the schools which are aided by the grant. I had a lot of defaulters, and offered to pay their pence for them if they would sweep up the yard. But not so. Either the pence were found, or the child remained at home.

A woman brought her husband to me lately, to complain that he was gone crazed. In explanation the man acknowledged that he was driven out of his wits by a spirit demanding his bones, that he could get no rest, &c. It appears the sexton had employed him to dig a grave; a man he knew offered to help him, and, on leaving, dropped a penny and carried away some bones and grave-dirt. (This was for the purposes of Obeah.) The crazed man took up the penny and bought a dram of rum. He has thus become responsible to the robbed spirit, who will have his bones back.

When the Pongas Mission was first started here, my wife was made a

collector, but could get no contributions. "She envies our dress," they said, "and we will not give her a copper." My wife dresses quietly and tries to get her Sunday-class to lay aside their absurdities, and hence the odium. During our absence my chapel was served by a clergyman who made a stand against ear-rings and feathers. I do not think hoops were in vogue then. I found the remnant only of the Sunday-school I had left.

I have sent you an old paper on account of the summary of a report on these islands which it contains. What is said of Antigua is too true. Registration of births and deaths, and now medical men appointed to districts to afford gratuitous aid to labourers before and after the age for work, licensed midwives, and a scale of fees for working people so low as to place relief at the command of any industrious persons, the Legislature giving a fixed salary to compensate the smallness of the fees; these are the efforts made there. We can only hope that the experiment may be successful. The number of still births and of abortions, procured by the use of certain herbs, is frightful in Antigua. Add to that the frequent firing of the corn-fields, to the extreme loss of the planter, and you will see that very much remains to be done there.

I have been at home now three weeks, and had as many grooms. One of them drove me to town, to wait for the steamer by which my wife was expected from Antigua. I had run down before her in a little boat. Of course I sat up all night, as the steamer was due any time after midnight. The groom, however, walked off and found a bed with his friends; and when Mrs. ——— landed, she had to wait till near morning, till I could get some one to put the horses to and drive home; and now I am without a groom, and the horses suffering.

The great question agitated here and in Antigua is immigration. One party contends that we have labourers enough, and that what is wanted is *capital*. I believe them as regards the want, for there is hardly an estate that is not in the hands of the merchant, who advances money, and receives the crop, which is sent home in his own ships, whereby the merchant also gets the freight paid upon his own sugars. It takes 12*l.* to make a cask of sugar; and when it sells in England for 10*l.* the proprietor is only the merchant's servant; he is hopelessly entangled. England will not make Spain keep the treaty, and the importation of slaves into Cuba is still so large that sugar is made to any extent, the life expended in the forced manufacture is so easily replaced. With us, the planter has to pay a bounty on every imported coolie of 7*l.*, provide him house, hospital, and medical attendance, during the period of contract, and provide return passage at the expiration, if demanded. The coolie is sick or averse to work for a third of his time, and either returns or turns petty trader. When you ride round an estate in Antigua, the manager shows you his plant, canes, and his fields (where the cane has been cut off and is springing up again for a second crop). "And what is that?" you ask, pointing to some fields that have not been yet spoken of. "Oh, those are our *stand-overs*," canes from the last crop which there were no hands to cut, and none could be got till the cane had taken a fresh spring. There is want *both* of capital and of labourers. I thought at one time that it was a bad plan for the proprietor to be farmer, manufacturer, and skipper, and that

he had better rent or lease out his estate into small farms, and live on a home farm, highly cultivated with the proceeds of the others. Some needy man tried the plan, but it was a miserable failure. He must keep in repair his mill, boiling and curing house; cattle for carting; and provide casks; and get his proportion in sugar, not in money. The negro cultivator *would not take the trouble to plant his land properly*. It yielded little, and of inferior quality. An Incumbered Estate Act would be, in the opinion of many, a great boon under present circumstances. I do not know.

After the earthquake, the colony contracted a loan with the Home Government. The money advanced to planters became the first lien on their properties, very few have been able to repay the sum advanced, and every year estates change hands under the Loan Act, and yet prosperity is far off. We are planting an unremunerative staple. When I was lately in Antigua, some merchants wrote out to their agents, not to send home any more molasses; it was better to throw it on the fields for manure.

The colony expenses are paid mostly out of high tariff duties, which make our American provision, upon which we and our horses feed, and our clothing from England, dear. The most thriving part of our population are the Portuguese. In Antigua they are well-to-do, and some have made fortunes. They were the first immigrants from Madeira and Cape de Verde Islands. As soon as their contract was out, they took up shopkeeping and huckstering, helping each other liberally, underselling the natives, till now they can buy cargoes and make shipments. They are dirty and penurious, with all the shrewdness of a Jew at a bargain. *Not one* can read or write, and yet their shops thrive. I had a good deal to do with them in Antigua, but never could induce them to send their children to school, though I represented the advantage of being able to keep books in their trade. The pence could be turned into more pence, and that was all they cared for.

Amid this we are working; and the planters cannot be expected to do more for the people than they do, when they are not industrious enough to farm lands from them, or to work their estates. Yet they allow them what must be looked upon as great privileges. Their rent is small when they make villages. When they will, and work on the estate as regular labourers, they pay nothing for their house, and are allowed to keep cows and sheep and pigs and fowls on the estate-lands, and may add to these their ponies. They get a gift of rum and molasses, &c. now and again, and the work is given by the job, so that there is no pressure upon them. They are not working against time, but at their own convenience. No man could well be idle amid this chaos; he would exert himself spite of everything, as long as he had eyes to look around.

As to intelligence, of which you may have heard much, my first class can do simple equations in algebra. A year hence, they would not be able to tell you the meaning of the word "almighty." They are quick at the maps, but you would not get in their own language and ideas the meaning of a single sentence in one of their reading-books.

It is just the place for a man to work in, if he has heart for the work, because the work is plentiful—incessant. . . . It is as difficult to get a thing

out of our people's heads, as it is to get it in, and more so. For instance, they cannot be made to believe that they ought to do anything for themselves and their children. So much was done for them at Emancipation, that they think the same state of things is always to continue, and argument does not reach the deep-seated notion. When I speak to them about paying the penny a week for their children, or contributing to the school, they say immediately, "The public should do it."—"Ain't we got a Missis in England?—the Missis ought to see to all this." All came from Missis or Massa in slavery time. They made no exertion, and exercised no thought for themselves; and now they are inclined to include this slave-dependence in their loyalty to Victoria. . . . I read Crabbe as a youngster, and one sees, and knows, and reads your police and criminal proceedings; and it is a *white* population with you. We must not be altogether out of heart in these parts of the great vineyard.

Very faithfully yours,

THE MEMORIAL CHURCH AT CAWNPORE.

Allahabad, July 18, 1862.

MY DEAR SIR,—I send you an account of the laying of the first stone of the Memorial Church at Cawnpore.

Soon after the news of the massacre of Cawnpore reached England, the *Society for the Propagation of the Gospel* began to receive subscriptions and donations for a Memorial Church. After a time some difference of opinion arose, and the Government of India volunteered to repair and fit up the old station church of Cawnpore, and make it over to the Mission of the *Society for the Propagation of the Gospel* at Cawnpore, to be used as a Mission Church, if the *Society for the Propagation of the Gospel* would make over to the Government all the subscriptions, &c. received, as it was the intention of the Government to construct a Memorial Church at Cawnpore, on the sight of Wheeler's entrenchment, at a cost of about 120,000*l.* The foundation-stone of this church, to be called All Souls' Church, Cawnpore, was laid yesterday evening, before a large concourse of people, military, civil, unofficial, and native.

The Government of the North-Western Provinces had rightly considered it a kind of national event, and invited all its civil and military servants, besides the respectable unofficial people of the head-quarters of the Government, Allahabad, to attend on the occasion, at Cawnpore, 120 miles off. Free tickets were issued, and a special train was in readiness, which left Allahabad at six A.M., and arrived at Cawnpore before eleven A.M.; here a bungalow had been engaged for the accommodation of the guests, and refreshments were abundantly provided at the expense of the Government. Carriages were also provided to convey the guests back from the railway-station to the bungalow after the ceremony. The greater part of the day was spent by most of the visitors in going about the station and town, and looking at the garden, the well, the ruins of the Assembly-rooms, and all the other sights memorable since the mutiny. They are all well kept, and monuments have been erected, and are being erected, under the especial

direction of the Commissioner of the district (B. Thornhill, Esq.), who is fond of architecture, and a good Churchman. During the afternoon everything was got ready; at five P.M. the troops in the station were marched to the site; and about twenty minutes before the appointed hour, six P.M., all the civil and military, &c. from Allahabad, Cawnpore, and the vicinity, with a host of natives, were assembled. When everything was reported ready by the Brigade-Major, the Chaplain of the Station, the Rev. J. A. Stamper, with the two Chaplains of Allahabad, two Missionaries of the *Society for the Propagation of the Gospel* at Cawnpore, and a native in deacon's orders, pastor of a native congregation in Allahabad, all in their robes, proceeded two by two to the station appointed them. The Chaplain of the Station, and the other Chaplain who assisted him, mounting a platform, the Rev. Chaplain began the exhortation and prayers; after the epistle, the band of her Majesty's 54th Regiment accompanied the hymn,

"Lord, whose temple once did glisten,
With a monarch's rich supplies," &c.

After the hymn the Commissioner read the inscription to be deposited under the stone:—

"To the praise and glory of the ever-blessed Trinity, God the Father, God the Son, and God the Holy Ghost, and in remembrance of many Christian men, women, and children, who near this spot entered into their rest, amid much suffering, the first stone, of a church to be called All Souls' Church, Cawnpore, was laid by Brigadier Mark Kerr Atherley, in the presence of the chief civil and military servants of the State, and of many Christian residents of the Station and vicinity, with prayers to Almighty God for His blessing, on the 17th day of July, in the year of our Lord, one thousand eight hundred and sixty-two," &c.

Then the Brigadier placed the stone: "In the name of the Father, and of the Son, and of the Holy Ghost, one God blessed for ever, I lay this foundation-stone of All Souls' Church, in faith, hope, and humble thankfulness, to be erected for the worship of Almighty God, according to the usage of the united Church of England and Ireland."

After the choir had chanted Psalm cxviii., the Chaplain recited the prayers appointed. These were the collect for Innocents' Day, one of those for Good Friday, and a special form, as under:—

"Almighty God, our Heavenly Father, who has taught us not to sorrow as men without hope for them which sleep in Jesus, we yield Thee humble thanks for the faith and constancy of those who were here visited with sore afflictions, and died in Thy faith and fear: we bless Thee that Thou permittest us in peace and safety to offer our prayers and praises unto Thee: and we beseech Thee, that in the church to be here erected and consecrated to Thy service, Thy holy name may be ever honoured by zealous pastors and faithful worshippers; through Jesus Christ our Lord. Amen."

The Apostolic Benediction was then pronounced, and the clergy withdrew.

The effect on the native mind of this our public service on such a spot, though some years after the event, must have been most salutary. A native of the country converted and ordained, robed and standing with the

clergy on such an occasion, must also have said more than words could of the wish of our hearts, that the native race might all receive good, and become one with us in the bonds of the Gospel. After the service, the native pastor observed to me that the natives particularly gazed on, as though wondering why he stood there. God grant that the occasion may be blessed to them, and be a means of bringing them to a knowledge of Him who is the true Light of the World, and Teacher and Pattern as well as Procurer of Forgiveness !

W. C. B.

A DANISH VIEW OF SCOTTISH CHURCH QUESTIONS.

THE duty and desirableness of procuring the removal of the disabilities now pressing on clergy ordained by Scottish Bishops, and the mischief which would accrue to Catholic Christendom from the success of the movement against the Scottish Communion-office, which has been set on foot ostensibly for the promotion of that object, are each of them topics upon which some important letters have already appeared in these pages during the present year. Most of our readers have, doubtless, also perused the American correspondence lately published in the *Guardian*, which pointed out the bearing of the Communion-office question on the Concordat concluded by the Scottish Bishops, at the consecration of Seabury, with him and his successors in the Church of Connecticut. The translation which we subjoin (from the *Almindelige Kirketidende*) contains an expression of Scandinavian opinion on that question to the same effect as the American. The paper is also noteworthy in other respects. It shows what a lively and intelligent interest is now felt by Norsemen for Church matters in Great Britain—an interest which the approaching marriage of the Prince of Wales will naturally tend to promote. And, like that Armenian discussion respecting the Eucharistic teaching of Bishop Forbes, which Mr. Curtis communicated to us from Constantinople, it shows what remarkable advance has been made in the acquaintance of Christendom with the Scottish Church, since the days when—as it is affirmed, though we own we can scarcely believe it—an Archbishop of Canterbury was wholly ignorant of Bishops beyond the Tweed who would extend to foreign petitioners the apostolical succession which, either from indifference to its value, or from pusillanimous dread of Erastian opposition, he refused to impart himself:—

“The General Synod of the Scottish Episcopal Church has lately met for the first time since 1838. When William of Orange made himself king of England, the Presbyterians in Scotland took his side, while the Episcopalians, on the contrary, adhered for the most part to the cause of the Stuarts. The consequence was, that William took the Presbyterians under his protection, and made them the Establishment, though a large portion of the nation was desirous of remaining in communion with the Bishops. To promote acceptance of the ecclesiastical change, the Government enacted severe penal laws against the ‘Scottish Non-jurors,’ in 1719, 1746, and 1748. After the death of the last Pretender, Charles Edward, in 1788, had deprived this policy of the pretext of dynastic fear, the Episcopal Church petitioned for liberty to exist as a Dissenting society. This it

obtained in 1792, its priests consenting to take the oath of allegiance. Subsequently also, in 1804, subscription to the Thirty-nine Articles was agreed upon. The Church which had thus obtained permission to exist continues to this day to suffer under some consequences of the repealed laws that are evidently injurious and oppressive. A priest who is ordained in Scotland has no right to officiate as such in England without an express permission from the English diocesan, which cannot be extended over more than two Sundays; and if he removes to England, he cannot become an incumbent without the costly expedient of a private Act of Parliament. A Romish priest who goes over to the Anglican communion is immediately permitted to act as a priest, in virtue of his previous ordination; and any [Protestant] Dissenting preacher taking the same step can become qualified by receiving Episcopal ordination; but a Scottish priest, ordained by his lawful Bishop, and pledged to the Thirty-nine Articles, is excluded from the English ministry for ever! Yet he is a British subject, belonging not to a colony, but to an integral part of the United Kingdom, and therefore ought to have the same rights in every part of that realm. Such a clergyman's position is so plainly unfair, that it seems strange it should remain uncorrected. By way of explanation of this anomaly, it is alleged, on some hands, that the Scottish Church is 'Tractarian,' and that its Liturgy is different from that of England. With regard to the first charge, it is surely a most insufficient reason; for in a land where Presbyterianism predominates as in Scotland, Anglicans, in justifying their separate existence, have to lay stress on their points of difference from that system, and thus may easily, in appearance or in reality, exaggerate their distance from the popular Protestantism around them; just as in Ireland, where the majority of the population are obedient to Rome, Anglicans are apt to be affected by a Puritanical bias. With regard to the Liturgy, there is, indeed, a difference from the English Communion-office, that of Scotland more plainly exhibiting the doctrine of the Real Presence, and following more closely the pattern of the ancient Liturgies; but so far is it from being Popish that the error of Transubstantiation is excluded by it much more expressly than by the English form. It is used in 39 congregations; the English form is employed by the remaining 124. On the whole, it does not seem that much importance should be attached to the small diversities between the Scottish and English Churches, especially since both teach that 'it is not necessary that traditions and ceremonies be in all places one or utterly like,' and in both the doctrinal enunciations are the same. Nevertheless, the Scottish Office is regarded with great dislike by a large part of the English clergy, and, strange to say, apparently not only by those of the 'Evangelical' or Calvinizing school, but also by some of High Church principles. It is unfortunate that any discussion as to the merits of the Scotch Office has been mixed up with the efforts for removing the disabilities which affect clergy of Scottish Episcopal ordination upon crossing the border. The two questions need never have been connected, and it would have been quite enough had the demand been simply made on behalf of such clergy that they should be placed on the same footing as priests, being British subjects, of any other Episcopal Church—as the Swedish, the Greek, or the Roman—who, on subscribing the four Articles

specified in the English Canons, receive full permission to exercise their ministry. The mixing up of the two questions is further to be regretted, inasmuch as it seems to show that the Church of England is anxious to compel other Churches to purchase her favour by resigning their Liturgies in favour of her own, just as the Church of Rome has prevailed on Lombardy and France to resign the Gallican and Ambrosian Rites."

The writer then proceeds to describe the proceedings of the General Synod, and correctly states the position in which matters are left by it for the present. The whole paper may be regarded as a pleasing indication of kindly feeling responsive to that which we know is entertained by some of the most eminent Churchmen of Scotland on behalf of Northern Christianity; and it may seem to confirm the opinion of those amongst us who think that the intercommunion of the Church families of Britain and Scandinavia will probably be perfected by the attitude which the Church of Sweden, on the other side, will assume towards the Church of Scotland on this.

MISSIONS FROM SCOTLAND.

THE Diocesan Synod of MORAY AND ROSS, at its late annual meeting, resolved on expressing its "desire to draw the attention of the General Synod to the subject of Foreign Missions to be undertaken by this Church, and to the framing of a special canon for the establishment of a Board of Foreign Missions."

In the Annual Synod of the Scottish Bishops, held at Edinburgh on September 29, the PRIMUS read a communication from the Metropolitan Bishop of CAPETOWN, to the effect that he wished to get the Scottish Episcopal Church to assist in establishing a Mission in Madagascar, the cost of which would be about 5,000*l.* to begin with, and 2,000*l.* a year for its maintenance. He suggested that one Bishop and six clergymen should be sent out, should it be resolved to establish this Mission.

The PRIMUS said they had never yet given their Church the opportunity of expressing its mind with regard to Missions, because they never yet had had any scheme proposed to them which appeared to be at all feasible. They had from time to time received from the Diocesan Synods requests that the subject of Foreign Missions might be taken up by them as a Church, and they had all felt that it was a matter which the Church might properly and fairly take up.

Some discussion then ensued, in which the majority of the Bishops expressed their opinion that they were not in a position to take any responsibility in providing funds.

"OUR PRESENT DUTY TOWARDS THE UNREFORMED CHURCHES."

SIR,—You will see, from the *Church Missionary Intelligencer*, that the letter "On our present duty towards the Unreformed Churches" has not

been so happy as to escape attack from the Anglican side. The assailant of the letter asserts untruly that, with us, episcopacy, and not doctrinal truth, is the main thing for which we look, and with which we sympathise. The false assertion is a very sly device. Of course we are content to abide by the dictum of Jerome, "No Bishop, no Church;" we cannot say that the religious establishment of a country which has not the apostolic succession is strictly an organized portion and member of the Catholic body. But we do not thereby *deny* that its adherents have the deficiency made up to their own souls by God's mercy overflowing God's appointed channels of grace, and we therewith most firmly *maintain* that, by virtue of that "one baptism," which *all* Christians (whether ordained or lay) can administer validly, those adherents are, as individuals, members of the One Holy Universal Church of Christ. But the writer of the attack is able to slur over this important distinction between denying that non-episcopal Protestants, in any given country, are (*collective*) a Church, and denying that they are (*individualiter*) of *the* Church. And thus he manages to make readers imagine that you and I reserve all our sympathies and efforts for reunion to the Unreformed Churches exclusively.

Again, the writer ignores the fact that (1) the Lutherans (who are, you are aware, the Protestants *pur sang*) have a ritual at least as near to the Unreformed Churches as to the Calvinistic and Zuinglian Sacramentaries, with whom the writer is rash and unfair enough to confound them; and (2) that these non-episcopal Augustan or Lutheran Protestants believe and teach, as an integral part of *the doctrine of Truth*, a sacramental system which is *certainly* nearer to Rome than to modern pseudo-Evangelicalism; and which is not essentially different at all from the views held concerning it by the remaining Unreformed Churches, viz. by the Greek, the Armenian, the Copto-Abyssinian, and the Nestorian communions. This last point has always been insisted on, from the days of Melancthon and Chytræus (see the Apology of the former for the Augustan Confession, and the description of the Eastern Churches written by the latter, down to the present year, wherein the Anglo-American Church, acting on a belief of such being really the case, has appointed, in its last General Convention, a committee to consider the feasibility of establishing inter-ecclesiastical relations with the Russians.

Though these remarks are hurried, I hold them sufficient to meet the attack which called them forth, and you are at liberty to make them public if you think good.

A MEMBER OF THE ANGLO-CONTINENTAL SOCIETY.

DONCASTER MEETING.

REV. SIR,—Your correspondent, "An Old and Young Subscriber," has done well by drawing attention to the lamentably small collections resulting from important and influential public meetings.

To his exclamation, "How is this? I for one am fairly perplexed," allow me, as having had some experience in these matters, to attempt a reply.

On such occasions it is usual for a few wealthy individuals to give sovereigns or half-sovereigns; but the great mass of persons in easy circumstances are contented with much smaller sums: not a few pass the collectors without contributing at all.

Of course a considerable number give copper or the smallest silver coins; some of these cannot well afford more.

The probable collection after a large and influential meeting numbering 600 or 800 persons may be summed up as follows:—

		£	s.	d.
5	Contributors of one sovereign	5	0	0
10	„ half-sovereign	5	0	0
50	„ half-a-crown	6	5	0
100	„ one shilling	5	0	0
200	„ fourpence (average) . .	3	6	8
100	„ twopence do. . . .	0	16	8
		<hr/>		
		£25	8	4

Your correspondent endeavours to find a solution for these meagre results, by calling to mind “the heavy sacrifices made by some of the gentry in building and restoring churches, and in adding to the comforts and festivities of their poorer neighbours.”

To remove this impression, it is surely enough to mention what is indeed notorious—that those who are most forward in such works are also the most liberal contributors at public meetings.

To me it appears that two things are especially requisite to introduce the desired improvement—

First. A clearer exposition of the financial state of the cause advocated than is usually set forth.

Second. A higher *standard* of contributions.

On these points many suggestions might be made; and the subject deserves the earnest attention of the promoters of public charitable and religious undertakings.

Your obedient Servant,

A SUBSCRIBER.

THE ROMAN PROPAGANDA IN THE EAST.

(From the *Colonna di Fuoco*.)

“WE have pleasure” (says the *Espero*) “in publishing the following letter from our correspondent at Athens. It deserves especial attention:—

‘You will remember that, at the beginning of 1861, your *Armonia* and its Ultramontane sister-journals boasted with loud rejoicings that the Roman Propaganda had enticed in Roumelia as many as between three and four million Bulgarians. That number exceeds the whole of the race actually living there. Thus the story was at once convicted of exaggeration, and its promulgators of ignorance; and not long after it became

evident that, in order to reduce the statement to the limits of truth, it was necessary to cancel all the ciphers in the number, and leave only the digits. The three or four proselyted priests were of doubtful fidelity, bore the worst of characters among their countrymen, and to repair their broken fortunes were ready to sell themselves to anybody.

Sokolski was the name of the first Bulgarian priest who went to Rome with M. Boré, prefect of the Lazarists. He so imposed on the Pope that he was consecrated as a patriarch, and invited to a banquet with the ex-King of Naples. His subsequent conduct is known to all the world. He returned to his former fold at Kiow, after receiving large presents in money and precious things — among these the beautiful ring which Charles le Chauve gave to Pope Nicholas, and which the Propaganda had got placed in the hands of this proselyte, in hope of reaping from the investment a profit of millions of piastres among the Bulgarians. The Ultramontane papers, as soon as they heard of Sokolski's abandonment of Rome, gave out that he had died, and the conversion of Bulgaria was thus defeated like that of Armenia. Thus M. Boré failed in his hopes of the Bishopric of Smyrna, then vacant by the death of Mgr. Massabini; while Mgr. Brunoni, V.A. of Constantinople, washing his hands of the whole affair, cast the responsibility on the unfortunate Lazarist. But Spaccapietra, who now succeeded Massabini at Smyrna, informed the Propaganda that he would soon surmount all impediments, that the downfall of the Greeks was at hand, and that the schism of the East was on the eve of a final termination. And the *Journal de Constantinople*, extolling to the skies the abilities of Spaccapietra, hailed as a happy omen the conversion of another priest, named Gregory, vicar of Bugia, who had preached in the church of St. Polycarp, but on changing his communion was in truth abandoned by his whole flock.

This priest Gregory also went to Rome, and represented there how the Christians of the East sympathised too much with the Italian movement to feel kindly towards the Pope so long as he resisted it. After some weeks this man returned from Rome, and at Constantinople was received again into the bosom of Greek Orthodoxy.

The *Journal de Constantinople*, the *Armonia*, &c. took care to suppress the news of the desertion of this second proselyte. The *Byzantis*, however, the organ of the Greek community, made the truth known, and declared that the penitent priest of Bugia had addressed from Constantinople a letter to the Pope, telling him that all reconciliation of the Eastern Church was impossible unless the Pope was first reconciled to the Italians, and ceased to insist on his temporal power as earnestly as if it were virtually a dogma.

Of the alleged 3,000,000 proselytes to Rome I have named two: add Mgr. Meletios, Bishop of Drama, and the true number is complete. This prelate having failed in bargaining with the Protestants, who declined the honour of his conversion, turned to the more generous Propaganda of the Latins. But that body, having seen through the sanguine misrepresentations of Mgr. Brunoni, cautiously asked Meletios to point out the multitudes who he asserted were prepared to follow him in submitting to Rome. The reply of Meletios was unsatisfactory, so that all that came of the

affair was a letter to the *Courier de l'Orient*, wherein this prelate complained that the Propaganda had disbelieved him and declined his services.

Now, we ask, where are Mgr. Boré's proselytes in Armenia and in Bulgaria? There are none. And if we go back through past ages, up to the period when the Eastern schism was first provoked by the political meddling of the Popes, and ask again, Where are the Orientals reconciled to Rome? we shall receive a reply essentially the same; for while the Papal Propaganda has come to a standstill, congregation after congregation of the "United Greeks" have latterly been seceding; and the Protestant Missions in Turkey have made such rapid strides in the last twenty or thirty years, that they have won over twenty per cent. of the Armenians, and have gained the whole of the ground which the Papal Propaganda has lost among that people and the Bulgarians.

And to what are these failures of the Roman Propaganda to be attributed? To the fact that the Vatican is distracted from spiritual work by temporal occupations. Hence the immense losses of the Holy See; hence it is that more than 140,000,000 of Christians are out of its communion. Is it not time for the Popes to take a leaf out of the book of patriot kings of this world, and—jealous at length of the attachment of the people and the liberty of the laws—to act on the great maxim, "That it is never wise to reduce men to despair, since he who hopes not for good fears not for evil?"

The holy Father is himself so much absorbed in temporal concerns as to be forced to rely on the representations of others concerning affairs of religion. Thus it is that the *Armonia*, the *Monde*, and similar papers, dare to coin their false announcements of Rome's progress in the East. The *Journal de Constantinople* copies from them, and thus the pious in the West are prevailed on to support the promising movement. People, however, are beginning to find they have been deceived, though the imposture still flourishes among such ignorant races as that of the Poles, who fancy their money goes to regain the Bulgarians from Greek usurpation, while, in fact, their contributions are applied towards maintaining the journals which report the fabulous conversions.

The *Omonia*, the official organ of the Greek Patriarchate, has crushingly exposed the mendacity of the *Armonia* and other Ultramontane journals I have mentioned. And I hear that the Greek community have demanded satisfaction from the Porte for allowing the *Journal de Constantinople*, which bears the character of a Government paper, to spread libels on a religious body which the Ottomans have repeatedly engaged to treat with especial respect. You will not be surprised when I add that one Baragnon, the editor of this journal, received decorations from the Pope and from the ex-King of Naples, Francis II. during a late visit to Rome."

Reviews and Notices.

The Bible Method of exhibiting Religious Truth eminently Objective.
Reprinted from the *Calcutta Christian Intelligencer*. By W.
KAY, D.D., Principal of Bishop's College. Sanders, Cones, and Co.,
Calcutta.

UNDER this title, the Rev. Dr. Kay has put forth in a pamphlet form, two Lectures delivered by him, in April last, before the educated native youth of Calcutta, the bulk of them being pagan. The lectures are every way worthy of their author, and heartily to be commended to Missionary students. The following appeal contains an original and striking thought :—

“I have sometimes thought with pleasure on one link—a slight one some may say—yet I have thought with pleasure on it, as serving to connect India in old times with that Hebrew Tabernacle, which for 1,500 years was the centre of the Theocracy.

In the Jewish Tabernacle there was an Altar of Incense before the veil in front of the Mercy Seat. On that the priests were ordered to burn perpetual incense, a condiment of which pure *frankincense* was a necessary ingredient. Now, the researches of modern botanists have discovered that the frankincense-tree was, in all probability, a native of India, technically named the *Boswellia serrata*, in Sanscrit *Kundurū*, and it is now generally believed that the frankincense burnt in the Jewish Tabernacle was chiefly the product of India.

India was, during those long centuries of her ignorance and waywardness, privileged to supply incense for the temple of the One true God. You may now offer up incomparably richer offerings. You may lay your *hearts* on the altar of God. Your devout prayers and your labours for God, your purity and love, may, if you ask His grace, ascend day by day from the Bengal as perpetual incense (Mal. i. 11), and be presented before God in the heavenly temple, by our great High Priest, even Jesus Christ !”

Several Episcopal Charges have reached us from the colonies. That of the Bishop of Quebec is characterised by those features which have won for its aged writer the veneration and love of the whole clergy and laity of the Canadian Church which in so great a degree owes to him her existence. His Lordship complains of the disuse of kneeling in worship, and that not only the Saints' days in general, but All Saints', Ascension Day, and Ash-Wednesday, are extensively neglected.

The Charge of the Bishop of Fredericton insists on “the duty of all classes of Churchmen to contribute to an Endowment Fund for the Diocese.” Bishop Medley has pleaded well ; and, enforced as his exhortations were, by his own gift of 300*l.*, we are not surprised that a good

beginning has been made towards establishing an Endowment Fund in New Brunswick, like that of her neighbour, Nova Scotia.

We have to acknowledge the receipt from Canada of *A Letter to the Bishop of Huron by the Bishop of Ontario*, in which Bishop Lewis replies to certain exceptions of Bishop Cronyn to his charge in defence of Trinity College, Toronto (of which part appeared in our *June* number). In the present crowded state of our pages, we can only repeat with Bishop Lewis, that, in the attack on Trinity College, and its moderate and learned Provost, the Rev. G. Whitaker, "the question was not Protestantism against Romanism, but Calvinism against Anti-Calvinism;" and we are glad to hear "that multitudes now attribute the unhappy controversy to the *odium theologicum*, and are convinced that a Protestant cry can be raised sometimes as falsely for theological as for political purposes."

The Missionary Candidate's Manual, one of the excellent and cheap (only 1d.) publications of the St. Augustine's College Press, has reached a second edition, revised.

In the *Christian Remembrancer* for October, we may note a review of the "Conference on Missions," held in 1860, at Liverpool (in which the chief part was taken by Dissenters), and an eminently judicious paper on the late "Church Congress" at Oxford.

We have received the October number of the *Journal of Sacred Literature* (Messrs. Williams and Norgate).

We have received from Messrs. J. H. and J. Parker—(1) *Clerical Papers by one of our Club*. (2) *The Monthly Packet*, Vol. XXIII. January to June, 1862. (3) *Old Winterton's Will: a Tale for Girls*, reprinted from the "Penny Post."

From Mr. Pickering—*Waters drawn from the Well of Life*, a small volume of sacred poems, by R. H., author of "The Settler in Africa," &c.

From Messrs. Deighton, Cambridge—*The Days or Periods of Creation*, an answer to Mr. Goodwin's Essay "On the Mosaic Cosmogony," in "Essays and Reviews," by the Rev. G. S. Porter.

Colonial, Foreign, and Home News.

SUMMARY.

WE are compelled to postpone till our next number all account of the recent General Convention of the Church in the United States.

NEWFOUNDLAND.—At St. John's, on Sunday, September 21, being the Festival of St. Matthew and the anniversary of the consecration of the cathedral, the Lord Bishop of the Diocese held an ordination, when the following gentlemen were admitted to the holy order of deacons:—viz. Mr. R. Dobie, of Bishop's Cove, Conception Bay, formerly a student in the Theological College of this Diocese; and Messrs. J. G. Cragg and C. R. West, students in the same college. They were presented to the Bishop by the Rev. J. F. Phelps, precentor of the cathedral, as the Archdeacon's deputy, who also preached the ordination sermon, in which the gratifying fact was announced that the newly-ordained three were all to be appointed to newly-formed Missions, and in great part to be supported from the funds of the Newfoundland Church Society.—*Newfoundland Times*.

The Bishop of FREDERICTON, New Brunswick, the Right Rev. Dr. Medley, held his sixth triennial visitation on September 2, in the cathedral. At his Lordship's recommendation, it was resolved to commence a general endowment fund for the Diocese. The clergy present have given a substantial proof of their earnestness in the matter, subscribing at once as much as 1,260*l.*; and it is hoped that the laity will not be slow to follow the example set them. The Bishop headed the list with 300*l.*

NOVA SCOTIA.—The anniversary meeting of the Church Society was held in October. "Assuming that the parishes which have not submitted returns will contribute as much as last year, the total will amount to 5,588*l.* The amount contributed last year was 5,949*l.*, so that the reduction in consequence of the depression of business is not very great."

FJI ISLANDS.—King George, of Tonga, has intimated his intention of invading the Fijis, on the abandonment of the British sovereignty, to obtain compensation for having aided Thakombau in establishing his authority. It is said that he also has a desire to possess Samoa, and to extend his sway very greatly in other directions. It is very distressing to hear of any movement among these islanders which would seem likely to lead to bloodshed; and the rejection of the sovereignty by Britain surely must be considered a calamity to the missionary world, if we calculate its presumed advantages by our experience of the late peaceful state of the island, and its cause, the moral influence of Britain.—*Melbourne Record*.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Nov. 4, 1862.*—The Rev. George Currey in the chair.

The Secretaries had forwarded copies of the resolution, on the occasion of the death of the lamented President of the Society, the late Archbishop of Canterbury, to the Bishop of Winchester, and to the Rev. John H. R. Sumner; from both of whom replies had been received. Mr. Sumner, as

one of the executors under his father's will, said that the Archbishop, in disposing of his copyrights and manuscripts, and all his stock of published and unpublished works, had reserved the right, which he gave to the *Society for Promoting Christian Knowledge*, for such Society to publish all or any of his Expositions of Scripture which they may desire to use without paying any consideration or other compensation for the same.

A letter was received from the Bishop of Huron, dated London, Canada West, July 10th, returning thanks to the Society for the assistance rendered to his Diocese. The members of our Church, scattered over a very wide surface, and many of them only lately arrived from the United Kingdom, had thereby been stimulated to exert themselves to the utmost in the erection of churches even in the most remote parts. In little more than four years forty-three had been erected, and were now open. All these churches had been assisted from the grants made by the Society, without which not more than ten would have been commenced, and even these would have remained unfinished for years. The Society's last grant of 200*l.* produced \$970. The amount was now expended, and the Bishop had promised assistance to fourteen churches which had been commenced, and if assistance were now rendered might speedily be finished. The need of additional churches was becoming more and more urgent. For two years, according to the census in 1861, the population had been increased by 70,210 souls, and a large accession was now being made in consequence of the war. There were 92,000 members of our Church in the Diocese, while 11,524 returned themselves as having no religion, or no creed.

The Board, on the recommendation of the Standing Committee, voted a grant of 200*l.* to the Bishop of Huron towards church-building in his Diocese.

The Bishop also asked for a supply of books, chiefly Common Prayer-Books, with which the poor immigrants were badly supplied, and of old stock, which had been found most useful; and these were granted by the Board.

The Bishop further brought before the Society the case of the Indians, about 2,400 in number, settled on the Grand River, county of Brant, 800 of whom are the descendants of the six nations, the Mohawks, Oneidas, Onondagas, Cayagas, Senecas, and Tuscaroras, whose forefathers, under Brant, fought so bravely on the side of England in the American war. While these people were yet in the United States, they received from Queen Anne, in 1712, the gift of a Communion Service of plate and a large Bible. These they have preserved in all their wars and wanderings. The Bishop said, "It afforded me more pleasure than I can express to administer the Holy Communion to the descendants of these loyal and devoted allies of England, using the massive plate presented by England's Queen to her subjects rescued from pagan darkness and brought into the fold of the Church, to which their descendants still adhere." The church now used by these people, the oldest in Western Canada, having been built in 1786, and being of wood, cannot, the Bishop said, long be held together, and it was proposed to build for them a brick church, on a new site, to which the Indians have removed, about eleven miles from the old Mohawk village.

Towards this object a grant of 100*l.* was voted.

The Bishop of Bombay, in a letter dated Poona, July 10th, 1862, applied, on behalf of the Bombay Diocesan Committee, for some assistance towards the repairing of the Indo-British Institution in Bombay. In January, 1841, the *Society for Promoting Christian Knowledge* contributed 1,000*l.* towards the erection of the buildings. The Bishop had a very high opinion of the Institution, in which a useful education is given, embracing a knowledge of the Holy Scriptures, and an intelligent use of the formularies of the Church. The average number of pupils has been 110. They are under the superintendence of the minister of Trinity Chapel, who is nominated to that charge.

It was stated to the Board that the Standing Committee had devoted 150*l.* out of the Indian Fund towards the repair of these buildings.

The Standing Committee had had under consideration a letter from the Bishop of Capetown, now in England, with reference to the building of Mission Hottentot Schools, and the erection of additional buildings in connexion with the Capetown Diocesan College; and had now assigned to the Hottentot Schools 200*l.* from Canning's Fund, in accordance with a promise made with the sanction of the Board in October, 1861.

At the general meeting in April, 1862, the Standing Committee informed the Board that they had encouraged the Bishop to expect a grant of 500*l.* towards additional buildings for the Capetown Diocesan College, on the condition of 2,500*l.* being raised in the colony. The Bishop had now informed the Committee that 2,000*l.* had been already expended, that the expenditure would probably reach 3,000*l.* and that the buildings were, he believed, nearly completed.

It was now, therefore, agreed to grant 500*l.* towards additional buildings for the Cape Town Diocesan College, the amount to be paid upon the Society being informed by the Bishop that the buildings are completed.

A letter was received from the Bishop of Capetown, dated September 3d, forwarding the application of the Rev. H. M. M. Wilshire, of Caledon, for a grant towards the enlargement of the church at Caledon. The Society had already granted 100*l.* towards the erection of this church, which, owing to the fewness of the members of the Church then was intended for not more than 100 persons. Since that time, in consequence of the breaking-up of a sect in the neighbourhood, the number of persons wishing the ministrations of the Church has considerably increased; and it was desired now to afford accommodation for another 100. The church was of stone, and would be therefore costly. What would be done would be chiefly for the coloured people, who "gather round the church in far greater numbers than can be accommodated." The Board agreed to grant 50*l.* towards this church.

The Rev. T. Browning, in a letter dated Clan William, Cape of Good Hope, June 16th, applied for a further grant, in addition to the 50*l.* granted by the Society in January, 1861, in aid of the building fund for their new church. The walls were in an advanced state, but nothing had been done for some months, owing to the dishonesty of some of the workmen, whom it had been necessary to dismiss, and to the excessive drought, which rendered it impossible to continue drawing the stones on account of

the weakness of the oxen. Now that the rains had set in, they hoped to re-commence and finish the work speedily; but labour was scarce and expensive, and their small community was far from flourishing, so that the responsibility weighed heavily on their minister. The Church was noiselessly taking deep and effectual root; and if they could only finish their building, it would itself be a token of the Church's stability, and a visible centre to his work. The Bishop of Capetown having recommended this application, the Board agreed to grant an additional sum of 25*l*.

A letter was read from the Bishop of Grahamstown, stating that he had drawn 50*l*. out of the Society's grant of 300*l*. for churches and school-chapels in his Diocese, for a school-chapel at East London. The Lieut.-Governor, Colonel Maclean, had granted, in favour of this school, a farm in British Kaffraria, in order to complete the building, and form an endowment for the school out of the proceeds of the sale. The Bishop further stated, that 250*l*. of the 1,000*l*. originally promised by the Government to the King Williamstown school had been received, and he trusted that the rest would be received in due time. The buildings were nearly completed.

A memorial was received from the Building Committee of the new church at Cape Coast Castle, West Africa, forwarded and recommended by the Bishop of Sierra Leone, stating that the church, towards the erection of which the Society voted, in 1860, the sum of 100*l*., upon the recommendation of the late Bishop Bowen, could not be finished without a supply of more funds. Some of the materials sent from England had been injured in the voyage, and seven iron rafters, obtained from England, had been thrown down by a violent storm and completely destroyed. The church, calculated for 400 persons, was now roofed in. The various articles used in the old church-room would be removed to the new church; but still, after further small local contributions lately collected, a further sum would be required in order to finish the work. Besides the 100*l*. voted by the Society, the Colonial Government had given 300*l*., and the War Department a similar sum. The Board made an additional grant of 50*l*.

At the request of the Chairman, the Rev. A. Crummell, of Liberia, who was present, gave an interesting account of the state and prospects of that Republic. He adverted particularly to the establishment of a college in which he, having graduated at Cambridge, was now, on his return, to hold the office of Professor. By means of this college it was proposed, among other objects, to train a Native Ministry, with the view of establishing a native independent Episcopal Church.

A letter from the Bishop of Brisbane, dated Brisbane, August 16th, 1862, informed the Society that the question of again admitting their schools to a share of the public grant for education still remained unsettled.

An application was received from the Rev. R. Kilgour Thom, Incumbent of St. John's, Drumlithie, sanctioned by the Bishop of Brechin, for assistance towards the erection of a new church, in place of the present dilapidated building. A site had been obtained, and secured in perpetuity, free of all incumbrances. The church was the place of worship for one of the oldest country congregations in Scotland. The congregation consisted

almost entirely of the labouring classes, who had done all that was in their power. With the aid of the Scottish Episcopal Church Society, and of friends throughout the Church at large, 600*l.* had been collected. The church was in progress, but could not be got ready for consecration unless a further sum of 200*l.* could be raised. The Board granted 25*l.* towards this object.

Henry Smith, Esq. of Morden College, Blackheath, a member of the Society since 1817, applied in behalf of the "English Industrial Schools at Beyrout," established by Mrs. Bowen Thompson under the auspices of the Ladies' Association for Syrian Females, to which the Society has already occasionally made grants of Arabic Bibles, Testaments, and Prayer-Books. The teachers and young girls in these schools are rewarded by the permission to learn English as soon as they have read the Arabic Testament. What they now required was a supply of good reading, much that is highly objectionable being circulated in French by the Jesuit Schools, which are largely endowed with funds from France. The Prince of Wales had visited these schools, and expressed his approbation of their efficiency. It was agreed to grant books, cards, and maps, to the value of 5*l.*

Several other small grants of books, &c. were made to other applicants in the colonies, India, &c. as well as at home.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, Nov. 21, 1862.*—The Bishop of London in the Chair.

The Bishop having alluded in suitable terms to the removal, by death, of the late President, the following resolution was unanimously adopted:—

"That the Society is bound, by every principle of duty and respect, to place on record the large debt of gratitude which it owes to its late President, for the kindly interest which he uniformly evinced in its welfare—his liberal contributions to its funds, his ever ready co-operation in the great designs of the Society, his frequent public testimony to the vast importance of its missionary operations, and to its consequent claims for support upon all the members of the Church."

On the motion of the Bishop of London, seconded by the Archdeacon of Middlesex, the Archbishop-Elect of Canterbury was then elected President of the Society.

Among the more important business transacted at the Board, was the adoption of a plan for the establishment of a superior school for native boys in Madras; the grant of 100*l.* a year to a new Mission at Tezporé, in Assam; the approval of a recommendation by the Bishop of Mauritius, to open a Mission in the Island of Madagascar; and the adoption of several missionary candidates who had been approved by the Board of Examiners.

SANDWICH ISLANDS.—From letters received from the Bishop of Honolulu by the last mail, we learn the safe arrival of the Hawaiian Mission at San Francisco, on September 26. The *Topaze* frigate, in which it was hoped they might have been conveyed direct to the Sandwich Islands, was not expected at Panama for some weeks, while a passenger-ship was about to sail for San Francisco, the usual route to the islands, the day

after their arrival. The Bishop, therefore, wisely determined not to lose time on the unhealthy isthmus. Fortunately, a comfortable ship was to sail from San Francisco the day after their arrival there for Hawaii, by which the party arranged to proceed, hoping to reach their destination in fourteen days. The whole voyage will thus have been accomplished in eight weeks, of which only seven will have been spent at sea. "We have met everywhere," says the Bishop, "with the greatest consideration, and none have shown us more politeness and friendly feeling than the Americans with whom we have met. The Bishop of California and his clergy, and the principal inhabitants, have called upon us since our arrival, and the deepest interest is everywhere expressed in the success of the Mission. The health of the party has been excellent; the weather, without interruption, most favourable; and we are in good spirits for our work. We have daily studied the language during the voyage."

The Rev. E. L. Cutts, to whose courtesy we owe the foregoing information, requests us to add:—"More funds are urgently required for the efficient establishment of the Mission."

We regret that tidings have come of the death of the Crown Prince of Hawaii, before the Bishop could arrive to baptize him. A Congregational minister administered the sacrament, using the Prayer-Book service.

SWEDEN.—The Clergy in Sweden have generally declared, in their late Diocesan Conferences, against the employment of colporteurs as recently adopted by a number of Churchmen associated as a Home Missionary Society, on the ground of its being a lay intrusion on the distinctive office of priest, and at variance with Article XIV. of the Augustan Confession—"De Ordine Ecclesiastico: Quod nemo debeat in Ecclesiâ publice docere, aut Sacramenta administrare, nisi rite vocatus."

At Lund, the centre of the Swedish movement for the revival of Church principles, the following statement was agreed to: "That lay-ministering, because destitute of the promises and spiritual power secured by the Founder of the Church to the clergy, is unauthorized, and in a false position alike towards the priesthood and to the people. Any claim on behalf of the laity to enter on holy functions assigned to the ministry by the Church's Founder—i. e. on the public announcement, exposition, and application of the Word, and the administration of the Sacraments—must be disallowed, as both destructive of ecclesiastical order and void of Divine authority. Lay action must remain within the limits of privacy: within the family circle, in the exercises of prayer and praise, it is a token and a powerful promoter of the Church's life." Some of the Lund clergy, however, went further, and suggested that the Church might recognise lay preachers, the Bishops first approving them, and then licensing them to certain districts—an expedient for alleviating spiritual destitution like that of the lay-catechists authorized in the Australian Dioceses of Melbourne and Adelaide. In the Diocese of Calmar, to the question, "Are the spiritual priesthood and the ministerial priesthood the same; or, if not, what is their difference?" the following answer was returned, "The term spiritual priesthood is derived from 1 Peter ii. 9, and shows that in

Christianity no one stands between God and man, so that Christ—not the priest, as in the Old Testament—is the one mediator for all. Every Christian has himself to see to it that he is partaker of Christ's reconciliation. The spiritual priesthood must not, however, be confounded with the ministerial; the former is limited to the family, while to the latter is committed the administration of the means of grace."

Another question discussed at the Swedish Conferences was occasioned by some of the clergy having joined the Evangelical Alliance. Was such a step compatible with loyalty to the Church's confessional standards? This was strongly pronounced to be impossible; there could be Christian courtesy towards different denominations, but nothing more.

There appears to be a great falling off in the number of candidates for Holy Orders. This is ascribed, among other causes, to the baneful effects upon young men's minds of much of the German philosophy, and to the circumstance that modern civilization has opened up new paths of professional occupation, which tempt by the prospect of larger emolument.

THE BUDDHIST REVIVAL IN CEYLON.—(From the *Wesleyan Missionary Notices*.)—"Perhaps you are already made aware of the excitement now prevailing in Ceylon, respecting the Buddhist question. We have much to test our forbearance, and much to excite our pity in the mental degradation and presumption of the priests of this monstrous heathenism. They have of late left their former apathy for an energy which surprises many. Doubtless they think that their craft is in danger, and needs defending; and so they are arousing themselves. They have secured a press, and are issuing tracts, lectures, handbills, &c. with an energy worthy of a better cause, evidently imitating the example of those they oppose. But their productions are little else than contradictions and scurrility.

They have instituted a 'Society for the Destruction of Superstition,' that is, Christianity, and for the propagation of Buddhism. To what extent this society has succeeded I am not informed, except that sufficient money is raised to carry out their object of printing, &c.

A priest of Colan-Chena, a place immediately behind the cathedral, and near my house, has been giving lectures for some months. I have not been to these lectures, but I am told they are full of abuse of Christianity. I have just heard that this priest is extending his labours, being now in one of the circuits of Colombo South. The Rev. Daniel J. Gogerly has expressed some fear of a collision between the people, so great is the excitement. Indeed, there has been a slight one already. The Roman Catholics could not submit according to Christ's rule of returning good for evil, gentleness for abuse, but fell upon a poor Buddhist with their usual theology of blows and knocks. A police-court case was the result; but conflicting evidence led to a dismissal of the case.

It is a matter of some thankfulness that the arm of the law here is strong enough to prevent or punish any serious disturbance of the peace.

On the whole, we think there is cause for rejoicing rather than regret, even though unholy hands are tempted to touch the ark of God. The excitement has instituted much inquiry. The people are coming for Bibles by hundreds. Either for or against, they are getting information, and

such as will leave them without excuse. We are holding lectures weekly and fortnightly in our two leading chapels, where we get crowds of Singhalese of all persuasions—Buddhists, Roman Catholics, Protestants. They listen with breathless attention, and the subject of the lecture is matter of constant thought and discussion in their homes. May God deepen this spirit of inquiry! Anything is better than the apathy of the past.”

THE YORUBA MISSION IN DANGER FROM DAHOMEY.—The *Church Missionary Society* calls attention to the sad circumstances of its Mission in the Yoruba country:—

“Bahadung, King of Dahomey, imitating the example of his father Gezo in 1851, captured, in March last, Ishagga, a Yoruba town lying westward of Abbeokuta, and towards the frontiers of Dahomey, slaying on the spot one-third of its population, and carrying the remainder into captivity; and, among the rest, Thomas Doherty, our native catechist, and his little flock of native converts. Doherty has since suffered, at Abomey, the cruel death of crucifixion, many, if not all, his Christian brethren, together with numbers of the heathen chiefs and people of Ishagga, having been decapitated at the same time, to grace the annual customs.

Amidst the wild excitement of these terrible scenes, the drunkenness, and the blood, Bahadung promised his soldiers, men and amazons, to lead them against Abbeokuta in November, that they might spoil and waste, as they had Ishagga. Compared with 1851, the position of Abbeokuta at the present time is an isolated one. While the Dahomians are marching against it from the west, the Ibadans are in arms against it on the east: nay, more, the unhappy refusal of the king and chiefs to receive a British consul has separated it from the advice and aid of the British authorities on the coast. Yet we have now in this endangered city the following valuable Missionaries, with the wives and children of some of them:—The Rev. H. Townsend, the Rev. G. F. Bühler, the Rev. J. B. Wood; also the native clergymen, the Rev. Thomas King and the Rev. W. Moore; together with Dr. A. A. Harrison and three European catechists. Also we have 40 native helpers, male and female, in this city, together with 1,500 native Christians, of whom 500 are communicants. Abbeokuta contains the first Christian church which, in the interior of Soudan, has been raised up to the glory of God.

Mr. and Mrs. Hinderer, with Mr. Jefferies on a bed of sickness, are still shut up in Ibadan, and enduring great privations.

The prayers of all Christians are earnestly requested on behalf of—
1. Abbeokuta. 2. The Missionaries at Ibadan. 3. The wretched king, his people, and their captives.”

BRITISH WEST AFRICA.—(From the *Times*.)—The colonial “Blue-Book” recently issued comprises reports from our settlements on the West Coast of Africa.

From Sierra Leone we learn that the census taken in 1860 found a population of 41,624. 15,782 of the population were liberated Africans,

and 22,593 had been born within the limits of the colony. Of the whole population only 3,351 remained Pagans, and only 1,734 were Mohammedans. 15,180 were Methodists, and 12,954 Church-people. 11,016 children were taught in the schools in the year. The trade of the colony is steadily growing. British protection supplies a stimulus to native improvement and enterprise, and the population are rapidly learning the general customs of civilized society, engaging in commercial transactions with surprising diligence and avidity, submitting on the one hand to the various necessary imposts, and on the other gladly reaping the benefits of enlarged communication, and in many instances amassing wealth enabling them to vie with European enterprise. Sierra Leone is thus proving not only a refuge for those who are rescued from slavery, but a nucleus of civilization and school of Christian teaching.

From Gambia the Governor reports a great want of labour. Cotton, he says, is grown extensively in the interior, but only for home use and for barter with neighbouring tribes for rice, and not for export; the native prefers the light labour and quick returns of the nut-farm. But the Governor considers that, with cleaning gins supplied to them, and the transport lightened, the natives might be convinced that the cultivation of cotton for export is to their advantage.

From the Gold Coast the Governor writes that the natives can live with little labour, and the mass appear to have no ambition to do more than live. In the erection of a church in the town of Cape Coast it has been necessary to bring labourers from Sierra Leone; for the Gold Coast men were found so intolerably indolent, as well as independent, that the building made very slow progress in their hands. The population is sparse; you may travel for hours in the interior and not meet with a human being. The superstitions of the people would prevent a census being taken; but the number within the Protectorate is estimated at about 450,000, of whom 200,000 live on the seaboard, or within a day's journey from the coast. The presence of British government exercises, says the Governor, an immense moral influence on the seaboard of the Protectorate, and to some considerable distance into the interior, and the external slave-trade is extinguished here; but, if the object be to raise the people in the scale of civilization, he considers that funds must be found for extending the judicial system, so essential in a semi-barbarous country, where reverence for the law should be made the primary step in the attempt to govern. The Local Government does not possess the means to carry out the administration of justice beyond a limited distance from the forts on the coast; and consequently many barbarous Fetish rites and extortionate acts are practised in the far interior. At the same time, the Governor is of opinion that there is no possible way of increasing the revenue to any extent, owing to the peculiar position of these settlements with reference to those of the Netherlands Government; so that, in his view, "with the British public alone rests the further progress of the settlements on the Gold Coast." He remarks, however, that the chiefs living far from the coast are glad of British protection, and so anxious not to be left to the mercy of the King of Ashanti and his chiefs, that the dread of them aids our rule in quarters where otherwise we should have the least control.

THE
COLONIAL CHURCH
CHRONICLE,
AND
Missionary Journal.

1863.

"Christianity is to be considered as a trust deposited with us in behalf of others, in behalf of mankind, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust."—BISHOP HURLES.

LONDON:
RIVINGTONS, WATERLOO PLACE;
J. H. & JAS. PARKER, OXFORD; DEIGHTON, BELL & CO., CAMBRIDGE
GOSSIP, HALIFAX; CAREY, QUEBEC; CAMPBELL, GRAHAMSTOWN.

1864.

LONDON :
R. CLAY, SON, AND TAYLOR, PRINTERS,
BREAD STREET HILL.

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THE
COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

JANUARY, 1863.

MISSIONARY WORK IN CONNEXION WITH THE
MIDDLE CLASSES.

WE desire to draw the attention of our readers to a subject of considerable importance in connexion with that Missionary work which the *Colonial Church Chronicle*, during its more than fifteen years of existence, has constantly made one of its chief aims to encourage and facilitate.

Our readers scarcely need to be reminded of the vastness of the field which lies before the Church of England in her growing Colonies, and in the heathen countries which, from time to time, fall under her influence; nor need they be told of the difficulties of preaching the Gospel to every creature. Perhaps the danger of those whose minds God has already stirred to do His work may be altogether an opposite one—viz., a disposition to magnify unduly the difficulties of the task which lies before them; and therefore it may be especially desirable to point out a way by which some of those difficulties are capable of abatement.

Now, one great hindrance to Missionary work is confessedly the want of men to occupy the posts of difficulty (and sometimes of danger) which the Church has to offer in distant lands. We are often told that it is comparatively easy to get money—that a certain amount of substantial support may always be calculated upon; but that when we have got the money, we cannot find proper men to go out as Missionaries. And two reasons may be assigned for this lack; one, that

2 *Missionary Work in connexion with the Middle Classes.*

the need of Missionaries is not sufficiently brought before the public ; and the second, which, indeed, is implied in the first, that we have such scanty means of special training.

Why, then, we may ask, in the first place, is the demand for Missionaries so little a matter of public notoriety ? Partly, perhaps, because there is still a considerable amount of opposition to Missionary work existing in society, but chiefly, we believe, because the children of this world, are in this, as in so many other matters, wiser than the children of light. If a Colony needs young women for domestic service, if there is an opening for mechanics and artisans, the fact becomes known at once ; but although almost every Colonial Diocese needs clergy, the need is scarcely recognised outside of a very limited circle. Why should this be so ? It is not, indeed, desirable that posts of this description should be so advertised as to lead to the application of large numbers of persons wholly unfitted for the work ; but it is most desirable that the need should be so widely known, that the spare energies of virtuous young men of all classes should be early trained so as to fit them for it. In some such manner as we propose to suggest, both of the hindrances which have been mentioned above may be considerably abated, if not entirely removed.

First, let us not be afraid of making it known that Missionaries are wanted ; and next, let us try and prepare men for Missionary work.

But, before entering upon the question of how this is to be done, let us consider, shortly, whether we have not something to learn about the *class* to which we should look for Missionary work. We are fully persuaded that those are right who say, that we should send of our best to the Colonies, that we should not be content that their affairs should be managed by shopkeepers and manufacturers, whilst in England for public business we demand a large share of the attention of the aristocracy. But, at the same time, let us be consistent. Are we exclusively aristocratic at home ? For the answer, we may point to the House of Commons, and to the bench of Bishops. Illustrious members of both these bodies undoubtedly belong to the "stately homes of England," but there are equally distinguished rulers, both in Church and State, whose parentage is of the humblest origin. In short, we recognise in England an aristocracy of intellect, as well as an aristocracy of birth ; and we must do the same for our Colonies. By all means send out to them scions of our noble families, descendants of those who have been conspicuous for generations ; but send them *also* the best who will go of other classes, who will raise themselves there as the Peels and Stephensons, and Sugdens and Thomsons, have raised themselves here, and may confer as substantial advantages upon

the land of their adoption as these have done upon the land of their birth. Let us draw, therefore, upon the MIDDLE CLASSES, amongst others, for Missionary-work.

And now we come to the question, How shall we make the need known amongst these classes? The ways must be various, and some will probably suggest themselves to our readers in addition to what we can mention. But the following may be cited as examples :—

Let the needs of each Colonial Diocese be mentioned, from time to time, in the newspapers and magazines which are known to circulate amongst these classes. If possible, let articles or letters on Missionary work and Missionary needs be inserted in such papers; or, where this is impracticable, let advertisements appear. The funds of the Missionary Societies may most legitimately defray such cost.

And let us not be afraid of mentioning the stipends which can be offered. “The labourer,” we know, “is worthy of his hire;” and we have no right to expect of the generality of men that they will be willing, or be able, to devote themselves to any work in which they are not assured of the means of subsistence.

Let the same publicity be given in sermons and lectures which we have recommended for adoption in “the public prints.” Those devoted clergy in our large towns, who preach every week to overflowing congregations of the middle classes (we speak, thank God! of an increasing number of men), may well, from time to time, mention the portions of God’s harvest which are specially plenteous whilst the labourers are disproportionately few; and may give promise of information to such of their hearers as may be disposed to inquire into the details of the work. And lecturers on the colonies and on foreign lands may give similar help.

And, above all, let the subject be well displayed to view in our Middle-class Schools.

The admirable institutions in Sussex which have already made the name of Mr. Woodard famous, and the ever-increasing number of reformed and now efficient Grammar Schools,—what may not these do for the Colonial, as for the English, Church? Here, whilst the mind of youth is tender and impressible—whilst the false standard of the world is not as yet rooted in the heart—boys may learn to admire the champions of the Cross, as English boys have long admired, and will never cease to love, the champions of their country’s earthly fame.

Here, too, one and another may be fired with a noble emulation to distinguish himself in the noble company of those who have carried Christianity and civilization into so many lands, and may arm himself for the bloodless fight, and aim at the everlasting crown. Let but this

4 *Missionary Work in connexion with the Middle Classes.*

be done, and the *special training*, which is our second need, will follow of itself. Already we have our Missionary Colleges, fed by Missionary Studentship Associations. Let the need of men be more widely felt—let encouragement, by way of studentships or scholarships at the Colleges, be given to those boys who, at the Middle Schools, shall be seen to have a turn for Missionary work—and we shall have our existing Colleges enlarged, and new Colleges built and endowed; and in this way, and ways such as this, we may hope that the sons of the great Middle Class of England may be led more and more to feel that they have an interest in the work of the English Church, and may come to know that she is neither the Church only of the rich, nor only of the poor, but of the whole English race.

The following is an extract from a letter on the same subject in the *Chester Courant* by a clergyman who has lately returned from the Diocese of Grahamstown:—

“Notwithstanding the undoubtedly increasing interest taken by many in Missionary progress—notwithstanding the increase of Colonial Bishops, and consequently of other clergy and spiritual work—notwithstanding the larger amounts contributed to Missionary purposes—still one great shortcoming stares us in the face. Where are the *men*?

The pitiful handful of young men in training, whether at Islington or Canterbury, represents almost entirely the whole disposable force of a Missionary reserve. There are some few more at St. Aidan's, at Warminster, and at one or two private places of tuition. But what do they all amount to? *Not one hundred.*

Whose fault is this? or, to put a question less invidiously, how can we remedy this miserable lack? Allow me to suggest that, firstly, we open our eyes to this fact; and, secondly, that we Churchmen stir ourselves up to try and find young men, or even boys, willing to be trained for the work abroad. That such exist, if we do but get hold of them in time before they are otherwise engaged and entangled in England's busy life, I firmly believe; for I find that in this Diocese there were twenty-four applications for aid made to the Chester Missionary Scholarship Association last year. But the truth is, that, as a rule, Mission work abroad is not talked of, not advocated as a profession, not brought forward in its claims for men as well as money. If earnest Churchmen would let their own hands and parishioners know and hear often how wide a field of high and holy work is open to devout hearts, we might then hope that England would contribute a more worthy proportion of Missionary labourers to fill up gaps and ‘go forward.’ I would suggest, then, more definitely—1. That clergymen do not hesitate to lay before parents, who have sons growing up, a definite proposal that one or more should be given to God for His work abroad. Just as they propose to them to be pupil teachers, so let it be for this work; and then let us be as willing to contribute towards their education for it. 2. That there be a notice-board in young men's Christian

institutes and reading-rooms, with a list of our foreign Missions, of Missionary Colleges, and of Diocesan Associations. 3. That the masters of our higher schools and training colleges should use every opportunity, in their addresses or sermons, to keep the idea of a Missionary life, as one great opening for usefulness, before the minds of the pupils; in all these cases taking care to make it known, that if the parents' circumstances are such as to require it, sympathy and help will be accorded."

THE CENTRAL AFRICAN MISSION IN 1862.

WHATEVER future God may have in store for the Universities' Mission in Africa, there can be no doubt that the past year will ever live in its annals as one of the most eventful in its history. The Anglo-Saxon Mission of Gregory the Great, to which, under God, our existing English Church owes the Christianity which we still profess, had its period of discouragement, and the head of that Mission was fain to despair of the barbarous pagan islanders, before he had set foot on British soil. So many and so great did the dangers of the enterprise appear, when surveyed from the nearest continent, that Augustine was fain to return to Rome to intreat the Pope to recall himself and his companions from this arduous and doubtful undertaking, which, in the providence of God, was to issue, in seventy years, in the entire conversion of the island!

It were vain to pretend that the events of the past year have not damped the ardour of many earnest friends of our Mission, and suggested doubts whether we are warranted in sending out new recruits to fill up the thinned ranks of that small missionary band on the banks of the Shire. Very remarkably applicable to the Church of England at this crisis of its trial as a missionary Church, are the words used by St. Gregory, to its earliest Evangelists: "Since it were better not to begin a good work than to abandon it, even in thought, when once begun, you ought, most dearly beloved children, with the utmost diligence, to complete this good work which, by God's help, you have commenced. Do not let the difficulty of the journey, nor the reports of evil-speaking men, deter you: but, with God's help, carry through with all earnestness and zeal what you have begun, knowing that a larger measure of the glory of the eternal reward follows your greater toil. . . . May Almighty God protect you with His grace, and grant that I may see the fruit of your labour in the eternal country; so that, although I may not labour with you, I may be found together with you in the joyful retribution; because I verily desire to labour." Such were the good words and comfortable of that excellent Bishop to the dispirited Missionaries; and such has been, in effect, the language of him who—if any one—may be regarded as the St. Gregory of this

Central African Mission ; for there has been no symptom of wavering or misgiving on the part of the General Committee, or of its Right Reverend Chairman, to whom belongs the chief share of the responsibility of this great enterprise.

A brief survey of the present posture of affairs, both in Africa and at home, will show*that there are, at present, no serious grounds for apprehension ; no warrant whatever for abandoning the work to which the Church has pledged itself.

The latest published accounts of the Mission, dated Shupanga, July 8th, 1862, represent the party as all well in health on the 25th of June, when Mr. Scudamore, the writer, left them at Mikolonko, Chibisa's former residence on the river Shire. They had been forced to evacuate their original station at Magomero, in the Manyanga highlands, on account of the extreme unhealthiness of the situation, to which they did not become fully alive until the great rains set in, when it proved to be a very pest-house of malaria ; and the mortality among the natives, from fever, small-pox, and dysentery, was truly alarming. The number of deaths is nowhere clearly stated ; but it appears that of the 200 once under the charge of the Missionaries, only 59 are now with them at their new settlement ; so that we are led to believe that little short of three-fourths have been carried off by disease.

It was intended only to retire a few miles from the former station, to a more healthy position still in the highland region ; but fresh alarms from the advancing Ajawa forced them to retreat before the storm of war, as they had come to the determination not again to resort to arms for the defence of the Manyanga.

Having expressed our decided opinion against those unhappy conflicts with the Ajawa, which appeared to us equally opposed to Christian principle and to sound worldly policy, we cannot but record our extreme satisfaction at finding that, from whatever motives, such a course is definitively abandoned. It is clear that the part of Africa in which the Mission has settled—unhappily, as we think—is just now subject to one of those tribal migrations which seem designed by Providence for peopling the earth, and which are as irresistible and irrepressible as the flowing tide. The Missionaries have not been long enough in the country, and their principles are not yet sufficiently understood, to allow them to exercise a humanizing influence over the savage tribes by which they are surrounded, or to modify the horrors of barbarous warfare—alas, that they should have imitated them ! but it is obviously the duty as well as the wisdom of this small company of civilized and Christian men to take the institutions of the country as they find them, and to endeavour, by the power of the Divine Word,

effectually to exorcise the demons of strife and rapine, which they will utterly fail to curb or crush with the arm of flesh. Thus may the Church, in time, prove again in Africa, as formerly in Europe, a break-water against an inundation of northern barbarians, whom she may subdue to the Faith.

We regret to be obliged to speak in terms of strong censure of the language of one of the Missionaries, but the interests of the cause imperatively demand it. We never remember to have read anything so indiscreet as Mr. Rowley's letter, which was published first in a Cape paper, and thence copied into the *Times*, and other English newspapers. And we must say, that whoever was responsible for the original publication of the letter is almost equally culpable with the writer: for the letter was worse than indiscreet; it was most unjust. To attempt to throw upon Dr. Livingstone the responsibility of measures which (according to Bishop Mackenzie's own honest avowal) had been adopted in direct opposition to his advice, is unmanly in the extreme; and, even if the case were otherwise, nothing is so certain to damage the Mission in general estimation as an attempt to vindicate it at the expense of Dr. Livingstone. Further; humanly speaking, the Mission must depend for its subsistence on the hearty goodwill and active co-operation of Dr. Livingstone. It is little short of suicidal infatuation for one of the party to set about to irritate and alienate this indispensable ally by groundless calumnies.

We turn to a brief survey of the home operations of the Mission. The choice of Mr. Tozer, as successor to Bishop Mackenzie, seems to have given universal satisfaction; and the new Head of the Mission appears to have the same power of winning hearts for which his predecessor was so remarkable. We believe that no time is yet definitely fixed for his consecration; but as it is his intention to leave England at the latter end of January, or in February, it cannot be long delayed. But that the Festival of the Conversion of St. Paul falls on a Sunday, it would have been a most appropriate day for the ceremony.

Meanwhile Mr. Tozer is actively engaged in raising funds, in various parts of England, for the purposes of the Mission. And this is an essential condition of the permanency and success of the work to which he has devoted himself; for while the sum originally named, on the authority of Sir George Grey, as the minimum required for the establishment of the Mission was never realized, the expenditure up to this time, as appears by the balance-sheet in the recently published Report, has been on such a scale as would exhaust far more ample funds in the course of a very few years. We have no wish at all to criticise the balance-sheet in a hostile spirit; but it does seem to us that a

sum little short of 2,000*l.* for home expenses, and upwards of 2,350*l.* for outfit, exclusive of passage-money, indicates a scale of expenditure out of all proportion to the machinery employed ; and if we do not advocate economy, there are those who will do so in a less friendly spirit.

We return to the point from which we started. We see nothing whatever in what has occurred to discourage the further prosecution of this attempt to found a Christian Mission in the heart of Africa. Much experience has been gained at a costly amount of sacrifice in men and means. What then? When Benhadad had been defeated with a great slaughter by Ahab, king of Israel, he was advised to number him an army, like the army that was fallen, horse for horse, and chariot for chariot. Now this is what the English Church, under a higher Guidance, has been doing ; and a debt of gratitude is due to those noble men who, undeterred by past failures and past losses, have cast in their lot with this enterprise. The "forlorn hope" which has entered the breach, has been more than decimated in securing a footing in that stronghold of Satan. It were a shame and a sin to leave the survivors without a leader, or to abandon the ground which has been hitherto won. Mr. Tozer and his devoted volunteers will go forth on their expedition, accompanied with the blessings and prayers of all true-hearted Churchmen, to be welcomed by those kindred spirits who are already impatiently waiting for his arrival. Whether he will find them still at Mikolonko, or, as they themselves hope, returned from the banks of the river where fever always abounds, to some part of the hill-country, less unsettled than that from which they have withdrawn, must be quite uncertain ; but we doubt not that he will find them in good heart, bravely bearing up against the many privations, and difficulties, and dangers of their isolated position ; prepared by their experiences of the country, and by their knowledge of the language, to afford him most efficient aid. In conclusion, we would only express our hope that the new Bishop will go out armed with full powers to transfer the Mission to any part of the country which may seem to offer greater advantages than the Manyanga Highlands, and that he may not be embarrassed by the unrestrained propensity to letter-writing in his subordinates, who ought to have something better to occupy their time and thoughts.

Correspondence, Documents, &c.

THE GENERAL CONVENTION IN THE UNITED STATES.

THE General Convention of the Protestant Episcopal Church commenced its triennial session, on October 1, at St. John's Chapel, in the city of New York. It had been the wish of some to postpone its meeting, in consequence of the miserable condition of civil affairs, but hardier counsels prevailed, to the diminution—as it has proved—of the reputation of the American Church for abstention from political strife.

At 10.30 A.M., the Bishops entered the church. The procession was imposing, though not so large as in former days, before the southern Bishops withdrew from the Union. Morning prayer was said by the Rev. Dr. Balch, assisted by the Rev. Dr. Howe, who read the Lessons, and the Rev. W. C. Doane, who said the Litany. The Ante-Communion Service was said by Bishop Smith, assisted by Bishop Eastburn and Bishop MacIlvaine, who respectively officiated as Epistoler and Gospeller. The sermon was preached by Bishop MacCuskry, of Michigan, from Psalm xlv. 5.—“God is in the midst of her: she shall not be moved.”

The right rev. preacher began by observing that this was a sad day. Their country was now engaged in an unhappy contest. He referred to the last General Convention of the Church, and the happy hours which the brethren then enjoyed; the only dark shade in the picture being the threat of a disunion, which also threatened to for ever divide a united Church. He then went on to deplore the evils of the times, and to point out the many and great sins of the nation, which had brought down such great chastisements from the hand of God. He showed that these evils were not due to the teaching of the Church, for she always inculcated upon her children that it was their duty to honour and obey the civil authority; and she ever prayed to be delivered “from all sedition, privy conspiracy, and rebellion.” Her sons, too, had been among the foremost to offer up their lives at their country's call. The preacher then traced the evils of the land to schism and schismatic teachings, all of which rest on self-will, instead of on a conscientious obedience to lawful authority. The cure of those evils was only possible by means of the Church; and her workings in all her varied modes of applying her gifts of grace, were briefly but boldly and clearly enumerated. But though these would cure the evils of the country, and though without the Church the country must run into either Romanism or infidelity, yet the Church need not defile herself by entanglements with worldly politics, or meddling with what properly belongs to the civil government. God was in the midst of her; therefore she was not moved by any of these things; and those who lent their efforts to entangle her in the things of this world, no matter how great the turmoil might be around them, were in reality guilty of high treason against God.

After the conclusion of the sermon, the Bishop of Wisconsin began the Offertory, the alms being collected by deacons. Other Bishops continued the Communion Service, the Bishop of Vermont consecrating; and the Right Rev. Fathers administered to many hundreds of clergy and laity.

The first day having been taken up in preliminaries, the second day the Standing Committees of the Lower House were announced. A resolution for introducing some small restorative improvements into the Book of Common Prayer was lost, after a short but animated discussion. Nor did it meet with the approval of the majority to attempt *at present* the division of the Church into provinces with metropolitans, after the primitive custom which the British colonies have been careful to follow with success.

On the third day, the harmony which had prevailed in the Assembly was well-nigh destroyed, by the proposal of a resolution respecting the secession of the Southern States. By many it was feared that the subject would prove a firebrand if discussed at all, and the proposed resolution was "laid on the table." An attempt, however, was again made to bring it up for debate, and for several days the time was chiefly consumed in prolonged discussions of a more political character than have ever taken place in a General Convention before. A great deal of strong language appears to have been used, at which no one can be surprised, as the Churchmen of the North cannot avoid feeling keenly the action of their brethren in the South. "Yet for our own part," says a Canadian Church journal, "we cannot see how the Southern Churchmen could have pursued a different course, with the exception of those clergymen who have laid aside the sword of the Spirit for the sword of the State;" and even in the Northern States themselves, there are many who fully coincide in this sentiment. Their views were ably set forth in the Convention by Dr. Hawks, who is reported as having said:—

"The ministers of Christ's Sacraments were surrounded in the seceded States, by circumstances which they did not create, and could not control; and if they did not recognise the Government that was over them, they could not perform the great object of their ministry at all. They must, therefore, submit, on the great principle of necessity; or they must renounce the ministry altogether. He quoted the rule of early times, from Justin Martyr, Tertullian, Dionysius of Alexandria, and Eusebius, that the Government *de facto* was always recognised by the Church. The Church's kingdom was one not of this world, and in the things of the world she would never suffer herself to become entangled. Hence she constantly recognised those who actually held the power; and if she had followed any other system she would (humanly speaking) have become extinct on the face of the earth long ago. She would never have continued her triumphal march from kingdom to kingdom until she had conquered the remotest isles of the sea. What now was to be done? The civil war was a fact, and it was one of no small scale. Hundreds of thousands had been slain. What was our duty? To surrender our own private opinions? Not at all. To ignore the war? Not at all; but to take such notice of it as was becoming in a Christian body of men, who could wield only spiritual weapons. . . . Looking upon our Southern brethren as Christian men, what have they *done*? Why should they all be denounced *in a body*? Have they altered the Prayer-book? No. Have they set forth any new doctrine? No. Have they perverted any existing doctrine of the Church? No. They hold what we hold, and worship as

we worship. They have omitted (or changed) one word of one prayer, and that was all. Have they enacted any new Canons? No. At the consecration of the last of our Right Rev. Fathers (Bishop Stevens), had not *two* of those Southern Bishops sent in their assent, thus showing that they felt the old connexion was yet unbroken? They have performed no direct, positive, organic act of separation. They have merely organized so far as was *necessary to keep themselves together*, until God should show what would be the end of all this. Our business, therefore, is, not to put any obstacles in the way of their return."

The resolutions ultimately passed on the subject of the Secession were far milder than the proposition brought forward at the outset of the debates, and it was hoped that the great difficulty was finally surmounted. Nor were any offended at the services held in Holy Trinity, Broadway, on October 8th, the day appointed by the Bishops as a "day of fasting, humiliation, and prayer for the state of the country." But on Friday, October 17, an incident at the solemn religious closing of the Convention exhibited afresh the strong difference that exists among Churchmen in the United States as to the attitude in which their Church ought to meet the political crisis. Those who were present on that occasion, says the *New York Church Journal*, "could not but have noticed that the presiding Bishop of Vermont absented himself until after the reading of the *Pastoral Letter* was concluded by the Bishop of Ohio:—

"At the last General Convention, no *Pastoral Letter* was issued, owing to difficulties in regard to the Bishop who should draw up the document, and the want of time during the Session. The House of Bishops then appointed a Committee, however, consisting of the oldest five Bishops, to prepare a *Pastoral* for the next General Convention. The Bishop of Vermont, as senior and Chairman of this Committee, of course drew up the *Letter*: and on calling together the Committee (consisting, besides himself, of the Bishops of Kentucky, Ohio, Wisconsin, and Michigan), the *Letter* was read to them, and not a word of fault was found, or a suggestion of alteration made. On the motion of the Bishop of Ohio, it was unanimously resolved to report the *Letter* to the House as the *Pastoral Letter* of the House of Bishops: it being understood that suggestions of alteration might be made in the House, by any one who felt so disposed. The affair being thus far settled, within a few days the Bishop of Ohio requested the Bishop of Vermont to call the Committee together once more. Though no reason was assigned for the request, it was complied with; and, on assembling, the Bishop of Ohio drew forth another draft of a *Pastoral Letter* written by himself, which he proceeded to read, and moved that it be reported to the House also, along with the other, that the House might choose between the two. The Bishop of Vermont, feeling a scruple of delicacy in regard to a production of his own, quitted the chair, and left the matter to be decided by the other members of the Committee. The Bishop of Ohio remained, and voted for his own paper. The Bishop of Kentucky throwing his vote with the Bishop of Ohio, the Committee was equally divided, and nothing could be done except to report both *Letters* to the House. When read to the House, the Bishop of Maryland moved that the *Letter* written by the Bishop of Ohio be the *Pastoral Letter* of the House of Bishops: which motion prevailed.

The real and only difference between the two Pastorals lay in the fact, that the Bishop of Ohio's letter was a *political manifesto*, and the Bishop of Vermont's was *not*. This was a subject of too deep and vital an importance to be passed over in silence. The Bishop of Vermont therefore drew up and presented in the House, on Thursday evening, a *protest* against the political character of the Pastoral Letter, requesting leave to have it entered on the Journals. Leave was refused; and the record was, by vote of the House, so altered as to conceal the fact that any other draft of a Pastoral had been before them for consideration than that written by the Bishop of Ohio."

The substitution of Bishop MacIlvaine's Pastoral for the one first proposed by Bishop Hopkins may have strengthened the hands of the United States' Government, but it has tended to import fresh political dissension into the Church. The exception taken to the Pastoral is not so much on account of its matter, as on account of the manner in which it was prepared. It seems to be admitted that something of this kind, tinged a little politically, was urged upon one, or more, of the House of Bishops, by two of the most prominent politicians of the country—the premier of the Cabinet, Mr. Seward, and the Secretary of the Treasury, the Hon. S. P. Chase, of Ohio. Now, even if the paper presented and adopted (by a hurried vote of the House of Bishops), towards the close of the Convention, had been unexceptionable in its tone and substance, the fact that two such gentlemen, not members of the Convention, were urgent in their letters on this subject would excite remark.

What adds to the feeling is the further rumour, apparently well founded, that Bishop MacIlvaine of Ohio, who reported the Pastoral Letter, has lately been in the secular employment of the Secretary of State, and while on a tour through the principal countries of Europe, was receiving from the secret service fund of the United States the usual wages of such *employés*.

Both the accepted and the rejected Pastorals have been published in America, as also the Protest of Bishop Hopkins. We can only find space for the following passage from the latter document:—

"From the period when Christianity became established in the old Roman empire, there were many insurrections, and intestine as well as foreign wars, but I can call to mind no instance, in all the Councils, where the justice or the injustice of those wars was made a topic for ecclesiastical consideration. In the civil wars of England, which were numerous before the Reformation, I think it will not be found that the Church committed herself, by any formal and united action, either to the one side or to the other. In the great rebellion against Charles I., I am not aware that the Bishops were assembled to set forth any sentence on the political right or wrong involved in the conflict, although it threatened, and, for a season, accomplished their own official downfall. And when the American Colonies revolted, and the Rev. William White became the first Chaplain to the revolutionary Congress, I do not see the slightest movement in our Mother Church to condemn his course, or that of the ministers who acted with him. The Bishop of London was the Diocesan of all the clergy in the Colonies, and had the undoubted right to suspend or depose them, if the act of secular rebellion had been a proper ground for ecclesiastical

denunciation. But that, in every age, has been regarded as a subject for the action of the State, and I doubt whether an instance can be found, in the whole range of the Church's history, where an ecclesiastical Court has tried a man for secular rebellion. If the Church of England had held it to be her duty to adopt the principle which this House of Bishops has laid down in the Pastoral Address, the Rev. William White and his colleagues could hardly have been accepted as fit subjects for Episcopal consecration, and the whole character of our ministerial succession would most probably have passed away for ever."

Although the General Convention has been thus unfortunate in getting entangled in the political strife which at the time of its meeting was especially ardent, what little strictly ecclesiastical business it entertained has, upon the whole, been satisfactorily done. One grave blemish has been removed from the American Church by the enactment of a canon which, in accordance with the most truly Catholic usage, allows of the restoration of deposed clergy, being penitent, to the order to which they previously belonged. Hitherto such persons were practically treated as laymen: now, for the first time, the indelibility of holy orders is properly recognised. Under this new canon, two presbyters were at once restored to the exercise of their clerical functions, having completed three years' consistent life in lay communion, viz., the Rev. Dr. Forbes, and the Rev. Mr. Heyer, who have respectively returned from ministering in the Romanist and Unitarian denominations.

Another step in the right direction remains to be noticed, in conclusion, viz., the appointment of a committee to inquire into the feasibility of establishing intercommunion with the Russo-Greek Church. This is a matter of such importance and interest to the whole Anglican communion, that we shall subjoin, from the *New York Church Journal*, an account of the discussion respecting it in the Lower House, on October 7th.

"Dr. Thrall called attention to the fact that there were now in San Francisco between three and four hundred communicants of the Russo-Greek Church, some of whom had been under his pastoral charge, although not feeling free to receive the Communion at his hands, owing to the unsettled relations between their Church and ours. They were about to build a church of their own, and become organized into a parish; and before long there might be appointed a Bishop of the Russo-Greek Church, who would claim jurisdiction, and thus bring about a conflict with the Bishop of California. This ought to force upon us the consideration of that great question—one of the greatest of questions—the establishment of full ecclesiastical relations with the Russo-Greek Church. He was not prepared to pass an opinion on the subject, and did not suppose that, at this late moment in the session, the House would go into the discussion. He only asked for the appointment of a committee of inquiry and correspondence on the subject, the main object of which would be to present the claims of our own Church as a true part of the Church Catholic, and thus as duly qualified to guide and feed those who might come from the Russian dominions to reside temporarily or permanently among us. There were three possibilities that might ultimately result from the movement thus begun: 1st, a number of brethren of the Russo-Greek Church might

be brought into our own communion; 2d, it might lead the way to the correction of some of the errors of the Greek Church itself; 3d, it might at last enable the Anglican and the Greek Churches to present an undivided front to Rome and the infidel.

Mr. Ruggles said that this was the most important question that had been before us. The Anglican and the Russian Churches had been approaching one another gradually for centuries, and at one time their formal union had almost been consummated.

A motion to table the whole subject was made, and lost.

Dr. Mason said that the Church prayed for the conversion of all Jews, Turks, infidels, and heretics, and the Greek and Russian Churches were certainly not any one of the four. The Russian and Greek Churches were identified to a certain extent. There had been a civil but not an ecclesiastical separation, although there was no longer any united ecclesiastical organization, any more than there is between the Church of England and the Church of these United States. It was the duty of every particular or national Church to be in communion with every other which was not heretical or schismatical. None could be heretical which held the Nicene Creed in its integrity. It might have its local or municipal articles, like our Thirty-nine Articles, but these were no part of the Catholic Creed, and no one national Church had a right to propound them as necessary terms of communion with any other. There was nothing essential to communion except the Nicene Creed, and the first four or six Councils. The Council of Ephesus had closed the declaration of the faith so far as the requirements of intercommunion are concerned, and to that point must all Christendom come back if communion is to be restored. Those who require more are guilty of schism. The Council of Chalcedon took the same ground; and so does all Christendom, except Rome. Any Church rendered itself schismatical by refusing communion with a Church which is in communion with the Catholic Church. No Church can be schismatical in its own position which holds the Nicene Creed in its integrity, and has the apostolic succession in its ministry. The Russian and Greek Churches undoubtedly had both these. Again,—the Anglican Church had never refused communion with Rome; but Rome had refused communion with England, and by that very act had rendered herself schismatical, having previously, in like manner, rendered herself schismatical towards the Greek Church also. The Greek Church had the authority of the Word of God, and recognised the earlier Councils which were recognised by Rome herself, including the Council of Chalcedon which referred to the British Church as an independent Church. He was sorry to hear the Russian Church called grossly corrupt. Their doctrine about the Holy Eucharist was not identical with the Transubstantiation of Rome; and the *Filioque*, which the Greek Church does not use, has really no business in the Nicene Creed. The doctrine is true, and the Greek Church admits it; but rightly declares that the insertion of the words in the Nicene Creed was an unauthorized and unlawful intrusion.

The Rev. Mr. Phillips asked if they did not worship images?

Dr. Mason said they did *not*. Even if they did, it would be no reason for refusing communion with them. The Anglican Reformers did not

refuse communion with Rome, though Rome *did* worship images ; neither could *we* refuse communion on any such ground, unless we make Donatists of ourselves, and refuse communion with all who do something that we disapprove or do not like. The Greek Church has no images or statues (although there are some in the Lutheran Church, and some in our own). The Greek Church admits only *pictures* ; and we ourselves admit pictures, and so do the Moravians, Swedes, and others. There could only be two kinds of schism. He had read through the works of St. Augustine, and had carefully studied the part of Van Espen that referred to the subject. The first kind was, the being destitute of the apostolic succession ; the second was, the refusing communion with another Church which has both the apostolic succession and the Nicene Creed. Nothing else could constitute a *sinful* schism. This Church of ours, so far from occupying a Novatian or Donatist position on the subject, really presented a *centre of communion to all other bodies of Christians in the world*.

Dr. Howe thought this subject opened before us a great field of remark, examination, analysis, historical allusion, and difference of opinion, as to heresy, schism, usages, &c. The general impression in the Protestant Episcopal Church certainly was, that the Greek Church was only one step behind the Church of Rome in her departure from the great truths of the Gospel. We were without proper time for the discussion of these questions now ; and he thought them very hazardous at any rate.

Dr. Shattuck rejoined that the resolution only proposed an inquiry, and committed the Convention to nothing.

The resolution was adopted almost unanimously. The language was afterwards modified, at the suggestion of the House of Bishops ; and the committee was made a joint committee—on the part of the Lower House, the Rev. Dr. Mahan, the Rev. Dr. Thrall, the Rev. J. F. Young, President Eliot, of Trinity College, and Dr. Shattuck, of Boston ; on the part of the Upper, Bishops Williams, Whitehouse, and Bedell.”

THE BISHOP OF QUEBEC'S JUBILEE: SERMON BY BISHOP BROWNELL OF CONNECTICUT.

THE Jubilee, or Diocesan celebration of the fiftieth anniversary of the ministry of the venerable Bishop of Quebec, in August last, has already been mentioned by us. The following passages occur in the Address presented on that occasion to his Lordship by the Diocesan Synod :—

“ Of your diligent labours as a parish priest at Fredericton and at Quebec, of the privations and trials cheerfully borne by your Lordship in your many and arduous missionary journeys, extending from Red River to Gaspé, both before and since your elevation to the episcopate, and at a time when, from the absence of the facilities now enjoyed, travelling involved hardships and dangers of no ordinary kind, we can, many of us, speak only from the grateful reports of others. Their memory, however, still lives, and will ever remain to the Church the unconscious legacy of a devoted Missionary, willing to spend, and be spent, in the service of the Lord.

For more than half the term of your ministry, your Lordship has dis-

charged the duties of a Bishop in the Church of God ; how faithfully and how devotedly is known to all. For several years, sustained by indefatigable energy and unflagging zeal, your Lordship was the Bishop of a Diocese stretching from Lake Huron to the Atlantic ; and now when, happily, that vast Diocese has been subdivided into five, each of dimensions sufficiently ample to task the energies of a Bishop of its own, we cannot but congratulate ourselves that our lot has been cast in that portion of it which still remains under your Lordship's personal supervision.

We trust that it may be neither presumptuous in us, nor unwelcome to your Lordship, if now, when about to meet together in the House of God, and to partake in faith and love of the Holy Eucharist, we first gladden our hearts with a retrospect of some of the many blessings which the great Head of the Church has vouchsafed to this Diocese during your episcopate.

Inadequate as are, in number, the clergy in this portion of the Lord's vineyard, still would we lift up our hearts in solemn thanksgiving when we reflect that not a few of the poorest and most remote settlements in this province are this day cheered and blessed with the ministrations of our beloved Church.

Ample provision has been made for the maintenance of a successor in the See. The Clergy Reserve Fund forms a nucleus for the endowment of the Diocese. Ten separate endowments have been established, and are steadily increasing, and to these five others will be added in the course of the present year. The management of the financial affairs of the Rural Missions has been recently confided to a Board, under the direction of the Diocesan, a measure from which we anticipate the happiest results.

The University of the Bishop's College, founded and endowed chiefly by your Lordship's exertions, has now been for seventeen years in successful operation, and has sent forth forty-five clergymen, to labour either in this or some other Diocese of the province.

For twenty-one years the Incorporated Church Society has conferred incalculable benefits upon the Diocese ; while the sagacity which moved your Lordship so anxiously to desire and so strenuously to promote the inauguration of Synodical action, has been evinced by the success which has already attended the periodical meetings of our Diocesan Synod."

We have pleasure in transferring to our pages from the *Toronto Echo* the following Sermon, which was preached on the occasion, by Dr. John Williams, Assistant-Bishop of Connecticut, from Psalm cxliii. 5:—" *I remember the time past : I muse upon all Thy works.*"

"The commemoration, brethren, which has gathered us in this house of God, is, it seems to me, of far wider than a merely local interest. Had it not been so, the preacher's office—which, even as it is, has been accepted with no little hesitancy—should surely have been filled by another than a stranger from another land. Because it is so, such a stranger occupies this place to-day.

Any ministry of fifty years' duration, be it in a sphere however limited, and on a scale however humble, forms an integral, often an important, portion of the history of the Church of God. For that Church, not being a mere mass or mob, but a well ordered and compacted 'army with

banners,' finds its appropriate emblem not in a heap of disintegrated sand swept together by winds and waves; but, rather, in some well-organized and living body, where, though each member is complete in its own formation, and has its own peculiar line of action, still it is jointed and articulated into that body as a necessary part of its unity, and therefore of its life. And thus the Church's life is made up of individual lives; the Church's ministry among the nations is the aggregate of individual ministries.

Every separate ministry, then, has a place, a position, a meaning in the Church, which lifts it out of its mere local surroundings and connexions, giving it a life, and investing it with a dignity, which the careless observer can never estimate. When, moreover, this ministry has been held in trust, by one who has not only won the 'good degree' of the Presbyterate, but has also been called to a chief Pastorsip in the Church, and has made that chief Pastorsip, what Venerable Bede said it should be made, *nomen oneris non honoris*; when the ministry itself has been one wise forecast, and extended labour and living result; not merely building on foundations already laid, but laying foundations, on which, in carrying on missionary work and the education of the clergy, other generations are to build; preparing fields for others to sow in, as well as sowing in those already prepared, and gathering in those that are white for the harvest; making ready for issues that are to unfold themselves as time rolls on, and to live when time shall cease to be; when all these things are so, then that ministry belongs, not merely to the one Diocese which specially claims it as its own, nor yet to the one national Church of which that Diocese forms a part, but it belongs—God be thanked that such is the unity of the mystical body of His Son—to all the Church, in every age and every land.

More than this. In all that concerns the Anglican Church in British North America, her sister Church in the United States must feel a warm and kindly interest. We both, brethren, claim the same spiritual maternity; to each of us that venerated mother has given the 'Evangelical truth and Apostolic order,' which in common we maintain, and with them—what gifts, what bonds of union!—our English Bible, and our Books of Common Prayer. Our lines of labour, our peculiar duties, the trials we meet, the obstacles we encounter, are certainly not very dissimilar. Oh, then, that our joys and sorrows might be shared, and heightened or lightened in the sharing! Oh that, as looking on our mother Church, we say, 'If I forget thee, O Jerusalem, let my right hand forget her cunning,' so we might say, as we look upon each other, 'For my brethren and companions' sake, I will wish thee prosperity! Yea! because of the house of the Lord our God, I will seek to do thee good!'

As then, in this spirit, I call upon you to look back over those fifty years, which, day by day, have sunk into the past, as 'autumn leaves glide from their parent trees' until they all are gone, I feel how much there must be in all your hearts—let me say in all *our* hearts—which may not be spoken; lest the limits which, in such a commemoration, the living presence and the personal associations impose on us, should be overpassed. Nor need such thoughts be spoken here. For as amid the hallowed

memories of this day your Bishop looks upon his clergy and his people, whose representatives surround him here, he well may feel, 'Ye are our epistles written in our heart, known and read of all men.' Passing, therefore, from thoughts which delicacy requires us to suggest, rather than to dwell upon, let us, brethren, take such retrospect of those fifty years as may not be entirely foreign to this occasion.

One great test of a Church's vitality is the presence of that spirit of extension, that missionary spirit, which lives in the very charter under which she acts, and which animates her ministers to feel that they are 'debtors both to the Greeks and to the barbarians, both to the wise and to the unwise,' to preach 'the unsearchable riches of Christ.'

It is often objected—not so often among you, it may be, brethren, as elsewhere—that our Reformed Church was a laggard in the work of Missions. But, surely, the objection is not well founded. It is true, no doubt, that nearly one hundred and fifty years elapsed, from the settlement of the Reformation under Queen Elizabeth, to the formation of that truly venerable Society, to which we all owe so much; none more than the Diocese in which, in God's providence, my own lot is cast. But it is not true that no missionary movements were made during all that period. The English Colonies of the entire Atlantic seaboard, Newfoundland and the Bermudas, India and the Levant, all rise up in answer. When it stands recorded, in connexion with the very first movement towards colonizing this western world, that one great purpose in it was, 'the carriage of God's word into those very mighty and vast countries;' when the Virginia patent recognised, as one of its objects, 'the propagating of the Christian religion to such people as yet live in darkness;' when Donne could say, in that noble missionary sermon preached in 1622, that the duty of the Anglican Church was to make the island in which it was planted, 'a bridge and gallery to the new world, to join all to that world which shall never grow old, the kingdom of Heaven;' when Bacon could write, 'This vine which Thy right hand hath planted in this nation, I have ever prayed unto Thee that it might have the first and the latter rain; and that she might stretch her branches to the seas and to the floods;' when Ferrar could devote himself to preaching the Gospel in America, though indeed the purpose was never carried out, and Herbert could sing of its coming triumphs; when all this—and I have only touched here and there a salient point—is true, who shall say, that in those days no missionary zeal warmed the heart of our mother Church, and that the first showings of it came from those who went out from her fold, and 'lifted up their heel against her?'

True, all efforts were unsystematic, scarcely organized, entirely tentative. And, surely, there was abundant reason why they were so. Can we forget in our age those trials of 'fire and water,' by which our Church was 'brought out into a wealthy place?' Can we forget, that almost as soon as she had made her position somewhat secure against the seditions and conspiracies of Popery, another adversary rose up at her very side, and almost swept her from the face of the earth; that, when this 'overflowing scourge had passed by,' all her powers were taxed to their uttermost, to save a nation from a revulsion and reaction which threatened to

destroy all Christian faith and manliness ; that, before this work was done, she was compelled to rouse herself, to repel a renewed assault of the Papacy, and we may hope, the last ? O, brethren, we may not forget these things. And as we remember them, let us remember, too, that they gave little time or opportunity for the great work of 'preaching to the Gentiles the unsearchable riches of Christ.'

Still, it must be owned, fulness of plan and systematized effort are to be sought, chiefly within that period of fifty years which specially claims our thoughts to-day. How stood our Church, then, when it began in 1812 ? In all the Colonies and Dependencies of the British Empire, there were two organized Dioceses with two Bishops, namely, Nova Scotia and Quebec. There was no Bishop in India, no Bishop in all the islands of the sea. Here and there single scattered Missionaries were fainting with 'the heat and burden of the day,' solitary and unsupported, without living sympathy, oversight, counsel, or discipline ; deprived of that strong stay which the sharing of labour and responsibility always brings. In the United States we had just passed a trying crisis for the Church. When, in the year previous, two Bishops were to be consecrated, it was found that disease and death had made such inroads on the episcopate, as to cause doubts whether the canonical number of consecrators could be found ; and it was a serious question, whether we might not be compelled to have recourse again to the mother Church, to enable us to continue the succession. Meantime, the entire region inland from a narrow strip on the Atlantic coast, was all untouched, and loomed up like a huge black cloud on the western horizon. There was life, energy, zeal ; but they were half-wasted, and all weakened, for lack of guidance and direction.

But God's good Spirit was at work in men's hearts preparing for better things. The sacrifices and the prayers of earlier generations were not in vain. Middleton and Heber were to inaugurate the fuller and more thorough plans for the Eastern world. Stewart and his successors were to continue and extend those that had been well begun here. Hobart, and Griswold, and Moore, were to wake up a new energy in your sister Church. Later on, the same service that gave you the Bishop who has you in charge to-day, was to send a Bishop also to the islands of the Southern seas, the first of a still increasing band. The Pentecostal Spirit was rousing our entire communion to undertake what fifty years before it never dreamt of. And, though the day drew somewhat slowly on, yet how at last the gathering glory of that dawning kindled ! From continent to island, and from island back to continent again, from east to west, from north to south, the fiery cross that gleamed not with man's wrath, but with God's love, was sent. 'The Lord gave the word ; great was the company of the preachers.' It was like the Gospel's march in the early times. And, as we look back upon it all to-day, how like a dream it seems ! Many of us had not seen the light fifty years ago. And yet we see what our fathers longed and prayed for, but 'died without the sight.' We see fulfilled for us—God made us duly thankful for it—the promise, 'Instead of thy fathers thou shalt have children whom thou mayest make princes in all lands.'

Not without the baptism and cup of suffering was all accomplished.

We may take that also as proof of God's presence and acceptance. From Henry Martyn, who fell at his post in the first of these fifty years, down to Mackenzie, whose dying whispers have just reached us from those African homes of pestilence, we have, mother and daughter Churches alike, our martyrs; martyrs not impiously canonized by man, but held in loving remembrance upon earth, and written, we believe, in the Lamb's Book of Life; martyrs, whose mortal remains, earth and sea over all the globe, hold treasured for the resurrection; martyrs, as much as if they had yielded up their souls, when amphitheatres rang with the cry *Christianos ad leones!*

But, how comes it that less than the last fifty years have seen a work still going on to its accomplishment, which two hundred and fifty previous years did not see? We recur to the facts, that, for the first century and a half of this last-named period, our Church 'with one of her hands wrought in the work, and with the other held a weapon,' and that the next century, though certainly the evil has often been greatly exaggerated, was one of comparative spiritual apathy. Still, all this only accounts for the lack of performance in the earlier period, not for the achievements of the latter.

As for these, they are, first of all, to be devoutly attributed to the spiritual unction of the Holy Ghost, shed on the Church 'abundantly, through Jesus Christ our Saviour,' and giving her 'a right judgment.' Here is their source and spring of life. But when from this lofty height, we descend to the ordinary level of human activities and agencies, we find, I think, three things which the Church has learned, and in learning which she has been set forward in her great work for human souls.

First, she has learned to go alone, and not to wait on the slow movements, the tardy aid, the often jealous co-operation of earthly powers. She has not learned while she holds to the Scripture teaching, she never can learn, to despise, or to refuse obedience to 'the powers that be, which are ordained of God,' 'which they that resist shall receive to themselves damnation.' But she has learned—your sister Church was compelled to learn it, brethren, somewhat earlier than you—that her best support, under God, is in the affection and co-operation of her laity; her surest and noblest endowments, in their open hearts and hands.

Secondly, the episcopate has been set at its proper work, and therefore put in its true position. Not many years ago, it was said of one who was called to the office of a Bishop, that 'a mitre, the reward of a long course of usefulness, secured to him a dignified leisure, ere he was yet in the vale of years.' Such words grate on our ears now, and we can hardly imagine how they could be written. Yet few, at the time, probably, saw anything strange in them. God forbid that the day should ever return, when, in any part of our communion, the episcopate could be described as a position of 'dignified leisure!'

Thirdly, it has been found that the aggressive missionary work is not to be accomplished by the mere parochial organization. Souls must be gathered before they can be kept. The well-manned fortress holds the conquered territory, but the moving army wins the territory to be held. And so, at last, we are learning to send the aggressive missionary army

first, and after it the pastor ; just as Paul and Barnabas first preached the Word in the cities of Asia Minor, and then, returning, 'ordained them elders in every Church.' The lesson is not fully learned, nor fully put in practice ; but the Church is learning it.

In these ways and by these agencies, under 'the mighty power of the Holy Ghost,' this great missionary work, whose triumphs irradiate the later portion of the last half century, has been carried on. So be it still ! So let the only strife between the mother and the daughter Churches, or of the daughter Churches with each other, be the bloodless strife of winning souls for Christ, and extending the empire of the Cross. Let us all feel, brethren—it will lift us up to noble purpose and real achievement if we do—that it is not when the Church has fullest coffers and most abundant revenues, when the world most smiles upon her, when her ritual is most majestic, and her claims most lofty, and her power seems at its height, that she is most surely doing her Lord's work in the world. She most truly answers her Divine commission, when she goes into the dark places of the earth, bearing thither the Gospel's light ; when poor, if so God please, in earthly treasure, she is rich in heavenly grace ; when she claims only her spiritual power, and, therefore, has all that she should have ; when, like her Lord, she comes down to the poor and despised ones of this world. It is then that, in a spiritual sense, higher even than the literal, 'the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and,' crowning the whole, 'the poor have the Gospel preached to them.' Then, the Church is not an abstraction, but a living thing ; humble, it may be, in the eyes of men, but queenly and majestic in the eyes of God. Then the Holy Ghost, poured out upon the souls of the believers, bears up the Church to God, and brings His grace to her ; and 'the King's daughter, all glorious within,' walks before men 'in clothing of wrought gold.' God grant that such as this, that Church of which we all are members, may ever be !

Again, within the last half century, God has graciously enabled our Reformed Church, to witness for the 'Faith, once for all, given to the saints.' And this, as a proof of the abiding presence of that Spirit, which alone guides 'into all truth,' is also proof of living union with the living Head. It is, indeed, no just ground of reproach against a Church, if errors assail it. 'There must be also heresies among you,' says St. Paul, 'that they which are approved may be made manifest ;' must be, as a Father explains it, not because of God's ordinance, but because of men's perversity. It is a reproach, however, if such errors are not thrown off, as a healthy body throws off disease, but are allowed to pervade and infect the Church.

We can feel, brethren, that we have seen our Church give this very test of life. The days are not remote, when the attempt was made, to prove, by as subtle a dialectic process as human intellect ever worked out, that the vast congeries of mediæval corruptions of the Faith, were only true and living developments of germs of doctrine given by Christ and His apostles. What was the result ? Liturgy, and Symbol, and Article held the Faith 'undefiled,' and the wound designed to be so deadly, healed, with scarce the remnant of a scar. And now we are going through

another struggle to keep the same Faith 'whole,' and to defend it against those who would destroy it. For that is the real issue. When the miracles of our Lord and His resurrection are rejected; when instead of the one 'sufficient sacrifice, oblation and satisfaction,' we have a theory about forgiveness; when, instead of the fallen child of Adam renewed by the Holy Ghost, we have presented to us 'colossal man;' then, it is not merely that the form of the Faith is changed, nor yet that it is looked on from another than the ordinary point of view; its very framework is broken up, and it all lies in shapeless, hopeless ruin. And what is this attack, parrot-like imitation,¹ as it is, of German infidelity, accomplishing? Nothing. Those not of our communion have declared, that the Church of England, respondent to the challenge made two years ago, has answered the challenge, by the pens of her truest and most accomplished sons, and that her answer is sufficient.² Nor is this our only safeguard. These rationalizing speculations—it has been so from the days of Origen—are wrought out by those whose connexion with the daily needs of human souls, if it exists at all, is slight. The living, working pastor, who takes living care of souls, brushes away these cobwebs at every step. These 'Idols of the Den' vanish, when they are confronted with the confessions and the wrestlings of penitent sinners, or the agonies or joys of dying men; and they leave, in all its fulness of strength and beauty, the truth they have obscured; affording an awful commentary on the Saviour's words, 'I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.'

In these two most vital matters, then, in the proclamation of the Gospel and the extension of Christ's kingdom, and in the maintenance of the Faith, 'whole and undefiled,' we may feel, I think, that God has been 'with us, as He was with our fathers.' Full, indeed, of comfort is this brief retrospect of fifty years; though there must go with it the acknowledgment of much shortcoming, the conviction that, with more faith and more zeal, far greater triumphs might have been achieved. The service and place separate my words from any ordinary phrase of compliment, when I say, that in all which has been accomplished, that ministry, for the lengthened usefulness and good example of which we give thanks to God to-day, has borne a part that will not be forgotten.

And now, brethren, shall we venture to look forward to the coming half century? Few of us will see the anniversary which shall close it. Some perhaps who are now in the 'dew of their youth,' may see it, and may recall the memory of this day. But, for most of us, our stewardship will have long been ended, and we shall be waiting the awards of the great day of doom. Yet, others will have been baptized into our places, as we have been baptized for the dead who have gone before us, and the same great work will still be going on; going on, while there is one heathen to be enlightened, one sinner to be converted, one disciple to be trained; going on, while there is error to be combated and truth to be maintained.

Under what conditions, or developments of the world's history, this work

¹ So Hengstenberg calls them.

² *North British Review*, for April, 1862.

is to be done, we do not know, nor need we care to ask. The bonds that bind the Church of God in one, the presence of the Holy Ghost, the Apostles' doctrine and fellowship, the breaking of Bread and the prayers, are far above the changes and chances of this world's progress. They live in regions higher than the highest level of earthly interests and purposes; and they enable the Church, if so she will, to be a peacemaker and a healer among the nations.

Moreover, brethren, as I look on along that future, I cannot but feel that opportunities and duties may be in store for our Church, which are alike cheering and awful to contemplate. Many years ago, it was said by a devoted adherent of the Papacy,¹ that 'if ever Christians should reunite,' it would seem 'that the movement must take its rise' in the Anglican Communion; that being, as it were, 'one of those chemical *media* which are capable of producing a union between elements in themselves dissociable;' and it has occurred to more than one thoughtful mind in our day, that if ever this reunion—the fulfilment of the Saviour's latest prayer—shall come, it must be on the basis of polity, ritual, and doctrine, on which Christians stood before diversities grew up; just as in the prismatic spectrum, the various colours all blend where their divergence began, in the ray of white uncoloured light. Oh, then, if it might be that God was purposing to make our Reformed Church, holding the primitive ways, and yet adapting them to the necessities of the ages and the generations, the 'preparing type for the Church of the latter days!' Is it a dream to hope it? At least, let us remember, it will not make us dreamers to live, and labour, and pray, as if it were, indeed, to be so. For if we will thus live, and labour, and pray, then those who come after us, shall indeed 'rise up and call us blessed.' Then, as time advances, and the harvest ripens, and the world and the Church are made ready for their several consummations, they may say, as we can say to-day, 'We have heard with our ears, O God! our fathers have told us, the noble works that Thou didst in their days, and in the old times before them.'"

THE DIOCESE OF NELSON, NEW ZEALAND.

From the Bishop of Nelson to Rev. T. Hutchinson, in behalf of the Oxford Nelson Association.

Nelson, August 13, 1862.

MY DEAR FRIEND,—I am bound in gratitude to write to you to thank you for your labour in publishing the account of my Diocese; and as I know not who may be in Oxford when this letter reaches England, I will make you the organ of the Association for receiving and communicating this letter to them at the November meeting.

First, let me despatch my duty of thanks to you personally, for your kind aids and constant good-will, and then address the Association.

I must tender my most hearty thanks to you, my loving and helpful allies, for your continued thoughtfulness of me and of my wants, and your varied modes of help, seen and unseen, material and spiritual.

¹ The Count de Maistre.

It is impossible that you should estimate the amount of comforting support that is ministered to a distant labourer by the assurance that he is followed by the warm sympathies and prayers of faithful hearts at his former home. The bounty which flows forth as the expression of such sympathy and prayers ceases to be gauged by its money value—it comes as a witness of what is more precious than any material thing, and is clothed with an immaterial value, which forbids one to ask how far it is commensurate with wants.

Were your contributions far less than they are, I should still thank you most cordially for their impalpable benefit. As it is, I am bound to say that they have been of great palpable service; for the scale of my diocesan work is so small, that the addition of one clergyman per annum to our staff, or the attainment of any one object, is an appreciable gain.

By your aid mainly, I shall have brought out five clergymen in less than four years, and have been enabled to procure a site for Bishop's house and future Cathedral, at a much earlier date, and, consequently, at a much easier price than if I had waited for the slower process of accumulating my own funds.

I will here say, that of the 863*l.* which your report shows to have been remitted to me from the time of my appointment, 200*l.* have been spent as part of the purchase-money of the Bishopdale estate, 200*l.* are reserved for a chapel at the future official house, and the remainder has been devoted to clergymen's outfits and passages, and to the purchase of articles according to specified wishes of donors.

I have no very eventful record to present to you of our doings since I last addressed you.

Our labouring force of clergy has rather diminished than increased—the Rev. Mr. Tudor having resigned his missionary work among the natives, for a visit to Europe; and the Rev. Mr. Bird having resigned his charge on the east coast, where I am entirely unable to find a successor. Mr. B. having given his clerical services gratuitously, contenting himself with a small salary received as tutor in a gentleman's family and teacher of the children at his sheep-station, there is no clerical stipend vacated by his removal.

On the other hand, I have received an accession in the Rev. Mr. Maclean, who is assisting in the overburdened district of Nelson and suburbs. Our whole force of ministering clergy is now only seven; Mr. Bowden being occupied in the schools, which I have placed under his charge, in the city of Nelson, and which is large enough to demand his whole energies.

New fields of work are opening upon us, as well as increased demands from old ones.

The west coast has now attracted the first-fruits of a settled population, and is developing stores of gold and coal, of such quality and quantity as to insure the establishment of a mining community at two or three distinct points.

These, for a time, must depend on the meagre spiritual help which can be given by occasional missionary visits; and they form additional reasons for obtaining the services of a purely missionary clergyman, who may be sent to any point which requires his services. Such a person has been

employed in the diocese of Sydney, and is sought for by the diocese of Brisbane.

I have applied to the *Society for the Propagation of the Gospel*, for assistance in aid of the stipend of such an officer; but I have very slight hopes of finding either the person suited or the remaining moiety of his stipend.

I have pledged myself to the Society to devote 100*l.* a year, and 50*l.* for travelling expenses, out of my own stipend, to meet a grant of 100*l.* per annum, for the maintenance of a Missionary amongst the natives; and if I am held to this pledge by this consent, I shall be unable to lay any further permanent burden upon my own stipend. Our subscribed funds are too scanty and too uncertain to be pledged to anything.

The members of the Church have got as far as accepting the duty of maintaining the means of grace in *their own locality*, but there are few who feel the bonds of membership strongly enough to give for the benefit of the *whole* body, not hoping to receive anything again for themselves or their families.

A general fund, free for general application throughout the length and breadth of the diocese, is at once our greatest want and our greatest difficulty. Judging by the condition of similar funds in other colonial dioceses, the difficulty will be surmounted, but by slow stages.

With these facts in view, we cannot but see the importance of arousing at home, by such gatherings as yours, a spirit of true-hearted Christian sympathy with the spiritually destitute members of our Church, whether native or British, in our dependencies. Nearly all improvement of principle or practice comes to the colonies by importation. Our recent settlers are far in advance of the earliest in their religious principles, and specially in their readiness to "prove the sincerity of their love" by Christian bounty. The mighty heart which beats in England and in the English Church sends forth its pulsations to the ends of the earth. Every fresh incitement that stirs that heart, or invigorates or pumps its life-blood, is benefiting the extremities, not only directly by immediate aid, but indirectly, by sending out future colonists inspired with truer and livelier principles of Christian fellowship and co-operation, and a keener sense of the spiritual wants of a scant and growing community.

Whatever objection I have ever felt against my small work, and my unworthy person, being brought into more prominence through your yearly gatherings and your circulated reports, than is bestowed upon worthier persons and worthier works, is all overruled by the conviction that the whole of the common sacred cause will be ultimately fostered by such means; that the interest, inquiry, and spirit of helpfulness awakened at first by private affection, and loving regard of an individual, will pass on to the cause which he serves, and will long outlive the occasions of their origin, and will rise into something higher and nobler than the first sentiments which instigated them.

A large interest, to take an instance, has been awakened in the missionary work amongst the Pacific Islands, by the affectionate admiration entertained for its originator, the Primate of New Zealand; but were he to be removed from the scene of his labours to-morrow, the interest would

be found clinging to his work, and not simply to the work as his and for his sake, but for the sake of the sacredness of the work and the blessedness of its fruits.

I am humbly thankful, then, to think that the loving interest which you have shown, and are showing year by year, in my work, will produce fruits indirect and distant, as well as immediate, and that the former will confer a higher and wider-spread benefit than the latter, which I am gratefully experiencing as they arise.

I can only hope that you yourselves will be made conscious of such benefit, in feeling a deeper interest in the spread of the Redeemer's kingdom, in experiencing more richly its blessings within your own bosoms, and tasting the happiness of labouring for its extension, in all its purity and fulness, to all who yet lack its gracious ministries.

Believe me to be ever yours, most affectionately and gratefully,

EDMUND NELSON.

May 5, 1862.

Having received with great joy and thankfulness our fellow-labourer, the Rev. Mr. Maclean, just landed, after a voyage of 120 days, from London, I set out on horseback for Wakarewā, my first stage towards Golden Bay. This place is about thirty-two miles from Nelson to the traveller, though not above eighteen to the fowls of the air—the traveller being compelled to take a large sweep to the southward, embracing the bay (Blind) and the large lagoon at the mouth of the Waimea river.

My first halt was at Saran, twenty-two miles from Nelson, in the Montere Valley, where a little knot of Germans from North Germany established a settlement in the early days of the colony, but have never attracted many new-comers. They form a most contented and industrious community of about 250, besides some English families, and they maintain their own pastor and the Lutheran forms of worship. Whenever I am able to spend an evening with them, they are always glad to attend an evening service according to the Anglican forms; and the pastor is so friendly, that he takes charge of a small deposit of Prayer-books, which I leave in his hands for the use of his congregation.

The children speak English quite as well as their parents' tongue; and could we only sing their German hymn-tunes, and their favourite hymns, they would prefer the Anglican ministrations. At present they have been brought very near the Church by the zealous endeavours of Captain D—— (a settler in the Motueka Valley) to induce people to renounce their infant baptism, and to receive re-baptism, by immersion, at his hands. In advancing these views, he has found it necessary to weaken the hold of all ancient and established forms—Lutheran, Anglican, or otherwise—and has greatly roused the Lutheran attachment to their hereditary belief and practice, and has made them feel a community of cause with the English Church.

Captain D—— is earnest and fluent, with nearly all the requisite attributes for influencing the many. He has had a good deal of success in the outlying regions of the Motueka district, where the people have felt themselves virtually "*Shepherd-less*;" but in the village, where the ministra-

tions of the Church are regularly and faithfully rendered, he has met with very scanty acceptance.

I watch his proceedings with much and (of course) painful interest, because I regard his case as a *sample case* of what must frequently occur in these young countries; where the ministrations of the Church must be *unevenly* distributed, and the gaps must invite unauthorized attempts to supply spiritual cravings. Such cases are continually occurring in the United States of America, and the same causes must engender them here. There is one poor creature, now sunk in the depths of sensuality, and, I fear, of unbelief and scoffing, who, ten years ago, was the self-called Apostle of the Waimea Valley—preaching energetically against the prevailing crimes, and succeeding in turning some away from sensual sin; but after a run of success, his head was overset by his exaltation—he broke out into extravagances of doctrine, and passed on into licentiousness of life. Such cases must teach the Church at least one lesson, *i. e.* never wholly to abandon a district because ministrations must be few and uncertain. The persons who prove the readiest listeners to strange preachers are those who have the liveliest religious cravings—sometimes truly devout minds—and who therefore are the most sensible of being forsaken. I never omit an opportunity of celebrating divine service, even in the wayside public-houses, if I can gather half-a-dozen fellow-worshippers, of whatever name and religious bias.

Leaving my German friends, and their single-minded pastor, I made my way onwards to Wakarewà; a spot which has cost me more thought and anxiety than any other in my Diocese, and hitherto without fruit.

The estate consists of 1,100 acres, taken by Governor Sir George Grey, in 1853, out of certain lands reserved for benefit of natives, and conveyed to the Bishop, in trust, for native education. Before my arrival, a house of seven rooms had been erected, still called “The College,” in token of its educational purpose, and with no *intent* of caricature.

But the college has never had within its walls either teacher or taught, nor have I, till lately, ever received the name of one child desirous of entering its walls. I have been compelled to confine myself, as trustee, to the improvement of the estate, and have at last succeeded in letting the last acre of wild land. The rental is now advancing towards 300*l.* a year gross.

One object in my present journey is to visit native parents and glean up pupils. I propose commencing on August 1 (D.V.) with four boys, under Mr. Harris, in an out-building, prepared with rude equipments, in Nelson, and as soon as I have six steadfast pupils, who have shown, under probation, their desire to stay and submit to rule, I shall transplant the seminary to its final quarters, to live or to die, as it may happen. The fickleness of the native mind compels us to speak thus doubtingly, and to act thus cautiously in all plans for their benefit, especially in matters of education. Not that they are willing to remain in a state of ignorance; they are far more keen than any of the British people, except the Scotch, for the acquirement of the rudiments of knowledge. It is very rare to find a young Maori who cannot read; there are few who cannot write and sum—the latter they do almost by intuition; but they pick up these elements so readily

amongst themselves, without any regular processes of learning, that they are loth to enter into a school and make a labour of learning; and they are exceedingly averse to the restraints of a boarding-school, and to the rule of industrial training—under which Sir George Grey laid all the institutions for which he found endowments.

The entire absence of parental control is another besetting evil, always weakening the teacher's hands and marring his work. Parents will openly offer their children the option of going to school or not, even when the school is at their doors. I have no expectation that any one child will be *sent* to me—those who come will come of their own wills, and will leave as soon as their wills change. It will be vain to attempt coercion, or to appeal to parents to support discipline or to send back truants.

I set about this branch of my work with full forecast of disappointment, and I am prepared for barren results, but the work is so needed, so essential to the reformation of the social habits of the race, and to the maintenance of the present stage of spiritual condition—daily tried more severely by familiarity with bad English habits. I throw myself entirely into God's hands, purposed to accept thankfully any fruits that may be vouchsafed, and not to be surprised or downcast, if no visible fruits are permitted. My sole helper in the work, Mr. Harris, is like-minded. He understands the native character thoroughly, and greatly esteems their many noble points and capacities, and proportionally yearns to raise them, by training, from the fitfulness and excitability which now prevent their putting out their talents to good usury.

To my regret, I learnt that the whole settlement of Motupipi had just crossed the bay to the mouth of the Aorere, to celebrate a "Tangi," or mourning festival, in behalf of an aged chief, who had just been drowned. Mr. Harris had wisely followed them, hoping to bring them back as soon as the great day of lament and feasting (the two being strangely mingled, as in an Irish wake) was over.

The greater number of the adults had been confirmed, in January, by the Primate (Selwyn), and I was purposing to prepare and admit them to the Lord's table.

On the 4th, I followed Mr. H. to Collingwood, the tiny town which has sprung up around the gold diggings at the mouth of the Aorere river; and, on the 18th, I had the pain of seeing the effects of the Tangi. The natives from all quarters had gathered for the occasion, including a successful digging-party, who brought with them both their gold and their drunkenness—the fruit of English contamination—and exhibited both profusely.

The canoe which had capsized the unfortunate man was planted in the earth, as a "tohu," or monument; the rudest features and form were painted on its keel, some pieces of wood being nailed on to represent ears. To this grotesque image the leading men, from time to time, drew near, and made an oration. The spirit of the deceased was generally addressed, and was supposed to be making its way, by the North Cape of the North Island, to the islands from whence their forefathers sprang, Hawaii (Owhyhee) and its surrounding group. Some were so carried away by the revival of ancient superstition with which the Tangi is connected, that

they pictured their kinsman to the fancy as a Tanawha (their Leviathan, or Sea-monster god), lording it over the creatures of the deep, and enjoying its hidden treasures.

My good friend the resident Mapotah, who is thoroughly acquainted with their language, rebuked the outburst of disbelieving heathenism, and reminded them, in a truly Christian spirit, of their better hopes as members of Christ, and of the solemn thoughts which ought to fill Christian hearts, gathered round the monument of a brother in Christ, snatched away by the visitation of his God.

Extract from Diary of Mr. Hiram Harris, Catechist in the Diocese of Nelson.

Kaian, Nov. 19.—Prayers, Catechism, instructed native teachers, at 5.30 A.M.; took children's school after.

It is delightful to see with what apparent readiness the children come to school; but an English teacher could do but little for them, as they are off to their wairengas (cultivations) very early, and leave the pāh (village) to some three or four old women. Generally, they are scattered in three or four parts of the harbour and D'Urville's Island: hence the number of teachers (native). They regret having no flour to give me; but Rene, the young chief, whom I entertained a few days at Wakarewā (the trust estate at Motueka), is very kind and attentive, doing all he can to make me comfortable. I cannot get at the exact number of natives here in so short a stay; but, from my own observations and their accounts, there must be upwards of eighty adults and twenty children, about fifteen being under instruction.

There are eight adults here, *Pikopas* (i. e. R. C.), lamentably ignorant as to what they profess; their chief reasons for joining being that they get Prayer-books for nothing, and are not called upon to give money for any religious purpose. They are as well acquainted with the New Testament as the other natives.

Renata told me that the priest in Nelson had expressed his intention of coming "*to his children.*" Then that the Ngati-kina have completed their church at the Oiero. They talk of building a Maori church here, if they have an English (Pakeha) priest to come to and from them.

I employed this day in teaching arithmetic to four adults. Had prayers and Catechism again in the evening. Hymns sung to English tunes, quite delightful after the old Maori rants of the other Kiangas. Rene had some wheat ground for me in a still-mill to-day.

At 7 P.M., Reupene called together the teachers, that they might send me away enlightened as to their intentions.

When all were met, REUPENE said: "Are you all willing we should pull in one canoe?"

HARMONA: "First, there came two canoes, the large one and the small one; both of them were well manned. After a time, the rudder of the little canoe disappeared, and the canoe was left to its fate. The big canoe is still hovering near us; let it come to land; I am willing. That is my word."

WAKA: "My word is the same. Let us get into the big canoe, that we may be strong to pull against the waves of the east wind."

RENATA: "That also is my word. Let us have one canoe."

HAIMONA: "Both have one root; you (Church of England) are the root. Let us pull in your canoe."

MR. HARRIS: "Let us have but one canoe, that we may pull strong and more swiftly. I am your fellow-servant, and good words make the servant strong."

HAIMONA: "That is true, and, *vice versa*, we are your servants. You are the canoe, and we are riches in it. If you take the rudder, we shall move straight for the harbour, and land safely."

WAKA: "If those in the nose pull, and none to steer, then the boat will go about all ways."

RENATA: "I agree to what you say. Let us have one canoe, that we may pull strong."

HAIMONA: "I am an orphan. If I have no father, I must seek one. If I remain an orphan, I shall be hungry, and go wrong. Let us seek a Father to guide and teach and feed us. Let us have one canoe, and we shall move swiftly."

A Letter addressed by the Bishop of Nelson to his former Parishioners of St. Peter's, Oxford, through their Vicar.

MY DEAR FRIEND AND BROTHER,—I have long desired to address through you a few words to those parishioners who feel an interest in my present work, especially to those who show it, as many do, by attending church at the yearly gathering on or about All Saints' Day, or who offer up their private intercessions.

I do not know if you have been able to keep up the quarterly meetings, in the School-room, of those who are interested in Church Missions. If they still go on, as I trust they do, you will kindly offer this communication to the assembled parishioners and school children in that room. If not, I must leave it to you to devise some means of circulating it to those who may care to see it.

The greater part of my charge consists, as you know, of men of our own nation and colour. I have not above 900 of the native race; but, as they are the ancient inhabitants of the country, wholly differing from the European by their Oriental origin, manners, and mode of thought and language, they constitute by far the most interesting element in my work, and I feel that, in speaking about them, I shall be telling to English ears something which savours more truly of a Mission field, than any report of ministrations amongst English settlers.

The Maori race, in this Middle Island, has always been inferior in numbers, and probably physical power, to the Northern Islanders. The warmer climate of the north is certainly more favourable to the development of both body and mind, of a people whose cradle was in the tropics.

This island has, therefore, been always subject to raids from the northern tribes. Most cruel and butcherly raids had just swept over the country before the British arrival twenty years ago.

The tribes who then suffered were only enduring the meet recompense

of their own triumphant violence some generations previously, of which there still remain, in the Southern Alps, some living witnesses in the wild men or Gnatimoëmoës, the refugee remnant of the former possessors of the southern half of the island.

These men have lately been sighted by explorers, but they flee from the face of man, and have never yet been spoken with.

The present inhabitants consist of the conquering northern tribes, and of the remnant of the conquered that was spared for enslavement.

They do not exceed 900 in number, and these are scattered along a very extended coast line of several hundred miles, most curiously jagged and varied with bay, and island, and peninsula, like the Fiords of Norway.

They have alienated by sale the great bulk of the country, which was wholly useless to them, and now live on what are called "reserves," some of which are vested in Commissioners, appointed by the English Government, and some in their tribes, and some in the chiefs or other individuals.

All land-selling in this island is now happily at an end, and thus we are spared the chief source of trouble in the north island.

The natives, with very few exceptions, have embraced the Christian faith, and most of them are in membership with the Church of England. They are still much influenced, as you may suppose, with the remnant of former superstitions, just of the same kind as have survived for centuries in Christian England—as the power of spirits, of departed men, to interfere with the living—dread of certain animals and places. They attribute certain diseases to spiritual powers, and in such cases would rather resort to a "wise man" than to an M.D. But they studiously screen whatever belief they have in hidden arts, or whatever practice springs from it.

A very dear old man, who was formerly a "Tohunga," or priest, and as such a professor of witchcraft and kindred arts, but has become a sincere Christian in this Diocese, always shakes his head when asked about his ancient craft, and says such things are "Onomata," things of the past, and not to be spoken of now.

You will wonder how the Gospel ever was conveyed to men so scattered and inaccessible in their homes.

Their habits of wandering, of profuse mutual hospitality and visitations, favour the spread of the Gospel greatly. They came to *it*—to the centres of Mission work, and placed themselves under Christian teaching—and they are still ready to do this on any special occasion, though not of course so ready as on the greatest of all occasions, the first opportunity of hearing the truths of the kingdom of Heaven.

It is no unusual thing for a whole settlement of 100 souls, perhaps, to go out visiting. On the occasion of a distinguished death, invitations are sent round to all the kindred tribes, to meet at a distant day for a "*Tangi*," or *lament*, and from this cause, and others—such as their frequent "*Runangas*," or *consultations*—no year passes without each tribe having some pleasant "*outing*" for three or four weeks, during which they are entertained by their friends.

All my plans of visiting them are necessarily guided by these engagements.

You will wonder, too, how Christian ministrations can be kept up.

This difficulty, too, is eased by the same habits, maintaining such frequent intercourse. They can be gathered at centres for Confirmation, Holy Communion, Holy Baptism, Catechising. They embrace occasions of intercommunion, and there is never any difficulty about hospitality.

But by far the most effective engine for the maintenance of Christian knowledge and habits, is the native teacher system. Each settlement, however small, elects its Kai-Whaka-ako or teachers and assistants. This unrewarded officer charges himself with the duty of calling the people night and morning *each* day for prayer (by sound of any piece of metal that can act for a bell) in some common room, which is set apart as a Wharri-Karakea (Church-house). If he is competent, he will assemble the children for school after morning prayer, and teach them to read, and write, and sum (for which they have the greatest aptitude) for an hour or so. On Sundays he reads such portions of the service as are allowable for a layman, and catechizes, both on the subjects contained in the Gospel and Lessons of the day, and the Church Catechism.

The greatest chief does not think himself above being asked questions along with the rest of the congregation, and he cheerfully yields this right even to a man who is (in social rank) his inferior. I have witnessed a scene in which the teacher had been the slave by conquest of the tribe which he was catechising, and yet the chief yielded him his rightful place in the chapel—a striking proof of the power of the Gospel to subdue unrighteous distinctions, which man's pride, and violence, and covetousness have created.

The teacher, too, is expected at the preparatory service, which is always held on the eve of Holy Communion, to witness against any communicant who has walked unworthily of his sacred privileges, and to call on him to explain or acknowledge in the presence of the clergyman and his brethren.

This custom is a most valuable one, and the teachers fulfil this duty so faithfully, that the fear is rather of its being too rigorously exercised.

The people sustain the teachers in the discharge of this delicate task, but on the other hand they keep an eye on the teacher's conduct, and if he is found swerving, they make no scruple about reporting him, and getting him removed by a Bishop's authority. You will easily see how important such an office as this of the native teacher is. Without it, indeed, the efforts of the first Missionaries would by this time be bearing but scanty fruit.

You may imagine how anxious I am to improve and recruit the order. With this view I assembled the teachers of the western half of the Diocese in August last, and carried them through a course of catechetical instruction in the Creed, &c. * * * *

EDMUND NELSON.

Donations in aid of the Bishop's work in the Diocese of Nelson are received by the Treasurer, H. A. BATHURST, Esq. Doctors' Commons, London.

THE ITALIAN PRIESTS' MEMORIAL TO THE POPE.

I HOPE that I may avail myself of the *Foreign Ecclesiastical Reporter* to make known a striking instance of Christian integrity among the clergy of Italy.

A Venetian *abbate*, Angelo Volpe, published a letter, dated Faenza, June 22, 1861, in which he asserted that the clergy of the Venetian states, though bound to silence for fear of persecution, were joined heart and soul with the rest of the Italian clergy in condemning the Pope's temporal power. This letter was headed: "The Roman question and the Venetian clergy—'Temporalia perdere timuerunt et vitam æternam non cogitaverunt et sic utrumque amiserunt.'"¹ As might be expected, the Bishops resented the charge, and proceeded by asking their respective clergy to sign a protest against Dr. Volpe's assertions. The Archbishop and Patriarch of Venice gave first the example, and the Bishop of Padua came after him. Very few of the clergy of the latter declined signing the circular; still some did, and among them the rector and some of the professors of the Padua Seminary. As an instance of the replies of those who would not sign the protest, I will subjoin part of the letter of the vicar of Salboro, Don G. Rizzo, reported in the *Mediatore* of Dec. 6th:—

"MY LORD,—Obedience to my superior is deeply impressed in my heart, and I can only deplore the perverseness of the times, which renders it impossible to preserve the silence I had prescribed to myself; but I feel sure that you will appreciate an honest and sincere expression of my intimate convictions. My first reason for declining to sign the protest against Dr. Volpe is derived from the nature itself of the doctrine to which you request my assent.

The holy Father has solemnly declared that the necessity of the temporal power for the independence of his spiritual, is *not* an article of faith. I am therefore at liberty, without fear of the charge of schism or heresy, to hold on that subject a different opinion from the Pope's, according to the well-known axiom, '*In necessariis unitas, in dubiis libertas, in omnibus charitas.*' What the holy Father and the greater portion of the episcopate have really declared is this—that, in the present order of Divine Providence, the temporal sovereignty becomes essential for the exercise of the Pontiff's spiritual power. I am aware that the fact of holding views in direct opposition to these solemn assertions may wear the semblance of presumption. When, however, conscientious conviction supports such views, in reference to doctrines outside the circle of dogmatic teaching, it is the duty, not of the clergy alone, but of every honest man, to obey that inward voice in preference, it being unquestionably true, that *quidquid fit contra conscientiam ædificat ad gehennam*. But it will be objected, that my conscience may be *wilfully mistaken*; and I may be told that, being but a simple priest, my plain duty is to read and learn: and that, if I do so, I shall be with the Pope, not against him. My Lord, I am a poor parish priest, and of indifferent attainments. I have not, perhaps, done all I could have done in my sacred calling; but of one thing I am certain, that the first and most indispensable book which a priest should always have an eye upon and keep next to his heart, is the Gospel—that eternal light and

infallible Word of Jesus Christ, by which I have endeavoured to inform my conscience and shape my convictions. Now, every word of that Divine Book is a solemn condemnation of the temporal power. The genius of the Gospel is a spirit of poverty, self-denial, sacrifice, humility, and unworldliness—the Cross alone is its sublime and mysterious symbol; and every step that a Christian takes in the way of salvation, is a step farther from the earth. The temporal power is neither needed by the Pope as a private individual, neither for his independence as the Chief Pastor of the Church, and High Priest of Christendom. The independence of the Church is founded upon the unfailing promise of God. The Pope clad in mean apparel—yea, barefooted—with the Cross in his right hand, and the Gospel in his left, proclaiming justice and brotherly love, would assume a more imposing power than all the armies of the world put together could impart.”

The writer then adduces two passages from the Evangelists; the first, “When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain himself alone;” and the other, “My kingdom is not of this world.”

“By these passages,” he goes on to say, “the temporal power was once and for ever solemnly rejected and condemned. No room for doubt is left; and, besides, the current of tradition and all history confirm the conclusion they establish.

Your Lordship will see in what a difficulty I am placed: on the one hand, the Gospel, Christ’s own words; and on the other, the allocutions, the Pope’s words—here, man’s word; and there, God’s word. Has a Catholic any choice, much less a priest? You see, then, my Lord, that I am not labouring under a *wilfully erroneous* conscience. Listen now to my second reason.

And here I must begin by craving your Lordship’s pardon, if I freely open my heart: it is right that the son should make known to his father his wounds. As I read the Protest, I thought I was dreaming—I could not believe my own eyes; and, on a second reading, I exclaimed: ‘No, this is not my Bishop’s writing; some one must have imposed upon him, or his excellent heart would not suffer such a paper to be submitted for his clergy’s signature.’ Pardon my boldness, my Lord; look at the printed circular, and see if I am right. It is utterly impossible that the love of Jesus Christ—the love of Him who was always for peace, concord, moderation, and brotherhood, and who would have the multitude of believers to be of one heart and one soul—should suggest such words as these: *children of darkness, lost presbyters, preachers of lies and slander, shameless wickedness, sickening silliness, false prophets, &c.* The Protest cannot come from my Lord the Bishop of Padua.

In the second section of that paper it is asserted, that we approve of all that has been done or said in Rome since the year 1859; which would clearly imply, that we are to set our seal to all the miseries, exiles, executions, imprisonments, revenge, bloodshed, ruin, which have come, or may yet come, upon Italy. Alas! here not the Gospel alone, but nature itself, loudly protests and shrinks. Is it likely that the Bishop of Padua would have his clergy to be guilty of such enormity? No; it is not the immortal Pius the Ninth, he who at one time was proclaimed by the whole exulting

world, the angel of peace, the saviour of peoples, that now speaks or writes and advocates in Rome the temporal power of the Pope ; but it is a sect, thirsty of power and blinded by ambition, looking on mankind as if they were so many goods and chattels, which is thus bringing discredit on the Gospel. The ministers of a crucified Saviour wishing to enslave all mankind ! Who could have believed it ! But the Catholic faith will, let us firmly hope, triumph at last in the midst of such a severe trial.

In the third section I also observe the strangest confusion of ideas. That truth, '*Thou art Peter*,' is placed on a par with such words as ὁμοούσιος and Θεότοκος ; which is the same as to say that the three questions are equivalent to three articles of faith. But why, then, should the article on the spiritual primacy of the Roman Pontiff be mixed up with the object of the protest ? What has that question to do with the temporal power ? And why do you ask us to proclaim an article of faith which no one among us has ever dared to controvert or reject ? But if from those words, '*Thou art Peter*,' you mean to infer, if not directly, at least indirectly, the necessity of the temporal power of the Pope, as it is much too evident the design of the protest, then the third clause assumes the character no longer of a medley of ideas, or a specimen of gross ignorance, but that of a deliberate and deplorable heresy. And am I to believe that that protest is the very same to which Bishop Manfredini has appended his sign manual ? If I could believe that, I should consider myself guilty of the blackest affront ever offered to a Bishop. God forbid !

Now, how can I sign such a protest ? Subterfuge is contrary to my inclination ; therefore I have resolved to speak out my mind. Your Lordship will, I am sure, look with favour upon these remarks, and see in them, not an attempt to disobey your orders, but the conscientious discharge of a sacred duty, as well as an act of obsequious deference to my superior."

God grant that this plain and godly reply of a humble disciple of Jesus Christ may be the means of opening the eyes both of the laity and clergy in Italy, and elsewhere ; or I fear that the predictions of Passaglia, brought to the Pope's notice and his court's by nearly every week's *Mediatore*, will soon be accomplished on that doomed country. What awful responsibility rests upon those poor Bishops, and their Church at large ! This excellent priest's humble voice ought to open their eyes. But, alas ! they are slaves to one who goes on trifling with the most solemn questions, and trusts to the spell of the immaculate conception of the Virgin Mother for protection from present and coming evils, with scarcely an allusion to the Passion and continuing Mediation of her Divine Son. Ah, here is again room for reformers, and the work of reformation ! Nothing less can cure this sore of the Body of Christ. I hope there is silent prayer going on before our altars, purified by the fires of the first Reformation.

M. A. C.

Colonial, Foreign, and Home News.

SUMMARY.

On Friday, December 12th, the Most Rev. Dr. LONGLEY was enthroned at Canterbury, and took formal possession of the Chair of St. Augustine. His Grace afterwards visited St. Augustine's College.

The Bishop of CAPETOWN, as Metropolitan of South Africa, intends to proceed against Bishop COLENSO of Natal, for heresy.

The Rev. Edward Twells, Incumbent of St. John's, Hammersmith, is to be the first Missionary Bishop of the Orange River Free State in South Africa.

The consent of the British Government has been given for the erection of Madagascar into an Episcopal See. The endowment will be partly provided from the Colonial Bishops' Fund.

Archdeacon Hellmuth is now in England, collecting money for the Huron College. A donation of 5,000*l.* has been made to it by one individual. The Archdeacon is to be the first Principal, and his successors are to be appointed (says the *New York Churchman*) "by a close corporation of 'Evangelical' trustees in England."

The war in the United States is beginning to tell very plainly on some of the sects. In Boston, within three weeks, three Unitarian meeting-houses have been sold, for want of congregations. They have been bought by the Romanists. There are, says the *Hartford Calendar*, two or three more Unitarian societies ready to sell their edifices.

THE SOUTHERN DIOCESES IN AMERICA.—The "Confederate Council" of the Dioceses of Texas, Mississippi, Alabama, Georgia, the Carolinas, and Virginia, met at Augusta, Georgia, on Nov. 20.

GREECE.—A writer in the *News of the Churches* says: "I should do injustice both to the truth and to my own feelings, were I to omit to mention the good services of the Bishop of Cetylos (Laconia). This prelate is a member of the Synod. He has purchased not less than 1,800 copies of the modern translation of the New Testament in the space of two years, and disposed of them among his people."

ARRIVAL OF THE HAWAIIAN MISSION.—The Hawaiian Mission reached its destination on Saturday, the 11th of October last, after a very favourable passage extending over seven weeks and five days. As the party arrived at Honolulu before the time expected, the Islanders were not prepared to receive them; the King himself being at one of his country houses on the other side of the Island. However, Mr. Wylie, Chief Minister, and Mr. Gregg, Minister of Finance, came immediately on board to welcome the Mission in the King's name; and a deputation of the Church Committee, with some of the principal residents, also hastened to receive them. Once landed, the people pressed round to welcome them with their *alohas*, and the royal carriage was seen waiting their disposal. Prince Kamehameha placed his house which adjoins the Palace at the service of the Bishop, and everything was done which could be hastily improvised to show respect and welcome on the part of the residents, and to impress the native mind with a feeling of the importance of the event.

The day on which the party arrived was Saturday; nevertheless, by the next day, the temporary Church had been prepared for Divine worship. After an early celebration of the Holy Communion, the Morning Prayer was recited at eleven, when there was a full congregation, including the leading European and American residents and some native nobles. The Anglican service gave general delight, and the sermon (preached extempore by the Rev. G. Mason) is described as having produced a great effect.

A meeting is shortly to be held to make arrangements for beginning the Cathedral. The clergy have been engaged during the voyage out in the study of the native language, and hope soon to be able to communicate directly with the people. Meantime another striking fact has been added to the many which make this Mission remarkable. The King himself has been translating the Prayer-book into Hawaiian, and he has already proceeded so far as to be able to place the Morning and Evening Prayer and Litany in the hands of the printers.

It was, of course, a great disappointment to the Bishop to find the whole city in mourning for the death of the little Prince of Hawaii; he speaks of the lugubrious effect produced by the native women having exchanged their usual long white dress for black. A special messenger was sent off to the King and Queen, who left their retirement and returned to the city on Monday to welcome the Mission. On the following Sunday they were to appear at Church, and the Bishop was to preach an inaugural sermon. At present all looks hopeful; but the Bishop begs earnestly that his hands may be strengthened; especially he prays for the means of establishing Church Schools and an Institution for training native girls. We are sorry to learn that very little has been added to the funds of the Mission since the Bishop's departure from England—for which the general diversion of our sympathies and alms towards Lancashire will partly account. The Committee of very influential persons who organized the Mission will continue to watch over its interests, and are earnestly appealing for increased and continuous help.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, December 19th, 1862.*—The Rev. J. E. Kempe in the Chair.

The Secretary read letters from the Bishop of Winchester and the Rev. J. Thomas, acknowledging the receipt of the Resolution agreed to at the last Meeting respecting the death of the late Archbishop Sumner; and also a letter from his Grace's successor in the See of Canterbury, accepting the office of President of the Society.

An important communication had been received from the Bishop of Calcutta, containing, besides other matter, a plan of future missionary operations in the parts of India eastward of Calcutta. The Bishop urged on the Society the formation of a chain of stations to reach from Tezapore to Calcutta, and from Calcutta down to Singapore. The signal success of the Baptist Mission to the Karéns was a token of the result which might be expected were the English Church, by means of this Society, to be represented in the Burmese and adjacent territories.

It was agreed to adopt Mr. Hesselmeier, when ordained, as Missionary at Tezapore, and to send out to that place a second Missionary. Also the sum of 100*l.* was granted for Burrisaul, to be expended there by the Bishop of Calcutta.

The Rev. Dr. Kay, Principal of Bishop's College, Calcutta, having written to say that, owing to his state of health, he is compelled to visit Europe, it was agreed to grant him one year's leave of absence, with no diminution of salary.

The Board sanctioned the presentation to the Bishop of Calcutta of Mr. R. W. Hickey, late student at Bishop's College, Calcutta, and of Tara

Chand, late mathematical teacher in a college at Delhi, as candidates for ordination, to be stationed respectively at Roorkee and Delhi.

On the application of the Bishop of Labuan, salaries were voted, at the usual rate of \$20 per mensem to the Chinese Catechist, Sing Song, to date from his ordination, and \$15 per mensem to as many of the four native pupils mentioned by the Bishop as he shall have seen fit to appoint native teachers.

The Society's Board of Examiners have approved six students of St. Augustine's College, Canterbury, whose names and places of destination are as follow:—Mr. S. Endle, to Madras; Mr. R. H. Taylor, to Newfoundland; Mr. R. C. Nelson, to Fredericton; Mr. A. Knell, to Wellington; Mr. F. Fancourt, to Bengal; and Mr. G. G. Danvers, to Brisbane. A Valedictory Service on behalf of these gentlemen is to be held in Epiphany, on a day to be fixed by the Archbishop of Canterbury.

The *Society for the Propagation of the Gospel* desires to meet with Clergymen qualified to fill the undermentioned posts. The Secretary, at 79, Pall Mall, London, will gladly send a form of application to any Clergyman who is willing to offer his services:—

Calcutta.—Bishop's College. A Graduate, accustomed to tuition, qualified to give instruction in mathematics, classics, and theology, and zealous for the advancement of missions to the heathen. Salary 400*l.* per annum, with rooms in the college. An engagement may be made for a limited period.

Madras.—A Clergyman, to be Principal of a School at Vepery, for natives of a superior class. Salary 270*l.* with residence. A Certificated Schoolmaster, to be Head Master (under a clerical Principal) of a School at Vepery, for natives of a superior class. Salary 240*l.* per annum, with residence.

Moulmein.—A Missionary to the Burmese. Salary 192*l.* with allowances.

Madagascar.—Two Clergymen, to be employed as Missionaries in Madagascar.

China.—A Clergyman to join the Mission at Peking.

Barbados.—A Chaplain to the Codrington Estate. Salary 150*l.* with rooms in Codrington College.

Antigua.—A Curate for St. Mary's Parish. Salary 225*l.* without residence. No allowance for passage money.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. — *Tuesday, December 2, 1862.*—The Right Rev. Bishop Chapman in the Chair. The Bishop of Montreal was among the members present.

A letter was received from the Bishop of Mauritius, dated Tamatave, Madagascar, August 31st, 1862, from which the following are extracts:—

“ My journey to Antananarino, the capital of this island, has been one of the most interesting character. I undertook it with feelings of much solemnity, for there was a great deal that was very arduous in the prospect. But through God's mercy I got through the upward journey well, with one or two touches of what might have proved serious illness, and I am back thus far in tolerable health, though the fatigue has been great. My interviews with the King were very encouraging. It was my privilege to present him with the Bible sent by the Queen at the first interview, and he responded warmly to the address which I made to him on the occasion.

The next day I had a private interview, and walked with his Majesty from the palace to a large school which he is building. I saw him also on three subsequent occasions, and the result is this, that I have his full sanction and encouragement for doing good wherever I can in Madagascar. . . . I propose to begin on the coast, and among my first wants will be a Malagasy version of such parts of our Prayer-book as will be needed at once for training our converts. . . . On one day I visited four spots where martyrs suffered, and was accompanied by their friends and relations. The Tarpeian rock of Antananarino is a frightful spot—eighteen hurled down from it a few years ago, the brother of one of them with us. . . . I am lodged in the chief judge's house at Tamatave, and hope to take steps for a mission here. May God's blessing make this and all other like efforts really conducive to the spread of the Gospel and the glory of His holy Name! . . . The degradation of heathen lands must be seen to be at all adequately understood."

The Bishop of Montreal, having come to England, had written to the Society from Wells, asking for aid towards the erection of a church for the use of some German families lately settled in his diocese, and for whom he has been enabled, through the liberality of a gentleman in Montreal, to secure the services of a lay Reader and Catechist, under the superintendence of the Rev. Mr. Morris, the missionary at Buckingham. The number of these German emigrants is increasing; and in order to secure better provision for them, the Bishop before he left Canada purchased, upon very favourable terms, a site for a church and school, in the German settlement of the township of Bowman. If provision were made at once, upon their arrival, for their religious instruction and ministrations, there was every prospect of their becoming a well-ordered congregation of the Church. The Bishop further asked for aid towards the erection of churches generally in his diocese. In consequence of the withdrawal of the aid formerly granted by the *Society for the Propagation of the Gospel*, for the payment of the clergy, it had been necessary to devote the whole of the funds of the Diocesan Church Society to that purpose. The efforts to raise funds for the support of the clergy had not been without success, while, thanks to the aid of the *Society for Promoting Christian Knowledge*, and the exertions of the clergy, they had persevered to some extent in adding to the number both of churches and parsonages.

The general funds raised for all purposes within the diocese of Montreal, during the year 1861, amounted very nearly to \$60,000, being \$15,000 more than the previous year.

The Board agreed to grant to the Bishop in aid of the two objects specified in his letter—viz. the church for the German settlers, and the erection of churches generally—100*l.* per annum, for three years.

The Bishop of Toronto, in a letter dated Toronto, November 4th, forwarded the memorial of the Rev. John Wood, travelling missionary of the county of Northumberland, soliciting assistance towards the erection of four small churches: viz. one for each of the townships under his charge, and at a distance of from twelve to fifteen miles from each other. Congregations had been organized, and were steadily increasing in number but at present there was no church-building of any kind in Mr. Wood's mission. Three had been commenced, and a fourth would be commenced

next spring. The people, most of them poor, had subscribed about two-thirds of the amount necessary. The churches would be durably built on solid stone foundations. "These," the Bishop said, "may last one or two generations—perhaps a century; for the wooden church which I built at Cornwall, my first Mission in 1805, from care and attention in keeping it in repair, is nearly as good as ever." It was agreed to place 100*l.* in the Bishop of Toronto's hands, for churches generally, including the above four.

A letter was received from the Rev. T. S. Kennedy, calling attention to the efforts which were about to be made by the Church Society of Toronto, to increase the circulation of Bibles and New Testaments throughout the diocese, and asking for the assistance of the Society, to enable them to circulate these books at such prices as would enable them fairly to put forth their claim to be the Bible Society of the Church. It was agreed to supply Bibles and Testaments at the lowest cost price, and to grant books to the amount of 50*l.* to start the Depository.

The Rev. D. Simpson, Secretary of the Madras District Committee of the Society for Promoting Christian Knowledge, writing from Madras, October 18th, 1862, offered the thanks of the Committee for the grant of 400*l.* for the present year, for native female education. In addition to the schools at present supported, they had agreed to allow the missionary of the *Society for the Propagation of the Gospel*, at Secunderabad, sufficient means for the support of fifteen girls, in a boarding-school for native female children, about to be established in that place. Mr. Simpson observed, that the expenses of supporting a child in some of the country districts, exclusive of the salary of schoolmistress, erection of buildings, furniture, &c., did not amount to more than 3*l.* or 3*l.* 10*s.* annually. The Vepery scholars, on the other hand, several of whom are married men, have a much larger allowance (30*l.* per annum). With regard to female education, the Madras Committee felt that in no way, in the Mission field, can greater blessings be hoped for, than in the endeavour to train the future wives and mothers of the Christian natives. For several reasons, which Mr. Simpson specified, subscriptions in India to Societies are not what they were three years ago; nor were they ever likely to be independent of grants from home, the work being so vast, and the local means at best so disproportionate.

On the application of Captain Layard, Secretary of the London Society for Promoting Christianity amongst the Jews, three dozen each of German and English Liturgies for distribution by the Rev. Dr. Ewald among the Jews, connected with his Home Mission; fifty copies of the German Liturgy for distribution by the Rev. Dr. Roper, missionary at Frankfort; and a supply of elementary books and maps for two schools for Jewish children, under the superintendence of the Rev. C. S. Newton, missionary at Constantinople.

To the Rev. C. F. Schlienz, strongly recommended by the Rev. J. E. Dalton, eighteen English Prayer-books, eighteen copies of Nicholls' *Help*, together with a supply of the Society's Arabic Homilies and Tracts, and a few Arabic Testaments and Prayer-books, for the use of students at St. Chrischona, and missionaries at Cairo.

Several other grants of books were also made for home and abroad.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,
AND
FOREIGN ECCLESIASTICAL REPORTER.

FEBRUARY, 1863.

CHURCH QUESTIONS IN SOUTH AUSTRALIA.

"CORLUM non animum mutant qui trans mare currunt," is an old line which year after year proves eminently applicable to the English race in the Colonies, and of late it has been most pleasingly exemplified in the munificent contributions they have sent us for the suffering operatives of Lancashire. But the maxim holds good of English failings as well as of English merits, and it extends to matters ecclesiastical as well as civil. The state and prospects of each Colonial Church have, like those of their mother at home, a bright side and a dark. Not indeed that the daughters of so numerous a family are growing up in total uniformity not merely of features but of expression. This would have been contrary to the experience of all Church history, and to the analogy of the individual Christian life: it was not to be expected, nor was it, in fact, to be wished. All the daughters retain the family-likeness, but as time goes on, each one gathers a personal distinctness amid the events and influences of her respective career. In each Colony is seen arising the same Church, but with a specific *differentia*. Yet though the dangers and opportunities, the hopes and fears, of true religion are not precisely the same there as here, they preserve a sufficient resemblance to present to us a spectacle peculiarly interesting and instructive. While that spectacle confirms our conviction that the branch of the mystical vine to which we belong is a

branch living with the life of God, and accompanied wherever it extends with the favour of God, at the same time it helps in pointing out the existence in the modern English mind, both outside and inside of our pale, of tendencies to spiritual disintegration, degeneracy, and decay, which at home are more veiled from sight, or more easily withstood.

A review of some late events in the Australian dioceses, and that of Adelaide in particular, will be found to afford an instance of what we have said. We begin with premising that, if Churchmen have sometimes been over-sanguine in their expectations of the results which would flow from the heroic self-denial of the Apostolic Broughton and his saintly band of fellow-workers, part of whom still survive, there have, on the other hand, been far from lacking not only vague prognostications, but definite statements of a very different character. The half-querulous, half-contemptuous utterances proceeding—of all places in the world! from the chair of Modern History at Oxford, about our “overlaying the Colonies with a feeble Anglicanism,” dependent for its sickly life upon a clique of clerical enthusiasts at home, and destined sooner or later to expire when the connexion with the mother-country is broken off, might by themselves seem hardly worthy of notice. But it has been affirmed of South Australia by the Governor himself, that “the Church of England, with all its old associations and prestige, only numbered as its members one-eighth of the inhabitants in 1858;” while in one of the sister Colonies the following result has been drawn from Government statistics:—“At a specified time the Episcopalians are one-fifth of the Protestant population; a little after some of the other bodies are found to have doubled, while the Church has gone back; and yet during that period, the Immigration Reports show that the accessions to it, according to the tabular classification of arrivals in the Colony, *exceeded* by nearly a hundred per cent. those received by all the other Evangelical denominations put together.” These statements, set down by the writer of an article in the *Edinburgh Review* of January, 1861, which is now reprinted, and put in gratuitous circulation by Lord Ebury’s “Association for promoting a Revision of the Prayer-book, and a Review of the Acts of Uniformity,” are *prima facie* sufficiently startling. There is, however, as that writer himself cannot help allowing in a foot-note, “another side to the case.” The fact that the above-cited Governor made his assertion while heated with zeal for an agitation akin to Lord Ebury’s at home considerably diminishes its value; and the mere mention of Mr. Mann’s report of the numbers of “religious denominations” in England is enough to warrant our scepticism with regard to similar returns made under

circumstances more unfavourable to correctness, where an unchurchly bias—though without intentional dishonesty—would more easily lead to misrepresentation. The channel through which both statements were derived—the report of Mr. Thomas Binney, a well-known Independent preacher—converts our scepticism into incredulity; for though that gentleman deserves his high reputation for better qualities than ability, and notwithstanding his continued adherence to the Liberation Society, has, by introducing some Catholic elements into the worship of his followers, incurred the charge of breaking with Puritanism, still we must bear in mind that he visited the Australian Colonies as the quasi-official representative of the English “Evangelical Nonconformists;” and after failing there to gain admission to Anglican pulpits in spite of the strong interest strangely made for him, returned to write in his “*Lights and Shadows of Church Life in Australia*,” the report of his ecclesiastical tour, and the justification of that policy of Anglican concession for which, at Adelaide especially, he had agitated. With due respect for Mr. Binney, we think he ought himself to allow us to give credit rather to the Metropolitan Bishop of Sydney, who in his lecture delivered at Melbourne, estimated the Church part of the population of Victoria at from one-half to one-third of the whole, while for Tasmania he claimed nearly two-thirds—representations which are borne out even by the last recent Government returns, and from whence, until positive proof to the contrary, we shall hold ourselves at liberty to conclude that neither in the other Australian settlements, not even in the Western Colony, has the numerical declension of the English Church been such as to excite alarm for the successful maintenance of her distinctive system. If even in America our Communion survived the extinction of the British sovereignty, notwithstanding the lack of synods and seminaries, and the complete absence of a local episcopate, we may reasonably think our prospects hopeful in a country where in those three respects the state of things is already so different, and colonists of zeal and wealth are coming forward to make it yet better. Without misgiving, therefore, as to the final results, we can calmly review certain incidents in the late history of the Church in Australia, which have pleased opponents, and disquieted timorous adherents.

On one of these, the partially successful endeavour to abolish State aid, we shall say at present but little. Certainly we do not agree with the line taken by the Bishop of Brisbane, and consent to relinquish without a struggle the possession of property to which the Church is lawfully entitled. The prediction of the Bishop of Sydney¹

¹ Charge, Feb. 19, 1862.

seems only too likely to prove true for a time, "Take away the Government stipends received by the clergy of the parishes which now contribute to the Church Society of their diocese, and their contributions will be diverted into another channel ; charity will begin and end at home." The fallacy is obvious that "because much is voluntarily given towards the extension of religion by a Church which receives State-aid, more would be contributed if that aid were withdrawn." Yet, whether the abolitionists have provoked the Church, and other religious bodies recognised by the Colonial Governments, to form a coalition which will arrest their further progress, or whether the spirit of indifference and secularism will succeed in again disturbing the present settlement, is an alternative which need give apprehension not so much to the Church as to the State. The Church may for a while be weakened and retarded by the Colonial Legislatures defrauding her of the revenues and estates which were assured her on the covenanted faith of the Imperial Government ; but those revenues and estates yearly bear a smaller proportion to the extent of the field which she is occupying (however imperfectly), mainly by the voluntary local exertions of her own members, and consequently their preservation becomes comparatively of smaller account. At present the political assailants of the Australian Church can claim at most but a drawn battle, and when we consider that the suffrage of the constituencies which they represent is little short of universal, we deny that their action proves the decadence of the object of their attacks, any more than the difference in Church tone between the old select vestries of the London suburbs, and that of the more democratic bodies which have succeeded them, proves the decadence of our Communion at home.

A great part of what we have said is applicable to the cognate Australian question of denominational *versus* secular education. But we shall pass at once to the topic on which we wish more especially to remark, viz., the state of opinion in South Australia, the Diocese of Adelaide, in respect of loyal adherence to the Prayer Book received from the Mother-Church. In this part of the island-continent, this topic has mounted into unusual prominence, in consequence, we believe, in the first place, of the countenance which was given by the civil power to the attempt made during Mr. Binney's visit to procure his ministerial recognition by the Bishop ; and subsequently owing to the continued agitation of a clergyman, the Rev. R. W. Needham. The first stage of this discussion we shall rest content with simply mentioning, presuming that its chief features will be in our readers' recollection ; but we shall give a sketch of what has since been done with regard to it at the last—the eighth annual—meeting of the Diocesan Synod. No notice of that

meeting has appeared in our pages ; nor have we seen it commented on in this country anywhere. On May 13th (we take our report from the *Adelaide Church Chronicle*) :—

“The Rev. R. W. Needham, pursuant to notice, moved,—‘That a committee be appointed to prepare a petition to the Queen, praying her Majesty to appoint Commissioners to consider what measures should be adopted by the Church to meet the exigencies of the present time and occasion, and to make in the Book of Common Prayer, and in the statutes and ordinances relating thereto, such alterations as may be considered safest or best for strengthening and extending the influence of the Church, without in anywise departing from its present confession of faith.’

Mr. Needham alluded to the growing necessity for revision. One-half of the present English population no longer belonged to the National Church, and yet those who dissented were for the most part orthodox in their opinions. At first Nonconformity was reluctant, a cruel necessity : there was always the hope of return, but since 1689 that was deemed impossible. He admitted that the Church had of late made great progress, but this was neutralized on the other side by the presence of deformities which drove or kept good men out of the Church. The movement in favour of revision was no party movement. He knew of no party that would own himself. There were in some of the Articles (*e.g.* the 10th and 17th) declarations which he thoroughly received, but some of the clergy did not like them. He would not have one statement of Articles altered, but he would waive non-essential points in the interest of charity. He illustrated his argument from the baptismal office and sponsorship, referring to the impossibility of carrying out the directions of the Church on the latter point, and the need of revised directions. As to the question of time—when would it be the right time if not now? The late Bishop of Durham said he feared delay much more than precipitancy. Had we not lately had proved to us how ineffectual subscription had become through its too great stringency? He believed the strictness of subscription was prejudicial to public morality. With reference to the laity, he had received a letter from Lord Ebury, in which he spoke of the great difficulty of moving the laity to take active steps to revise the Liturgy ; but although they could not agitate, large numbers of them were meanwhile quietly leaving the Church. Again, as respects Nonconformists they had no relations whatever with them ; and he did not feel this to be a right state of things. Mr. Binney had defined sects by ‘as ostensibly founded on their differences,’ but this was no foundation for a religious body to stand upon. The foundation of a true Church was “one Lord, one faith, one baptism.’ He asked for a commission, because this would secure eminent divines as the Queen’s advisers. In conclusion Mr. Needham quoted from Prince Albert’s speech in 1851, in which he described the two rival principles in continual conflict in the State, the reverence for authority, and the spirit of free inquiry, and showed how wisely in the State respect had been secured for both. He (Mr. N.) wished the same wisdom to be shown in reference to the Church.”

We are really astonished that a clergyman could utter such language as this in a Church Synod without perceiving its inaccuracy and inconsistency with his position. We have yet to learn that those who separate from the national Communion are "for the most part orthodox in their opinions." In Australia, indeed, there is a sect which holds that Baptism is a sacrament generally necessary to salvation, and has hence been compared by some sapient critics to the misleaders of the Galatians, who insisted on the necessity of circumcision ; but that denomination of sectaries is in error as to the subjects and mode of Baptism. We do not suppose that the important body in communion with Rome is included in Mr. Needham's meaning, nor that he had any particular reference to the German Protestants who have settled in his Colony with a Saxon Prince at their head. We are therefore reduced to the conclusion that Mr. Needham's standard of orthodoxy is one of his own, and that the "non-essential points in the Prayer Book, which in the interest of charity" he "would waive," are points of Catholic truth or practice, as to which, unhappily, he is himself at fault, and "would waive" in the "interest" of his own peace of mind. Nor can we hardly suppose that he was in earnest, when he gravely assured his hearers, on the authority of Lord Ebury, that in England the laity, though declining "to take active steps for revising the Liturgy," were "meanwhile in large numbers quietly leaving the Church."

The motion of Mr. Needham was followed by a debate which occupied the Synod during two evenings. The lay as well as the clerical members present took part in it,—a circumstance worth observing, as the discussion, in spite of the disclaimers with which it had been started, did not fail to assume a doctrinal character in a very considerable degree. The substance of what was urged by the agitators will be found in the speech made by the Bishop at the close of the debate, and which, therefore, we subjoin, though without pledging ourselves to concurrence with it in every particular. The Bishop said,—

"When I see conscientious laymen, acting as lay readers, perplexed by such expressions as have been alluded to, and desirous of revision, I own I am moved by their feelings, for they cannot study theological terms like the clergy, but take the meaning simply which they suppose the language of the Prayer-book to convey. Still, it is cause for thankfulness that men of different views have been able conscientiously to use those formularies in common. With regard to some of the Lessons being said to be 'too natural,' this directly impugns the inspiration of Scripture—the wisdom of God. Recent experience proves the necessity of such warnings. As to revision, no departure from our present doctrine has been asked, Mr. Needham himself admitting that the Prayer-book contained no statement *contrary* to Scripture. No one in the room would object to revision of

expression, if it did not open a door for *other* changes. This night the Articles X. and XVII., the Catechism, the Athanasian Creed, the Offices for Baptism and the Burial of the Dead, the Act of Uniformity, the Canons, had been dragged into discussion; and yet it was said 'no doctrine was to be changed.' I reject the idea of 'finality'; I hold the Church at the present day to have the right, and to be competent to revise the Liturgy, if needful. Let us recollect what has already been done. The 29th Canon has been altered to admit parents as sponsors; the Services have come to be used separately; preaching in the open air, or in churches after and apart from the daily prayers, is found to be perfectly legal. I agree with the Bishop of Gloucester, that the time to revise is *when the Church is strong*, and can afford in her strength to relieve tender consciences. The Archbishops of Armagh and Dublin said that they were prepared, in a National Synod of the United Church of England and Ireland, to consider the questions of rubrics, canons, &c. Is the time, then, come? The House of Bishops thought not. Thirteen thousand clergymen signed a memorial against revision—men of all parties and shades of theological opinion. Can you do it while such unwillingness exists? It is said there is a 'growing' desire. Let it grow, and then deal with it. Knowledge of the subject is not sufficiently general even among the clergy. Many terms in the Prayer-book and the authorized versions of the Scripture are not properly understood even by the promoters of revision—*e.g.* Regeneration, Sacrament, Atonement. The idea of 'admission to a state of covenanted *favour* in relation to the Trinity,' implied in the first, has been taken exclusively to signify 'the sensible action of the Holy Spirit on the soul,'—a notion savouring of Tritheism and Materialism. 'Regeneration,' in the Service, is justified by the terms 'saints' and 'holy,' applied by St. Paul indiscriminately to all the members of the Church of Corinth—adults and children—in spite of much corruption. 'By One Spirit,' nevertheless, 'they had all been baptized into one body, and had *all* been made to drink unto One Spirit.' The doctrine of the Baptismal Office and Catechism was not unscriptural, until it could be *infallibly* shown that the 'birth of water and the Spirit' had nothing to do with baptism, and that the 'laver of regeneration and renewal of the Holy Ghost' was also inapplicable to our use of it. 'Sacraments' are termed in the Articles '*effectual* signs,' in contradistinction to the Swiss Reformer Zwingli's notion that they are 'bare signs of an *absent* grace.' Bishop Overall, who added to the Catechism that portion, well understood what he was about, which some revisionists did not. These offices are now under judicial consideration in the case of two of the Essayists. Until sentence shall have been pronounced, how can revision of that language be attempted? Is this a time when her Majesty can be safely appealed to on such a question? Is it prudent for us to stir this question when we are seeking to complete, through the Secretary of State for the Colonies, our ecclesiastical status? Is it not the bicentenary year of the Act of Uniformity? Have not strong demonstrations of hostility been made in England against the Established Church? At such a crisis are men likely to view the question calmly? The Bishops say No. Her Majesty has no prerogative to alter Prayer-book, Canons, or Statutes, as prayed for; Convocation must be consulted. He trusted that it would

never be made a party question, but that the clergy, all entertaining their distinct views conscientiously, would yet walk as brothers, and exchange pulpits with each other, as had been the happy practice for fifteen years. He did not want them or the laity to forego their deliberate and conscientious convictions, but this was not a fit moment to press them on the Crown or Convocation or Parliament.

Possibly the Bishop would have spoken more strongly against the revisionists, had he not anticipated that the division on the motion would be a close one. The numbers were—for the motion, clergy 6, laity 15 ; against it, clergy 11, laity 13. Thus Mr. Needham and his friends were defeated for the present, but they do not intend to desist from their efforts. We observe that Mr. Needham says in a letter to Lord Ebury, which appeared in the *Record* of last July 25th :—

“ I confidently expect that if my life is spared till next year (indeed it does not depend on me, for others will take it up), interest in the matter will have so spread among the people, that synodsmen pledged to Revision will be returned, and then I have no doubt that the clergy will, with few exceptions, come round. Indeed it would not surprise me if the Bishop himself took it out of my hands, and originated some movement. But, my Lord, I am resolved to consent to no pottering scheme of Revision. We must adopt *a principle*, and that principle is the removal of everything in the offices which has caused secession and offence. Frequent changes are undesirable. What is to be done must be done at one time.”

It is pretty plain, from the communication to the Coryphæus of the agitation at home, that the Church in South Australia may be again disturbed by Mr. Needham, should he succeed in gaining, by the accident of some local bias in his favour, a transient victory at a future annual meeting of the Synod. The circumstance, of course, will be of little importance, so far as regards the numerical strength of the diocese, with its thirty-one clergy ; nor could the event, we suppose, lead to any actual interference with the Prayer-book, although Mr. Needham has told Lord Ebury that “ if the laity were aroused in the other dioceses, it must lead to a revision here, independently of the Church at home.” But we have reasons for expecting that, if such a motion is again brought forward, several members will be found to have changed sides, and Mr. Needham will probably even yet learn prudence enough to renounce his designs. We heartily wish that he would ; not that we are afraid of the result, but because this agitation will infallibly retard the progress of the diocese, and because we are convinced that the handling of doctrinal matters by the lay members of Synod is inexpedient in itself, is at variance with primitive precedent, and was not contemplated when the present Synodical system in the Colonies was introduced. The representation of the laity was

most desirable for the purposes of finance and all the secular accidents of religion ; but no unordained Churchman, who knows what Church principles really are, would venture to handle in Synod matters of doctrine any more than he would venture to administer the sacraments in the congregation.

No attempt to procure an alteration of the Prayer-Book has been made in any Australian diocese, save that of Adelaide. We have no reason for imagining that in the other dioceses the number of those who are unsound or unwise enough to sympathise with such an agitation is greater than in England. Another object of Lord Ebury's aspirations—the modification of the terms of clerical subscription—is one which will never excite attention in Australia, as its attainment would make little or no change. We are informed by one of Lord Ebury's own admirers there that, "as it happens, the Act of Uniformity has no force in the Colonies ; that the declaration of assent and consent, &c. is not required of Colonial clergymen ; and that the promise of conformity to the Liturgy is the very promise which every Colonial clergyman gives on being licensed to a cure, and which in his case is deemed sufficient—such clergymen as have cure of souls in the Colonies holding a position in some respects analogous to that of stipendiary curates in England." Now that this happens to be the practical state of the matter in the Colonies, we are not sorry, as it deprives persons like Mr. Needham of one pretext for agitation. For our own part, we cannot see that it makes any difference whether a clergyman has to assent to the lawfulness of the use of the Prayer-book, or whether he must declare the whole Prayer-book to be agreeable to the Word of God—for how can contradictions in religion both be lawful?—still in some minds there seems to lurk a fancy that it would be a relaxation to abolish the employment of the latter form of assent in the cases prescribed by the home Act of Uniformity ; or else why should the abolition be sought for? So that, on the whole, we are content with the state of this matter as well at home as abroad, and are, with the Bishop of Oxford, earnestly averse to any change at all in the mode in which Anglican clergy subscribe, whether here or there.

We cannot, however, forbear mooting—though with submission to our spiritual Fathers—a question, whether some special arrangement might not very beneficially and safely be made in regard of foreign clergy, willing to labour in our Colonies among the immigrants from their respective countries, in connexion with the Anglican communion, provided they were not required to introduce forthwith into their ministrations an exact translation of the English Prayer-book. This

question concerns a fact of importance, increasing as year by year the number of foreigners who find their way to our Colonies increases. A portion of them, indeed, are gathered into congregations under our diocesans, by such Anglican clergymen as know their language, or were by birth of the same nationality ; but such clergymen are naturally few, and even where they are found, and attempt this work, it is not always that any considerable bulk of the foreign community to whom they address themselves are willing to throw up the forms of service to which they were accustomed at home, and are as heartily attached as we to ours, and which may possibly contain all that is essential upon Catholic principles. It is manifest that if we are adequately to grapple with the difficulty, a special provision must be made. For foreign immigrants, foreign clergymen should be sought ; the English clergymen in the Colonies have far more than enough on their hands, in their work among the English-speaking body of the population. By foreign clergy we need hardly say that we mean none but persons who have received episcopal ordination ; and hence it would be found necessary in many cases, for the carrying out of this plan, that the Anglican diocesans themselves should be empowered to confer that ordination upon foreign candidates for ministering among their respective countrymen, if satisfied of their orthodoxy and suitability, without exacting from them the usual subscription to the Prayer-book and Articles. That subscription is rightly exacted of all other candidates, nor do we advocate its being dispensed with, except in this one specified case—that of a foreign clergyman ministering to foreigners. For the Church of England to impose on her own clergy articles of religion and terms of ministration was an exercise of her indubitable prerogative ; but to make these virtually so many terms of communion with foreign Churches and foreign immigrants, appear to us—however far from being so intended—to amount to a contravention of a fundamental rule of primitive antiquity, and, in fact, to be an approach to one of the leading aberrations of modern Rome.

What we suggest, however, would be in strict accordance with the English Church's authoritative statement in the Prayer-book—"In these our doings we condemn no other nations, nor prescribe anything but to our own people only." No doubt the emigrants to our Colonies who are not of the English race will ultimately be assimilated and blended with it ; but meanwhile they cannot be looked upon as "our own people," and until these foreign ingredients of the Colonial population are fused into the general mass, they remain for the most part in a lamentable state of spiritual destitution. The countries from which they come frequently extend them no religious assistance what-

ever ; and they are left a defenceless prey to schism, heresy, or infidelity itself. It is the same in the United States of America, where the four millions of Germans have been scarcely touched by our sister Church, though there are unmistakeable signs that a large part of them would willingly join the communion of the Bishops, if the Bishops could ordain them ministers of their own race without exacting from them the subscriptions very rightly required of the clergy of their English-speaking neighbours, and without forbidding them to use an adaptation of the old Lutheran ritual.

Some years ago the question was extensively raised in the American Church whether the Bishops were at liberty to act thus, or if they were not, whether they should not have the power formally given to them ; but unfortunately nothing was done. Yet the reason of the question remains with all, and more than all, its then importance, and presses on our own Colonial Churches, as well as on the American. We trust that the mention of it in these pages may help to secure it new and wider attention ; that some of our readers, either at home or in the Colonies, will discuss it thoroughly, and examine whether a remedy might not be found in the way suggested for a crying want.

NOTE.—The following extract from the report of the Committee on Canons, presented to the Synod of the Diocese of Toronto, in 1858, illustrates the statement given above respecting the Act of Uniformity in the Colonies :—

“ The Committee have examined into the state of the English statute law, affecting ecclesiastical affairs ; and they find that almost the whole of the English Acts on this subject are so restricted in their own text or in their very nature, as not to apply to the Colonies ; and that when, in an early period of the history of this Colony, the English statutes were adopted, the ecclesiastical portion was excepted.

The Act of Uniformity of 13 & 14 Charles II., ch. 4, by which the present Prayer-book is enforced, is expressly restricted in section 1, and in other parts, to the ‘ kingdom of England, dominion of Wales, and town of Berwick-on-Tweed.’ It is true that the Act of Uniformity, 1 Eliz., ch. 2, section 3, enforced the use of the then Book of Common Prayer, not only ‘ within the realm of England, Wales, and the marches of the same,’ but also in ‘ other the Queen’s dominions.’ But that is set aside by the more recent Act of Charles II., which, whilst enacting in section 24, that previous laws for uniformity shall apply to the revised Prayer-book, expressly makes the same restriction as in section 1, to the kingdom of England, dominion of Wales, and town of Berwick-upon-Tweed.

The only Acts, therefore, affecting the Colonies, are those which regulate the appointment of Colonial Bishops, the Act 13 Eliz., ch. 12, and the Act 31 George III., ch. 31.

The former of these two Acts, sections 1 and 2, declares that its object

is—‘That the churches of the Queen in her Majesty’s dominions may be served with pastors of sound religion;’ and it therefore applies to the Colonies. Its provisions in regard to admission to Holy Orders and to livings, and in regard to ecclesiastical persons maintaining doctrines contrary to the Thirty-nine Articles, are in force in this country; and consequently we must be careful in making enactments for our own guidance not to come into conflict with it.

The provisions in the latter of these Acts, affecting the Church in this Colony, have been for the most part set aside by subsequent Acts, either of the Imperial or of the Provincial Parliament; and the Committee do not venture to pronounce any opinion what part may be still in force.”

THE REFORM MOVEMENT IN ITALY.

WE have frequently had to mention in these pages the *Colonna di Fuoco*, the organ of the “Clerico-Liberal Association” at Naples. That remarkable journal gave such grave offence to the Curialists that at length, at the end of last year, they undertook to crush it. The Episcopate in the *ci-devant* kingdom of Naples being almost to a man opposed at heart to the late political changes, sixty-eight Bishops were easily found who agreed to put forth a paper censuring the journal, and threatening all members of the Association with the denial of Christian burial in case of death. Under this attack the conductors of the *Colonna* appeared to think discretion the better part of valour. After publishing a confutation of the charges against them, and a series of really learned articles on the modes of appointing Bishops which at different times have prevailed in Christendom, the journal last November announced its own decease; and the Association which had sustained it dissolved. But no sooner did the *Colonna* cease to appear, than the bi-weekly *Emancipatore Cattolico* came out with the further title, “Giornale-Religioso-Politico Litterario della Società Emancipatrice del Sacerdozio Italiano.” This new league is under the presidency of Dr. Luigi Prota, a Dominican friar; and its office is in the convent of S. Domenico Maggiore at Naples. The journal seems to be taking the same line as the *Colonna* did, and has the further advantage of speaking the language, not of the clergy exclusively, but of the laity as well. The Clerico-Liberal Society was restricted to the clergy, but the *Società Emancipatrice del Sacerdozio Italiano* is composed of laymen also. Already deputy Angelo Brofferio, and senators Mattenecci, Capocci, and Del Giudice are inscribed in the society. Bishop Mucedola of Conversano had very graciously accepted the office of President; but after three or four weeks he requested to withdraw his name, on the score of his being so far away from Naples, and on

account of some articles in the *Emancipatore*, which had appeared to him unsound in tendency.

Another phenomenon in Italian Church journalism demands our mention. Dr. Passaglia himself is become the chief editor of a daily newspaper at Turin bearing the title of *La Pace*. That remarkable man, who has risked his life, and renounced so much emolument by avowing his opposition to the Pope's temporal power, has moreover been just elected a member of a National Parliament. In that assembly we doubt not that he will lift up his voice and soon cause his influence to be felt on behalf of the ecclesiastical convictions which he so strongly cherishes. We have no wish to see clergymen made eligible for a seat in the British House of Commons, but in the peculiar circumstances of Italy this divine may be doing what will prove for the best.

The last report of the Anglo-Continental Society contains some very interesting and encouraging information respecting the progress of its attempts to make known in Italy the true character of the English Church, and the principles of all Orthodox Reformation. But we must refrain from quoting from it here for lack of space.

That not a few of the priests in the peninsula have seceded, or at least abandoned the exercise of their ministry, is a circumstance at which we are more sorry than surprised. The active proselytising of Ultra-Protestants, and the no less vigorous resistance of Ultra-Papists, have combined to produce this effect; and thus these two parties by an unnatural alliance retard, as they have already too frequently in other times and places, the meeting of truth and peace in the *Via Media* which they both condemn. But we were hardly prepared to learn that the new Dissenters would at once fall into such depths as the denial of all notion of a ministry, the hesitating to pray to the Holy Ghost, and the merest Antinomianism. To the Vaudois at Florence, however, we must do the justice to acknowledge that they have refrained from these horrible opinions. On the contrary, they have inserted the English Prayer-book and some of the English Homilies in the catalogue of their own religious books. Moreover a correspondent tells us, "they have applied to the *Society for Promoting Christian Knowledge*, and to the *Prayer-book and Homily Society*, to have the Prayer-book reprinted by themselves." Perhaps these Vaudois or Valdese may be destined to play a part in Italy like that which the Lollards—whom they so much resemble—did in England. Still, there is, at the same time, the danger lest their friendly attitude towards the English Church should confirm Italians in the pernicious delusion that we and they have a "solidarité" of cause.

Correspondence, Documents, &c.

LAY MEMORIAL FOR THE INCREASE OF THE HOME
EPISCOPATE.

THE following Memorial is to be presented at the opening of Convocation. It has been signed by more than eighty noblemen, members of the House of Commons, and other gentlemen :—

To the Archbishops and Bishops of England and Wales, on the Increase of the Home Episcopate.

We, the undersigned Laymen of the Church of England, having learnt that the Clergy of the Provinces of Canterbury and York, in Convocation, have expressed themselves favourable to the Extension of the Home Episcopate, and feeling strongly the importance of such an extension, beg leave most respectfully to commend the subject to the consideration of the Archbishops and Bishops of both Provinces, with an earnest request that they would take such steps as they may think best for carrying such a measure into effect.

DEATH OF THE LORD BISHOP OF QUEBEC.

THE announcement of the death of the Lord Bishop of Quebec will be received with unfeigned sorrow by every member of the Anglican Communion. The illness of his Lordship was very brief. On Christmas-day he preached in the Cathedral Church ; but the cold from which he had been recently suffering caused him much uneasiness, and on the following morning he felt so far from well as to be unable to leave his room. It became evident that the disease was congestion of the lungs. No medical skill was able to arrest the progress of the complaint, and the venerable and much-loved Prelate expired on the morning of January 8th, between one and two o'clock.

The *Quebec Mercury* thus speaks of the Bishop's death :—

“ The regret which will be felt by all classes at this melancholy event will be indeed great. Independently of the loss which the Church has sustained by the removal of its Chief Pastor, every one will feel that a father, a friend, a comforter, and an adviser has passed away from amongst us. It was but last year that we met together, Clergy and Laity, to celebrate, solemnly, the completion of our Bishop's fiftieth year of ministration in the Church, the greater portion of which time has been spent in the vineyard of this Province. There are they who contend that the old race of heroes is extinct ; that the old enthusiasm, zeal, and self-denial which fired the souls of our early British worthies have become in a great measure extinguished by such discoveries as steam and political economy. What a noble instance to the contrary does the career of Bishop Mountain afford ! Throughout the length and breadth of the Province, from the almost inaccessible coasts of Labrador to the scattered settlements on the Red River, through the almost impenetrable wilderness, over rivers unnavigable save by the canoe of the intrepid voyageur, in journeyings often in perils of waters, in perils of robbers, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, he

has borne aloft the standard of his Divine Master—a true hero in the Church militant, and a worthy successor of St. Paul. Of later years, when the sphere of his labours was limited to the present diocese of Quebec, we have all seen how completely the carrying out of the one idea of duty has been the sole purpose of his life—how it shone through all his daily actions, through his courtesy, his charity, his mirth, his comfortings, his journeyings, the application of his vast literary attainments, his preaching and his praying; indeed, if we may attribute the heavy blow which has fallen upon us to any worldly cause, we may, it is said, trace it to his resolute persistence in the discharge of a fatherly duty which he had undertaken towards some humble members of his own household. In mourning his loss, we have yet great cause to feel thankful that so long a span of life has been allotted to him to develope and perfect those many temporal schemes and charities in the Church, many of which owe their origin to his fostering care, and in all of which he ever took pleasure in associating himself. He passed from among us full of years and honours, at peace with all men, and never Prelate died more universally beloved. He died, as a faithful servant of the Cross should die,—

“He gave his honours to the world again,
His blessed part to Heaven—and slept in peace.”

At a special meeting of the Select Vestry of the Cathedral of Quebec, it was resolved, that it be a suggestion to the congregation to wear mourning for one month, as a mark of respect to the late Lord Bishop.

ON THE WANT OF MEN FOR THE WORK OF THE CHURCH IN THE COLONIES.

BY A NEW ZEALAND CLERGYMAN.

SIR,—At a time when the Warden of St. Augustine's College, Canterbury, is inviting the attention of the members of the Missionary Union of St. Augustine's, upon the best means of promoting the missionary spirit in the Church of England, perhaps you will allow me, through your pages, to remind the members of the Union, and all who are deeply interested in the welfare of the Colonial Churches, that one great result to be prayed for, and expected from the increase of this spirit in the Church, is—that *much larger numbers of young men, of all ranks, will offer themselves for the work of the Church abroad.* The great want of the Church undoubtedly is that of qualified men for this purpose. At present I shall confine myself to the consideration of this want as shown in the colonies, taking for example the colony with which I am best acquainted, and which, I think, may fairly be taken as a type of most others, which contain a population of mixed races. The following facts then present themselves:—

1. *There is always a scarcity of clergymen of any sort.* Vacancies are constantly occurring, from death, ill health, resignation, the opening up of new fields, &c., and *months and even years elapse* before men can be got to fill them, while deplorable are the results to the Church from every such vacancy. In some cases, numbers thus deprived of the ministrations of the Church swell the ranks of Dissent, or become perverts to Romanism; and in others, a total indifference to all spiritual concerns is

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acquired, which is, in too many instances, the cause of the semi-infidelity, spiritual deadness, and drunkenness, which so prevail in the colonies.

2. The appointments for which men are required may be divided into three kinds:—

i. *Rural Districts*, containing a population of from 300 to 2,000, sparsely scattered over a country, varying in extent from five or ten, to an indefinite number of square miles. Such districts offer a stipend, with house and land, worth from 150*l.* to 250*l.* per annum, but require, in some cases, that the clergyman should aid in raising this by adding scholastic to his clerical duties. It will readily be conceived, that these appointments afford attractions only to earnest young men, active both in mind and body, and who are able to endure a considerable amount of fatigue, both in walking and riding. And this, with the constant “exposure to all weathers,” will, in a few years, tell a tale on the best constitutions.

ii. *Town and Suburban Parishes*, resembling in many respects a country-town, or rural parish in England. They contain a population of from 1,000 to 3,000, in a compact district of about five square miles, or less, and offer stipends, with parsonage, &c. worth from 250*l.* to 500*l.* per annum. These are the “preferments” of the Diocese, and of course require older and more experienced men than the Rural Districts.

iii. *Mission Districts*, where the natives are congregated in numbers, sufficient to require a clergyman for themselves alone. Such clergymen are generally sent out and maintained by the Missionary Societies in England.

In estimating the pecuniary value of these appointments, it should be remembered, that the expenses of living may be fairly set down at from one-third to one-half greater than at home. And their relative value may be seen by comparison: *e.g.* labourers on the roads get 80*l.* and skilled mechanics 150*l.* per annum. It should be remembered, too, that the above-named stipends are mostly raised by voluntary contributions, which may cease at any moment; and that in scarcely a single instance has any adequate provision been made for clerical old age.

3. There is the difficulty in acquiring the native languages to be encountered. By many these languages can never be thoroughly mastered, but sufficient knowledge may generally be acquired for most ordinary purposes. In every parish or district there will probably be a few natives, more or less, according to circumstances, who will require, and should obtain, the spiritual services and supervision of their pastor, conjointly with their European neighbours. But if, from his ignorance of their language, he is unable to afford this, they are either entirely neglected, or else provision is obliged to be made for them, by obtaining the services of a neighbouring clergyman, thus establishing an *imperium in imperio* not always desirable. Of course the ideal rule to be aimed at is, that each parish or district clergyman should understand sufficient of the native language to enable him to minister to the natives, who reside in his parish or district. And with this object in view, some of the colonial Bishops have very properly attempted to make this knowledge an essential qualification for ordination, or admission to priest's orders.

It is of course to be supposed, that for vocation iii., only those will be appointed who have a facility for acquiring languages, and show aptitude for this special work, *i.e.* to whom work of a missionary kind, among a foreign, and perhaps heathen race, is congenial. But the majority of men, as experience proves, will select English work, or, at least, will prefer to hold native work in subordination to that. And even of those who go out for the special purpose of work among the natives, it will happen, sometimes, often from unavoidable causes, which, therefore, cannot be foreseen, that they are unable to carry out this special object, and either return home, or, what is better, devote themselves to those clerical duties for which they are found most fitted in the colonies.

4. I come now to consider the men whom the Church, at present, provides for the work described, simply premising that the following remarks are not intended to apply to the men who are sent out by the Societies at home for work among the heathen. Excluding these, the clergy in the colonies may be divided into two distinct classes:—

(A.) Men who, either ordained at home, or by the colonial Bishops, have devoted their lives, or the best portion of them, to the work of the Church in the colonies, and have resolved to make their homes there, and to rise or fall with the colonists. They, in fact, become nationalized, and their interests, and the interests of the Church and colony where they reside, are essentially one. Such being the case, they are therefore, for the most part, voluntarily and willingly amenable to their own Episcopal and Synodical authority; their hopes and prospects are bounded by the Diocese in which they live. They generally go out while young and strong, are willing to place themselves at the disposal of the Bishop, and to undertake the laborious and badly paid districts, content with the prospect of ultimate advancement which the Diocese affords.

(B.) The second class of clergy is composed of those who go to the colonies for a period of from three to five years, and then return home. It includes men, who nobly respond to the urgent requests of a colonial Bishop, and fill an important vacancy until a permanent pastor can be provided. But it also includes men who go out from various motives—some for health, some as travellers, some while waiting for preferment in England, some go out soon after ordination, in order to gain experience, and then return home, with a certain prestige as having seen work in the service of the Church abroad—but all intend to return to England, after a longer or shorter stay. Hence, considering their appointments as temporary, suiting their own convenience, it is doing them no injustice to say, they consider themselves but as visitors, and take but little interest in the real welfare and progress of the colony. And ignorant, probably, of the native languages, and having no sufficient motive for acquiring them, they can and will accept only English work, thus escaping that very native work which, from its peculiar nature, and anomalous position in an English district, is most trying to the patience and devotedness of the colonial clergyman.

It will perhaps be urged that clergymen who go out to the colonies for reasons similar to those I have described, under class B, will probably be of a higher social standing and general attainments than those who, like

58 *Want of Men for the Work of the Church in the Colonies.*

class A, have given their lives to colonial work ; and that, therefore, they are best fitted for the posts which alone will tempt them—the town and suburban parishes (ii). But even granting this, and independently of the injustice which such a practice would manifestly inflict upon class A, I have no hesitation in affirming, as my firm conviction, that the colonial Bishops, and the colonists themselves, would much prefer to take as a reason for advancement the five or ten years' hard labour among them, of men of class A, who they know will give their best and lifelong energies to the work, than the superior *savoir faire* and classical attainments of mere migratory clergy, whose very presence implies constant change and successive vacancies.

Why, then, it may be asked, are such men employed at all by the colonial Bishops? Simply because, in the present dearth of clergy in the colonies, a clergyman is gladly welcomed, for however short a period he may offer his services. Of two evils, the colonial Bishops choose the less. For however annoying and harassing it may be to have around them men of whom personally they know little or nothing, and to see a constant change taking place in the pastors and muster-roll of the Diocese, yet still more annoying and harassing must it be to have many parishes and districts crying aloud for pastors, and no men on the muster-roll from whom to supply them.

To what, then, do these considerations lead? Simply to this, that able and well-trained young men must be found, *who will (D.V.) dedicate their lives, or the best portion of them, to the work of the Church in the Colonies.* The wishes of the Bishops and of the colonists, and the welfare of the Colonial Churches, are united on this point. With hopes longing, but oft deferred, do the colonial Bishops turn to the Church at home for help, and more especially do most of them look for sound and well-trained men from the Missionary College of St. Augustine, set apart to supply their needs. I trust, therefore, the increase of the missionary spirit in the Church of England will have the effect of soon *doubling* the number of students at St. Augustine's Canterbury, and thus enable it more effectually to supply the pressing requirements of the colonial Dioceses.

But while thus anxious to multiply the number of the students of the college, let it not be imagined that I recommend the lowering of its standard ; nay, rather, if anything, let the curriculum of study be increased. And well would it be for all who are interested in the supply of candidates to the college to remember, that while each *Probationer*, whom the authorities may feel compelled to reject, has been a tax upon their strength and upon the funds of the college, each *student* who is sent out and proves unequal to his work and to the clergy around him, will inflict a deep and lasting injury upon the college, its authorities, and the reputation of its students. No, rather let us strengthen the hands of the authorities to enable them to send out men *δυνάμει καὶ ἀγάπῃ καὶ σωφρονισμοῦ* (2 Tim. i. 7). Scholars they should be, the more refined and accomplished the better, provided the plea for "all knowledge" does not lead to a superficial knowledge of their own profession. But above everything let them be *Divines*; deep, full, and overflowing with Divine and sacred love. The very earnest and able sermon, preached by the

Warden in the College Chapel on the second Sunday in Advent, Dec. 5th, 1858, and afterwards printed at the request of the students, is one witness, among many, of his anxiety to carry out this object. And, indeed, all who know anything of the working of the college will testify that the supreme aim of the authorities is, to send out men whose character, abilities, and learning, shall render them fit, as far as possible, for "ministers of Christ, and stewards of the mysteries of God."

And how shall fit candidates for such a training be obtained? Ah! how indeed! The following plans suggest themselves to me as at least worthy of trial:—

a. That Churchmen should unite in the establishment of one or more exhibitions to St. Augustine's at the chief grammar schools of their own county or Diocese.

b. That the St. Augustine's College Tract, number 6, should be distributed annually, and in numbers, to every church school in the United Kingdom.

c. That the claims and wants of the colonial Churches, a description of the work, &c., should be published periodically in the leading county newspapers, so as to arrest the attention of their readers, and keep them alive to this subject.

My own experience tells me that *gross and dense ignorance prevails among the mass of our population as to the missionary efforts and wants of the English Church.* And even if such a plan as (c) did not bring us our missionary candidate, its influence upon the people at home would be most valuable, showing and convincing them of the reality and magnitude of the Church's missionary work, and how well it may bear comparison with the trumpet-tongued doings of all other bodies even taken collectively. I feel convinced there are numbers of young men in the country, between the ages of sixteen and twenty, of spiritual minds and earnest hearts, and anxious "to do something" for their Divine Master, but who, finding too often no sympathy in the Church for their zeal, or outlet for their energy, and ignorant, alas! of all true Church principles, join the ranks of dissent and become its local agents, its ministers, and often its missionaries to heathen lands. And all praise be given to such men, so that Christ be preached in any way. But while the wants of the Church are so great for schoolmasters, catechists, deacons and priests, the important question arises, which I shall not now attempt to answer: Might not many of these men, if taken by the hand, and trained in the "old paths," employ their talent and zeal for us, and not scatter abroad? At present all devout members of the Church, who have themselves found her ways pleasantness and all her paths peace, and free from all the narrownesses and rivalries engendered by a sectarian education and existence, must look with sorrow and compassion upon those who, from ignorance of their Lord's will, have devoted their best energies and talents to the propagation of schism and division among the members of the Body of Christ.

And lastly, for this great object, the supply of qualified men for the Mission Fields of the Church, I would solicit the alms, and thoughts, and exertions of each member of the Union; and above all, would I ask their prayers, that God may raise up and send forth an abundant supply of labourers into His own fields now whitened unto the harvest.

. A MEMBER OF THE MISSIONARY UNION OF ST. AUGUSTINE.

THE PONGAS MISSION.

SIR,—You were good enough on a former occasion to admit a communication from me on the subject of the Pongas Mission in West Africa. As that Mission has many friends and patrons among the readers of the *Colonial Church Chronicle*, I trust you will allow me to make a short statement respecting its progress during the past year and its present prospects. It has now completed the *seventh year* of its eventful existence, and I think it may be safely asserted that it has quietly accomplished a considerable amount of good.

During the year 1862 the buildings consumed by an accidental fire at Fallangia were completely rebuilt, partly by the help of the neighbouring Mahometan and heathen chiefs, and partly by pecuniary aid to the amount of about 140*l.* contributed by readers of the *Guardian* and the *Times*. The daily services and frequent Communion were maintained as usual at Fallangia, chiefly by the negro clergyman, the Rev. J. H. Duport, who, as a layman, accompanied the Rev. H. J. Leacock from Barbadoes in 1855. The number of persons at present ready for Confirmation in the Fallangia station is about *one hundred and twenty*, all of whom are converts from heathenism. The congregation at the same place varies from 200 to 300, according to the season of the year, and sometimes has been estimated as high as 400. Persons from the far interior of Africa, Fullahs, for example, and others from beyond Timbo and Timbuctoo, often come from motives of curiosity to see the Christians worship and to hear the chants and prayers in the Soosoo tongue. A choir of natives has been carefully trained and clothed in “white raiment.” Experience has shown that a certain decent pomp of divine worship is adapted to the African character, and in a land where the outward observances of Mahometanism have powerfully impressed the heathen mind, it is especially important that the system of the Church should be presented in its integrity.

About sixteen miles to the north-west of Fallangia is Domingia, situated on the larger branch of the Rio Pongas, and accessible by vessels of 200 or 300 tons. Here a church has been erected during the last few months, and a school has been established, the teacher of which acts as a lay reader during the absence of an ordained missionary. The population of Domingia does not much exceed a hundred; but a large proportion of the people attend church and school. King Katty and some of his people occasionally walk over to divine service from Teah, three or four miles to the westward. About six miles to the eastward is Yengisa, the capital of Chief Tom, who attends church sometimes at Domingia and sometimes at Fallangia, walking in the latter case about eleven miles, and in the former more than half that distance, besides crossing a broad river on the way. Chief Tom has often been accompanied by several of his people, among whom may be specially mentioned the formidable *Bansungi*, the late persecutor of Satan, who in that capacity was formerly the terror of the Pongas country.

Chief Tom is in many respects a most interesting character. He now proposes to build a church at Yengisa at his own cost. He only asks the friends of the Mission to supply the doors and windows for the edifice. A

black missionary is now being sought for in the West Indies to occupy this station.

About eight miles to the south-east of Fallangia is Sameia, a town of considerable population, wholly heathen, formerly visited by the Rev. W. L. Neville, who was deeply interested in the Chief and in his subjects. A very sincere and devout convert from this place was baptized at Epiphany, 1860, by Mr. Neville, under the name of "Epiphany." This man and his wife attend the church at Fallangia, walking thither on Saturday and returning to Sameia on Monday. At the request of the Chief, it is now proposed to establish a station at Sameia, and it is hoped that a black missionary from the West Indies may be procured for this place as for Yengisa. Many other towns containing a great population are more or less prepared for Christian teaching and discipline; but men and means are sadly deficient. It is hoped that during 1863 a station may be established on the De Los Islands, about midway between the Pongas and Sierra Leone.

A black family of Church-people, named Morgan, has been lately sent from Barbadoes to Fallangia as industrial teachers. The elder Morgan is a master carpenter, and instructs the natives not only in his own trade, but in agriculture and other useful arts. Two of his daughters are to teach in the school, and his son is still at Codrington College, preparing to become an ordained missionary. It is greatly to be wished that our merchants would endeavour to develop the rich resources of the Pongas country. Among its productions may be mentioned cotton, palm-oil, coffee, ivory, and gold.

I ought to add that with the exception of the superintendent, the Rev. A. Phillips, a white West Indian, all the missionaries and teachers now connected with the Pongas Mission are of African descent, though born and educated in the West Indies. It is hoped that, under God, the Mission will be spared hereafter the frequent deaths which diffused so mournful an interest over its earlier history.

The Bishop of Capetown has stated that the cost of commencing a Mission in Madagascar should be estimated at not less than 5,000*l.* in the first instance, and 2,000*l.* a year afterwards. The Pongas Mission has never possessed resources to this extent. At present the contributions in the West Indies may be estimated at about 800*l.* per annum. Nearly as much more is given in England—viz., between 400*l.* and 500*l.* in salaries from the Society for Propagating the Gospel, and between 300*l.* and 400*l.* intrusted to myself as secretary and treasurer for the Mission in this country. From 30*l.* to 50*l.* annually is contributed in Sierra Leone; but the entire income available for this important enterprise is certainly under 1,700*l.*

I subjoin a letter which I have received within the last few weeks from Lewis Wilkinson, the black chief of Fallangia.

HENRY CASWALL.

Figbeldean, Amesbury, January 22, 1863.

"Fallangia, Rio Pongas, Oct. 3, 1862.

DEAR DR. CASWALL,—I am happy to inform you that there is every prospect of this Mission being prosperous. For my countrymen, the

Soosoo nation, are willing to receive the Gospel, but we lack a supply of missionaries, Europeans or West Indians. As the Mission now has suitable accommodations, I have no doubt that the health of European missionaries would be hereafter preserved.

The Morgan family have done a great deal of good here. Mr. Morgan, on his arrival, lost no time in setting an example before us in cultivating the land, and sowing in the proper time the seeds which he brought with him—say beans, pigeon peas, potatoes, yams, okro, Indian corn, &c. Further, my people followed the example in the same track. Although we had famine this year, it revives my spirits to see the preparation the people are making, for nearly every spot of land before the Mission premises has been cultivated.

Commerce being the pioneer of civilization, we do want English merchants here, for there is much wealth to be gotten here, which at the same time would promote the propagation of the Gospel as well as the civilization of my countrymen. Then we shall have a reward for our labour, and shall also enrich your banks. The produce of the country is ground-nuts, palm-oil, palm kernels, bees'-wax, ivory, and beniseed. Coffee grows wild, and is sometimes cut down in the forest to make farms. Gold is to be had here also in abundance from the interior, as well as hides and cotton. There are some French merchants here who ship part of our produce to France, but they will not supply our wants. Things from the English lands would be far preferable and more lasting. We do prefer our produce being taken to England, for it is from there that the Africans do receive the most good, and [the English] can be most depended upon among the European nations. May God bless the efforts of this Mission!

I remain, dear sir, yours very truly,

LEWIS WILKINSON."

MEMORIAL TO BISHOP BROUGHTON.

THE name of Bishop Broughton must be held in veneration by all members of the Church of England who know anything of her history in the Australian Colonies. His self-denying labours, first as Archdeacon of New South Wales, afterwards as Bishop of Australia, and subsequently as Metropolitan Bishop of Sydney, extended over a period of eighteen years, during which the Australian colonies underwent remarkable moral, social, and political changes. To his wisdom and foresight, as well as, in some measure, to his readiness to sacrifice half his income, was owing that increase of the Episcopate, which has tended so much to promote the Church's usefulness and vigour in Australia. And it may truly be said, that in the great results of that wisdom, foresight, and self-sacrifice, he being dead yet speaketh!

When the subject of a memorial to Bishop Broughton was under consideration, in the year 1853, it was decided that one very suitable form of such memorial would be the filling the large east window of the cathedral with painted glass. A fund was accordingly at once opened for that purpose, and 84*l.* were subscribed at the time. In consequence of the delay in the completion of the cathedral, no further additions have been made to the fund.

The building has now reached that stage of progress which enables the Committee to take measures for the glazing of the windows. All the windows of the nave and choir aisles, have been appropriated to private memorials, and orders have been sent to England for the glass of most of them.

The Committee desire now to complete the fund for the Broughton window. They have received and approved of a design, and will be prepared to put the order for the glass into the hands of the artist, so soon as the amount of the estimated cost—about 800*l.*—is in hand.

The Committee need hardly say, how appropriate they consider such a visible memorial of the great and good man, who laboured so zealously and so well, as the first Bishop and Metropolitan in Australasia.

They appeal confidently to all who hold his memory in veneration, for contributions to the Broughton window.

Subscriptions will be received by the Treasurer (Mr. G. K. Ingelow, Oriental Bank); the Secretary (Mr. C. Kemp, 175, Macquarie Street); or any Member of the Cathedral Building Committee; and in England by the Editor of the *Colonial Church Chronicle*, care of Messrs. Rivington's, Waterloo Place.

THE DIOCESAN SYNOD OF WELLINGTON.

THE third Session of the Second Synod of the Diocese of Wellington was held on September 23, 1862. The members attended the celebration of Divine Service at St. Paul's Church, Thorndon, in the morning, and at two o'clock assembled in the Provincial Council Chamber. One of the clergy present was a Maori, the Rev. Levi te Ahu.

The Bishop of Wellington delivered the following address:—

“MY DEAR BRETHREN,—If, as it appears to me, it is always desirable that the President should direct the attention of the Diocesan Synod to the current legislation of the controlling body, the General Synod of our Church, it is certainly more than usually necessary on the present occasion, when I have to record, with a certain amount of regret and disappointment, that only one layman (besides those resident at Nelson where the Synod met) attended the late meeting of the General Synod in February last. I am so far pleased to add, that that one layman was a representative from this Diocese. All the clerical members from the Diocese of New Zealand attended. Two out of four of the clerical representatives of this Diocese were there; a third was on his way, but was prevented by illness; a thing much regretted by the General Synod, because he was a Maori clergyman, and had been elected by his clerical brethren to represent them. The Diocese of Nelson was of course fully represented by both clerical and lay Synodsmen. But from the Diocese of Christchurch not one lay or clerical representative attended, and the Bishop alone represented the Diocese; and this was the case more naturally with the Native Diocese of Waiapu. Such facts as these gave, and still give, rise to much inquiry in the minds of the well-wishers to our Church-system, as to whether the laity absented themselves from a desire to mark their disapprobation of the Church government now in force in this ecclesiastical

Province, or from general indifference to the subject, or from any other cause. The Committee appointed to inquire into the subject, ascertained that accidental circumstances had in nearly every case prevented the lay members from attending; and that in no instance was unwillingness to be elected, or non-attendance at the Synod, to be attributed to dislike of the system, or to indifference. But there is every reason to believe, that the great expenses entailed upon the laymen by their absence from home, and the consequent neglect of their several professional callings for so long a time, are the real cause of the non-attendance. The mere expenses of travelling to and fro might of course be easily defrayed by the Diocese; and open hospitality would gladly be accorded to them during the Session. But no pecuniary compensation could be devised for the sacrifice of time and neglect of professional duties. I have thought it advisable to state these points more fully, because a leading writer and professor in England has lately recorded his opinion that English colonists as a body have no sympathy with the Church of England, and wish for a new and different mode of expressing their spiritual life from what is presented to them in the Prayer-book of our Church. Such men will readily point to a fact like this, as a proof of the correctness of their views. But it would be altogether fallacious as a test of any such feeling. The surer test would be to ascertain what proportion of the population not only voluntarily describe themselves as members of our Church, but how far the voluntary system prevails, and succeeds, and how much they voluntarily subscribe annually for the maintenance of their clergy and Divine worship. A glance at the statistical tables of the several Dioceses of New Zealand would show how wonderfully successful the offertory system is in our Church here; and that, too, where the Church-members have almost entirely to build their own churches, pay for their own sittings, maintain their own clergymen, bear all the ordinary expenses of Divine worship, and in many cases also maintain the parochial schools. As long, then, as the clergy quietly and earnestly do their duty, and in the language of Holy Writ, ‘both in the temple and in every house cease not to teach and preach Jesus Christ,’ so long, I believe, a large number of right-minded intelligent Englishmen, who feel that the Church of England is a great bulwark of religious morality, will prefer to worship God according to a form of common prayer, which, in whatever language, has ‘hallowed the joys and comforted the sorrows of Christian men and women for nearly twenty centuries.’”

The Bishop went on to pass in review the Report of the second General Synod, and to notice the various changes made, or proposed to be made, in the constitution deed and statutes, and the Resolutions that had been passed affecting the several Dioceses. He then touched upon some points that particularly concerned his own Diocese, and suggested subjects which required their legislation.

We extract the following remarks of the Bishop, made under the heading “Resolutions of General Synod:”—

“All of us, whether bishops, clergy, or laity, as members of the Church of England in New Zealand, have a certain undefined status, one towards another, quite independently of the Church constitution deed of 1857.

We had that status before the constitution, and have it still. The constitution is a voluntary compact of some members of the Church, not necessarily of all, for certain Church purposes. The Bishops had their independent status by virtue of their consecration, and their letters patent. Those Church members that have not voluntarily come under the jurisdiction of the General Synod, are still connected ecclesiastically with the Bishop, by virtue of the office which he received in its spiritual phase from the Archbishop of Canterbury, and the consecrating Bishops; in its territorial jurisdiction from the Crown. It is to be hoped, that in course of time all members of the Church will so thoroughly recognise the benefits of the Synodical system, that the General Synod will be actually the representative and organ of the whole Church of England in New Zealand, and that the twofold aspect of the episcopate will disappear. Already the members of the Church in Adelaide have applied to the Crown officers to have the Bishop's patent drawn up in accordance with his position in their 'consensual compact,' as they call it; and we are waiting to see the issue of this application, in hopes of the same change being made in our letters patent. But at present we are in a transition stage, passing gradually (as a profound writer on ancient law describes the somewhat parallel case of *Patria Potestas*) from status into contract. The point that I regret in the fifth clause of these resolutions on trusts is, that it should be supposed that a Bishop could by virtue of his office have any right to interfere with Legal Trusts held under the General Synod. The more carefully we keep the two positions distinct the better. Probably before long, the Colonial Churches will have some very clear light to guide them in these matters, as the case of the Rev. W. Long and the Bishop of Capetown, which has been decided in favour of the Bishop by two out of the three colonial judges, has been carried to the Privy Council; and the status of the Colonial Church will there, probably, be definitely marked out.

The eighth series records with thankfulness the progress made in the organization of the native Church, 'by the ordination of native clergymen, now ten in number; by the efforts which have been made by the natives themselves, for the permanent endowment of a native pastorate; and by the assembling of the first Synod of the native branch of the New Zealand Church, in the Diocese of Waiapu,' where (as we find recorded in the last page of their first Synodical Report), the natives of that Diocese have collected 747*l.* for the endowment of their clergy—and 257*l.* for the endowment of their Bishopric. This leads me to observe, with regard to the natives of this Diocese, that, whereas the Ngatiraukawa tribe, in 1859, offered to endow their native ministry with a grant of land, but were told by the Government, that it could not be done (as I reported in my Address of 1860), an Act has now been passed, by the Houses of Assembly, enabling them to do so, but it has been reserved for the express sanction of the Crown.

The tenth series refers to the endowments of the Bishoprics of New Zealand and Waiapu, and also to that most important subject, the endowment of the clergy generally. I am glad to say, that the principle has been affirmed which the Primate so strongly urged in his Address to the first General Synod, and which I quoted and enlarged upon in my first Address to this Diocesan Synod.

This is the resolution passed in February last (1862):—"That for the maintenance of clergymen, at least half the amount of income which has been fixed upon by the scale of Diocesan Synods, should be secured upon endowment funds, and that the remainder be raised by voluntary offerings." Notice was given that the subject would be brought to your attention during this Session. I am glad to be able to say, that the *Society for the Propagation of the Gospel*, will give us 100*l.* for every 500*l.* that we collect in money, or land value, up to the sum of 1,000*l.* on their part. I hope that a Committee may be appointed to report upon some plan of a General Diocesan Endowment, which the Standing Committee might try to carry out."

The Bishop further said:—"I believe it will be a great mistake and damage to the Church of this country, if the members allow the General Synod to collapse, from lack of lay members attending its meetings. The value of the General Synod is well stated in the Report of Conference. 'These ample powers are reserved to the General Synod, for the prevention and correction of abuses; but are intended to be delegated, as the case may require, to any sort of subordinate agency, which may be found necessary to give efficiency to every department of the work of the Church. . . . It would be presumptuous to attempt to limit the discretion of such a governing body by unnecessary restrictions.' I believe that the value of a controlling central body, composed of the leading men of the country, is being recognised every day more and more, in matters both ecclesiastical and civil. Since we last met, I have taken active steps to establish a Grammar School in the neighbourhood of this town. An excellent site has been secured, with a house on it suitable for a school; and arrangements have been made for the Diocese purchasing this property at any time, within seven years from last Easter. I have sent home for a clergyman to conduct the school, and am sorry to say that I am not able to announce to the Synod the name of some clergyman who would accept the appointment. The Church members of whom I spoke, have guaranteed 150*l.* per annum, and the house for three years; while the Standing Committee have guaranteed 100*l.* more for his ministerial services along the Porirua Road; and I have guaranteed 50*l.* a year more, which I hope to obtain mainly from the people of the district to whom he will minister."

The Bishop has during the past year visited every part of the Diocese, and has administered the rite of Confirmation to either English or natives in most districts and parishes. The progress of the Church has been slow, but steady. Respecting "Native Districts," he observes:—"I hope that I may say with confidence that the Native Districts are settling down, and that more attention is being paid to the ministrations of religion. I found a new wooden church built by the natives at Porangahau, and two more were to be built in the Province of Hawke's Bay. One new one also has been built at Parawantui, near the Rangitikei, towards all of which we contributed something from our unfailing source, Mr. Tollemache's grant. I have to record with gratitude the prompt reply given by the *Society for Promoting Christian Knowledge* to our Diocesan application for a block grant towards church building. It is

known to most of you, if not all, that besides a special grant of 200*l.* to the cathedral, that Society has made a block grant of 1,000*l.* for church building in the Diocese, which can be drawn in the lump or in proportionate sums, whenever we produce 3,000*l.* in whole or part within the Diocese. Till we see further into the working of the Governor's plan, and the effect of the Native Lands' Bill (supposing it to be allowed by the Crown), we can hardly express any decided opinion of the religious and educational prospects of the Maori Church. I rejoice to see that the Legislative Council have passed a resolution, which, if acted upon, would work out a partial return to the Governor Sir George Grey's original charter of 1853, which I described in my Address to the Synod in 1860. The resolution is as follows:—'Looking at the beneficial results which flow from the establishment of native schools, as well as the difficulty attending the establishment of such schools, it is, in the opinion of this Council, desirable that the Government should render efficient assistance in the erection and furnishing of school buildings, and the payment of schoolmasters; and that the Native Commissioners and resident Magistrates should be instructed to confer with the District Runangas upon the terms on which the Government should supplement their contributions towards building and maintaining schools and otherwise rendering them efficient.' I am glad to see this last suggestion, as it seems to me that the natives have now arrived at that stage when they both ought and desire to take an active part in the management of all their own institutions, and when they no longer value what is given them gratuitously. Of course the former system of gratuitous education was needed to create the interest and the demand; but now they are intelligent enough, and will soon (if this system of direct purchase comes into operation) be wealthy enough to take their own share of the burden and the duty. Moreover, they will, by their Runanga, see the discipline of the school maintained much more efficiently than we can do it, and not allow the caprices of unreasonable parents to disorganize the school. I hear favourable reports of the Pápawai school, both from the Government Inspectors and from the missionary clergyman in charge. I lay on the table a valuable report of the Te Aute School Estate, presented to the Government by one of their Inspectors: and also a letter to me from the General Inspector of Native Schools, as to the present state of efficiency of the schools in this Diocese, and my reply thereto. I should like to have these several documents printed in our report, as permanent records of the causes that have prevented our doing more for the education of the natives in this Diocese, and of the measures proposed by way of remedy. The General Synod took no notice of our resolution, touching the admission of natives to the Synodical system."

We have not yet received any intelligence of the further proceedings of this Synod; but a Committee was to be appointed to consider the subjects of Church endowments; clergymen's salaries and guarantees; surplice fees; insurance of Church buildings; free sittings in churches; and to report upon the same to the Synod, and, if necessary, to bring forward resolutions bearing upon them.

THE PRESENT POSITION OF THE GALLICAN SCHOOL TOWARDS ROME AND THE EAST.

(From the *New York Church Journal*.)

A correspondent who has for a considerable time been a subscriber to the *Observateur Catholique*, and read its successive issues with real pleasure, informs us that a writer in the *Opinion Nationale*, the Abbé Heuqueville, recently denied the right of the former journal to its title. This called forth a response from the Abbé Guettée, which appeared in a late number of the *Observateur*. We are enabled by our correspondent to lay an extract from it before our readers:—

“The curé of St. Nicholas du Chardonnet styles, with no great courtesy, the journal which I edit, the *Observateur soi disant Catholique*.’ Since he has thus set himself up as the representative of orthodoxy, may I not ask him by what right he does so? Does he think himself infallible? He can have no right to assert, without proving it, that my journal does not merit the title of *Catholic*.

Does the curé alone know what that word means? Catholic and Ultramontane are for him synonymous, and yet these expressions are contradictory. Catholic, according to the Holy Fathers, as St. Pacianus, St. Augustine, St. Vincent of Lerins, means *believing in revealed doctrine as kept by the Church universal in all time*. But our Ultramontanes disown this Catholic rule, and only believe in the word of the Pope whom they have previously endowed with infallibility. They believe because the Pope has spoken, and not on the declarations of the Church universal in all ages; it is thus that they admit without difficulty new doctrines on the word of the Pope. Has one a right in following such a rule to call himself *Catholic*? Certainly not. Those who follow the word of the Pope as a rule of faith may call themselves *Ultramontanes*, but not *Catholics*.

The *Observateur Catholique*, which I have had the honour to edit for seven years, combats the new dogmas of the Pope and the abuses which disfigure the Church, following as its rule the Catholic doctrine, that is to say, that which has been preserved in the acts of the ancient councils and in the writings of the Fathers of the Church. It is in the name of these representatives of *Catholic* teaching that it combats the novel theories of that Ultramontane school to which the Abbé Heuqueville belongs without knowing why, and it is in the name of this fanatic school that this ecclesiastic refuses us the title which belongs to us.

The curé of St. Nicholas du Chardonnet seems to think that the Abbé Duval in the strife with him has but the support of myself and a few journalists. We can assure him that the Abbé Duval is one of a much larger company. Many priests co-operate with us in carrying on the *Observateur Catholique*, and these are good priests, learned men, worthy of the curé’s respect, and able to teach him much of which he is ignorant. We can assure him, moreover—for our correspondence proves it—that the majority of the secondary clergy is with us, and that they would give many proofs of it if they were able to speak. But the unfortunate position of a priest is well known. The day that he declared himself as the adversary of the Ultramontane system he would be driven from his

curacy, and condemned to die of starvation. What can a priest do deprived of his ministerial position? All the world is not inclined to martyrdom. It is understood then that the intelligent and liberal clergy hold their peace, the fanatics profit by their silence to cry out the more loudly, and the good priests who dare to raise their voice in behalf of the truth, are obliged to conceal themselves as if they committed a crime. As to those who have been willing to speak out, it is known what has happened to them. How was it with the lamented and learned Abbé Prompsault? Because he strove for the true *Catholic* doctrine he was deprived of the position in which he had for thirty years made himself beloved and respected, and if death had not come to him in the Hospital Ecclesiastique of Paris, that learned priest, that true Benedictine, who had well nigh ruined his eyes by excessive work, would have had naught but misery for his lot. How was it with the venerable Abbé Laborde? He embraced in all seriousness the *Catholic* rule of faith, and it is this which inspires all his writings. To punish him for this, he was pursued, he was calumniated, he came to his death in the Hospital de la Charité. These learned priests of whom I have spoken have not, as M. Heuqueville, a fine fortune; they are simple enough not to think of the morrow, and not to know how to amass wealth. Ah! if the priest enjoyed, as once, a legitimate independence, if he was not liable to displacement, and if the State did not withdraw his modest support when it pleases the bishop to deprive him of his curacy! O then we could tell how many we were, and this Ultramontane party which to-day makes so much noise, and pretends to think itself so powerful, would be found presently to disappear."

The Abbé Guettée states and defends with ability and energy, and at the same time Christian charity, sentiments which, to those who have not watched the advance of truth in the Gallican Church, must be equally surprising and gratifying. No less so to such will be the declaration of the Abbé as to the vast numbers of the subordinate clergy who, at present restrained from expressing their real sentiments, are only waiting for an opportunity to do so.

It appears that the Gallican revival has already attracted notice in the East, and that of a remarkably favourable kind. We find in the *London Guardian*, a document which we subjoin, singularly significant, both as respects the quarter whence it comes, and that to which it is addressed.

The document in question comes from the "Synod of the Œcumenical Throne" at Constantinople; that is, the Greek Patriarch of Constantinople and the body of Prelates that act as his Council. This is the same ecclesiastical body that, in a formal document some fifteen years ago, says the *Guardian*, "abominated and spat at the salt-water affusion" of the Latins; and subsequently sent forth a pungent and pugnacious reply to the Pope's encyclical. The "Synod of the Œcumenical Throne" is the "most straitest" of the Oriental ecclesiastical bodies.

The document is addressed to the editors of *L'Union Chrétienne*, that excellent periodical published in Paris, to which we have more than once alluded. The act is an act of great and most friendly condescension. For a grave Synod, with a Patriarch at the head of it, to send such a document to a newspaper, is certainly a most extraordinary occurrence—and

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that the newspaper should be published in a foreign language, and by members of a communion for a thousand years regarded as schismatical, increases the wonder incomparably. The *tone* of it is delightful in the extreme. Nothing could breathe a nobler, truer, humbler spirit; and if that spirit be fully and equally responded to by all other branches of the Church Catholic, the restoration of communion among all the great Churches of Christendom may not be so far off as some suppose. And that tone was peculiarly appropriate as addressed to the Editors of *L'Union Chrétienne*, for they, though full members of the Church of France, and therefore in communion with Rome, have nevertheless boldly and fearlessly, yet calmly and in a beautiful spirit of love, sought out and maintained the *Ancient Catholic doctrine* on all matters of controversy in Christendom. They denounce, as strongly as we do, the modern corruptions and trumpery miracles and superstitions of the Communion to which they belong. They are in close correspondence with many leading divines of the Church of England; and their professed principles are precisely those which the Church of England acted on at the Reformation, and has been bravely standing by ever since. When Greek, Roman, and Anglican Christians thus begin to see eye to eye, surely there is hope yet in store for the reunion of the whole flock in the one fold once more:—

“Joachim, by the grace of God Archbishop of Constantinople, New Rome, and Œcumenical Patriarch:

Most reverend Arch-Priest Joseph Vassileff, most pious and honourable Abbé Guettée, whose learning is so widely useful, and who represent the editors' staff of *L'Union Chrétienne*, our well-beloved and valued sons in the Lord:

The grace, the peace, and the mercy of our Lord Jesus Christ be with you.

We are not ignorant, well-beloved sons, of the courageous and useful works of the editors of *L'Union*, for the integrity of the faith of Christ: on the contrary, we have long praised it, and bestowed our blessing upon it, when we received with joy the delightful letter of your piety, together with the precious collection of your journal. Thus, having more perfectly conceived your aim, we rendered thanks to God, ‘who willeth that all should be in union, and giveth mighty words to them that preach it.’ We regard, indeed, as the work of God, not only a salutary thought, which has inspired a labour so useful to the body of the Church, but also the perfect concord which exists between you, and which enables you to labour as brothers in Jesus Christ. The meritorious end which you pursue with sincerity, the legitimate means which you employ, the sure guides which you follow, the solid bases on which you lean, the marvellous sweetness of your words, which enters the ears not as the clap of thunder, but as the light breeze which gently penetrates souls. It is thus that your words are worthy of the God whose cause they assert; and whose service finds its perfection not by vehement speech, but by sweetness. You will receive without doubt, well-beloved sons, the recompense from God of the pious works which you have undertaken for so holy a cause.

As to our Orthodox Church of the East, she has always grieved for the alienation of her Western sisters, once so venerable; and more especially ancient Rome. Yet she consoles herself by consciousness of her innocence,

for she did not provoke at first, any more than since she has perpetuated or strengthened, the division. Nay, she has never ceased to offer with tears, fervent prayers to her God and Saviour, who maketh of two one, breaking down the middle wall of separation between them, that He may bring all Churches into one unity, giving them sameness of faith and the communion of the Holy Ghost. And that she may cause Him to hear her she shows Him the marks of her martyrdom, and the wounds which she has through so many ages received on account of her Catholic Orthodoxy from those who envy her, who trouble her tranquillity and her peaceful life in Jesus Christ.

For these causes : Our Humility and the Holy Synod of Most Holy Metropolitans, our brothers and coadjutors in the Holy Ghost, having been informed, especially by your letter, of the divine zeal which inflames you for the desired union of the Churches, are filled with spiritual joy ; we crown your holy work with the most just praises, we pour forth for you the most ardent prayers, and we bestow on you with our whole heart, on you and on your fellow-labourers, our fullest benediction, Patriarchal and Synodal. And as we have seen with joy, in the letter of Your Piety, one Western and one Eastern priest united in the same love for the truth, joining their names as brethren, so may we, one day, by the grace of that God whose judgment and mercies are infinite, behold the sister Churches of East and West embracing each other with sincerity and truth, in the unity of the spirit, in the bond of peace, to the end that we may be one body, and only one, in Jesus Christ, to the glory of the Father, the Son, and the Holy Ghost, the most Holy and undivided Trinity.

His grace and benediction be with you.

Indictum the 5th, August 23rd, 1862.

The Archbishop of Constantinople, who blesseth you in Jesus Christ ; Paisius, Metropolitan of Cesarea, who blesseth you in Jesus Christ ; Paisius of Ephesus ; Methodius, Vicar-General of Carpathos ; Stephen, Metropolitan of Laressa ; Sophronines of Arta ; Chrysanthus of Smyrna ; Meletius of Mitylene ; Dorotheus of Demetrias ; Dionysius of Melenia ; Melesius of Rhascoprescene ; Anthemus of Belgrade ; Agapeus of Grebenna, who, &c."

THE ITALIAN PRIESTS' MEMORIAL TO THE POPE.

DEAR SIR,—I send you the following extracts from an article by Dr. Passaglia, which appeared in the *Mediatore* of the 20th of last December, in answer to an article of the *Civiltà Cattolica*, bearing the ominous title, "*Genesi del movimento eterodosso Italiano.*"

M. A. C.

The author of this article has all the appearance of one of those ignorant and stupid preachers, who having abstracted some old manuscript from the chest where the undergraduates' essays are kept, adapts it for delivery on all occasions, for all saints and all countries, careful of nothing but gaining the all-important fee. Because he has read somewhere that Protestantism in Germany has led the way to religious scepticism, the simple scribbler prognosticates the same fate to Italy, unmindful of the difference in habits

and dispositions between the Germans and the Italians, as well as the remarkable diversity of the times. And, indeed, we wish we could see through the same spectacles as the worthy Jesuit, being well assured that if Italy had to pass into a state of religious indifference by the way of Protestantism, she would never fall into that sad extreme; for there is nothing so repugnant to the Italians as the cold and dry worship of Protestants. But the misfortune is that a great part of the Italians have no longer to make this passage: alas! they have already long since become sceptical and indifferent to religion; and not by means of Protestantism, though from the same reasons as those which at former periods favoured the diffusion of Protestant principles in Europe, namely, from the indecent confusion of things sacred and profane, in which the Court of Rome so obstinately persists, and also from the superstitions which are attempted to be imposed for the justification of abuses which true religion cannot tolerate. For one must renounce common sense or honesty to undertake to deny that false miracles do not bring discredit on the true ones, or that exaggerations in worship do not expose worship to ridicule, or that proclaiming Heaven's intervention to support tyranny does not lead to the conclusion that God's influence in human affairs is but a priestly invention; that to make the confessional the means for exciting civil revolt and military desertion does not repel the masses from that salutary means of conversion; or that to turn the pulpit into a chair for advocating the temporal interests of a Court, the very name of which denotes the quintessence of worldliness, and into an engine for invoking curses upon political dissentients, does not keep away from the house of God all except the fanatical and the bigoted. And yet, in the face of all these practices, inevitably productive of religious indifference, are we to hear that result set down to the action of Protestantism? There are three sets of persons to be distinguished in modern society, with regard to religion; the ignorant and credulous vulgar, to whom vice is compatible with a superstitious observance of the ceremonies; the few wise who, distinguishing between matters of pure faith and of free opinion, between religious ordinances and those who administer them, remain faithful to the doctrine and practices of Catholicism; and the immense multitude of the half-taught, who able to detect falsehood, yet unable to find out the pure Christian teaching in the midst of the rubbish of sectarian exaggeration, give up the truth, together with the error, and without passing through Protestantism, fall directly into indifference. Such is the actual state of society among us—let the Jesuits alter it if they can by their sophistry and lying. . . .

But let the reader hear their own words on the successive procedure of Protestant influences in European politics. It is stated that "those influences may with regard to their procedure be considered in this order of events: viz. 1. From Luther to the peace of Westphalia; 2. From that peace to Voltaire; 3. From Voltaire to the Reign of Terror; 4. Thence to the Restoration; 5. From the Restoration to 1848; and 6th, from 1848 to the present day." . . . They also say that before the sixteenth century "Europe was as it were *labii unius*, such was the international charity that knit together the Christian peoples: the immense harmony of this

chorus which declared like the heavens the glory of its Maker, was preserved consonant, sweet, and pure, by means of that chief master who directed it from the Vatican." Now this is all very well for some idyll; history, however, says that Europe was in the middle ages in a constant state of war; that the Empire restored by the Popes, not to give unity to Europe but to gain a protector for the Church, became in its turn a new source of trouble—so grievous and continual that the "master" of the Vatican had to place himself at the head of the Guelfs, or, as they would now be called, the Opposition party; and that the age which preceded that of Luther—which according to these Jesuits must have been the last of the sweet and pure harmony—was defiled with such political wickedness, and public and private immorality, "che non basta Giuda a sostenerne il puzzo." . . .

After speaking of the period from Luther to the Treaty of Westphalia, the *Civiltà* goes on to say,—“This treaty introduced religious indifference into international relations, by declaring, in effect, that the true God and the way to serve Him were subjects of uncertainty.” This, again, is a solemn imposture; for civil toleration, far from implying indifference, pays homage to the spirituality and sacredness of religion. Would the Jesuits have had the Protestants all cut off by the hordes of Wallenstein, or that now the Catholics should be persecuted in Russia, Holland, Switzerland, Denmark, and England? For to proclaim intolerance against Protestants in Catholic States, and liberty for Catholics in Protestant countries, is such an absurdity, that the writers of the *Civiltà* alone could conceive it.

But there has been a country in which the Protestants were first persecuted by a long and cruel war, then massacred by treachery, afterwards tolerated for some years, and at last were banished at the suggestion of the Fathers of the Company; and that was the very country in which “atheism and religious indifference, favoured by unbridled licence, grew up to gigantic dimensions, first in the Court and among the most eminent classes of society, where it resulted in the shamelessness of the age of Voltaire; and, thenceforward extending among the inferior classes, ended by producing that horde of cut-throats who tendered their services to triumphant Jacobinism, in the name of the sovereign people.” All these events, if history is to be trusted, took place in France. Now observe the logical acumen of these Jesuits. According to what they said, the toleration introduced by the Treaty of Westphalia was to lead to indifference, thence to Voltairianism, thence to end in the reign of terror. But, in point of fact, these results have taken place in the very country where *no* tolerance existed, and where Protestantism never will be popular, were it only from antipathy to the English! The true causes of unbelief in France will be found by the candid reader of history in the reaction which, sooner or later, follows persecuting fanaticism; in the prolonged contentions between Jansenists and Jesuits; in the scandals of the Courts of Louis XIV., of the Regency, and of Louis XV.—scandals in which the cardinals and bishops had no small share. These were the causes which combined with the many grievous disorders in the Government and in society to bring down the storm of 1792.

. . . We will not go on to examine the application which is made by
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the Jesuitical journal to the present Italian movement, after a long tirade of rhetoric against the errors and desolations of the French Revolution. Eagerness to produce the impression that the Italian movement is essentially irreligious, makes these writers shamelessly pervert everything in past history, and we would ask the candid reader what credit such persons can claim for their representations of what is taking place in our own day? When men calling themselves priests and monks have the audacity to say that, in order to obtain the many thousand signatures of the clergy to the petition addressed by us to the Pope, we have used the threat of assassination, there is no misstatement, no slander, no foul injury, which may not be expected from them; as, indeed, there is no evil with which God would not visit His Church, if such apologists were suffered long to uphold her."

THE BISHOP OF DURHAM'S LETTER TO THE REV. E. HAWKINS.

SIR,—I have before me the Bishop of Durham's letter to the Secretary of the *Society for the Propagation of the Gospel in Foreign Parts*. It is a serious fact that the prelate, fourth in rank in our Church, publicly withdraws his name from the list of Vice-Presidents of that Society, on the ground that he disapproves of the course that the Society has taken in the matter of the Bishop of Labuan. No doubt, many friends and supporters of the Society, amongst whom I would claim a humble place, will be led by that fact, if not previously to it, to consider the Society's course in the affair, and how far it will commend itself to their deliberate approval.

Now, it appears to me that the Society could not possibly, consistently with its acknowledged principles, and its unvaried mode of action, as resulting from those principles, have taken any other course than that which has been adopted. An accusation is laid against the Bishop of Labuan, let us suppose, by the Bishop of Durham and other supporters of the Society; is the Society to judge the case, or to refer it to the ecclesiastical superior of the accused party? It appears that the former is the mode of proceeding that the Bishop of Durham would have preferred; but the latter is that pursued by the Society.

I submit that the Society does not claim, and ought not to claim, spiritual authority over priests and bishops of the Church, towards whose maintenance its funds are contributed. The Church provides, or ought to provide, for the legitimate exercise of such authority; and no canon of the Church, nor law of the land, remits it to a voluntary society such as ours is and must always continue to be.

If the Bishop of Labuan has committed any offence, it is a canonical offence or a civil one; and in either case the Society has no jurisdiction. In the former case, which is the only hypothesis we need to consider, the reference is properly made to the Archbishop of Canterbury, who is undoubtedly the Bishop's ecclesiastical superior; whether immediately so, or as superior to the Metropolitan of Calcutta, I am not aware. But even if that Metropolitan is the Bishop's immediate superior, the question must ultimately come before the Primate, and therefore, even in that case, might, without impropriety, be referred by the Society to him in the first instance,

considering the urgency of the case, and the necessary delay of a reference to Calcutta.

There is no doubt that in case of an accusation against any Missionary in priest's or deacon's orders, paid wholly or in part from the Society's funds, the accusation would be referred to the Bishop of the Diocese in which the Missionary is engaged, or to the episcopal authority at home if there should happen to be no colonial or foreign Bishop appointed for the locality.

The case is stronger for the application of the same principle where the accused party is a Bishop, who happens to be also in receipt of a stipend as a Missionary.

If the Society will not exercise spiritual authority in the case of a priest or deacon, much less would it be prepared to do so in the case of a Bishop.

Such appears to be the rule of the Society's action, and in this case the rule has been consistently and faithfully carried out.

I will go one step farther, and assert that that rule is right and reasonable, and that the great majority of the Society's supporters are prepared to maintain it.

We cannot admit, as Churchmen, of an "imperium in imperio." Those Societies which the Bishop of Durham would probably acknowledge that he prefers to the *Society for the Propagation of the Gospel*, are conducted on the principle of which he recommends our adoption. But their committees make light of episcopal authority at home and elsewhere. I profess, for one, an increased attachment to the *Society for the Propagation of the Gospel*, and confidence in its present executive, because they have not deviated, though sorely tried, and in a very critical emergency, from the right rule of Church Government.

I am, Sir, your obedient servant,

X.

Reviews and Notices.

We have received the *Report* of an "Association for Promoting a Revision of the Prayer-Book, and a Review of the Acts of Uniformity." The President is Lord Ebury. Among the points on which its adherents own themselves agreed, are :—

"2. Such a modification of the *Baptismal Services* as will relieve the minister from the necessity of asserting that the baptized person is thereby regenerate, with such verbal alterations in the *Catechism* and *Order of Confirmation* as will bring these formularies into more complete harmony with the freedom of opinion which has been legally declared permissible within the Established Church."

"5. The optional use of the *Athanasian Creed*, with or without the damatory clauses."

An Association for promoting such alterations as these ought to be extensively known, that it may be resisted with the vigour it deserves ; though we do not fear that the interests of orthodoxy are in serious danger from its machinations.

A volume of *Sermons* preached before the University of Oxford and Winchester Cathedral by the late Dr. David Williams, Warden of New College, Oxford, and formerly Head Master of Winchester (J. H. and J. Parker), is an apt and valuable record of the learning, piety, and genial disposition for which the venerated author was so remarkable.

We have received from the same publishers the following Sermons :—(1) *The Teacher's Office an Administration of the Spirit*, preached in Winchester Cathedral at the opening of the Diocesan Training College, by the Lord Bishop of Oxford. (2) *The Character of the Church's Adoration of her Lord*, preached at the Festival of the Midhurst Choral Association, by the Rev. R. W. Randall, Rector of Lavington. Neither of these stands in need of our commendation. Also two excellent pamphlets, *The Clerical Question, a Letter by an Obscure Person*; and *Lay-Preaching in the Suburbs and Elsewhere*, by the Rev. E. D. Cree. The first treats of preaching in its relation to the other clerical functions; the title of the latter sufficiently explains itself.

The *Penny Post* has now completed its twelfth year of issue. We are glad to learn that this excellent little magazine is for the future to be enlarged, while it will retain the same price. The contents are as varied, as interesting, and perhaps more judiciously selected than ever.

The *Church Calendar* (of Messrs. J. H. and J. Parker's) for 1863 contains its usual amount of useful and accurate information; but we should like to see it improved by the classifying of the Colonial Dioceses according to their provincial and geographical distribution.

DR. BEKE, the learned Orientalist, has published *A few Words with Bishop Colenso on the subject of the Exodus of the Israelites and the position of Mount Sinai* (Williams and Norgate). The author, "regarding the Bible as an inspired work," defends the historical credibility of the Pentateuch against the unhappy Bishop; but holds views as to the site of the wanderings, &c. of the Israelites contrary to those generally received.

The first number has been sent to us of the *Journal des Familles*, a new monthly illustrated magazine, published by Messrs. Allan & Co. It is intended to meet the deficiency which exists in the supply of interesting French reading, pervaded by a proper moral tone. The illustrations and letter-press are both good: we cannot give at present an opinion as to the sort of religion which this magazine will profess.

Colonial, Foreign, and Home News.

SUMMARY.

BISHOP WELBY arrived at St. Helena on Sunday, October 26th. He preached in the evening at St. John's Church; and on Monday an address congratulatory was presented him by the Sheriff, from which we subjoin the following sentence:—"During the episcopate of your Lordship's predecessor, we have learnt to esteem and respect the great work and holy office to which you have been called, and to value and appreciate the teaching and guidance of a minister of God of the highest order in the Church; and we trust that we shall ever be found ready to co-operate in, and carry out, those plans and purposes which you may form for the spiritual well-being of our community."

We hope that Bishop Welby will be able to visit our Chaplaincies in South America. We have before us an address of Mr. Bull, the Chaplain of Stanley in the Falklands, delivered Dec. 31, 1860, in which he speaks of his hope that the Bishop of St. Helena would shortly pay his people a visit for the purposes of confirmation and the consecration of their church and cemetery; but this hope has not been fulfilled to this day. Again, the Patagonian Missionary Society has now four stations: 1. Tierra del Fuego, with three missionaries; 2. St. Cross, Patagonia South, with two; 3. Elcarmen, Patagonia North, with two; and 4. Lota, on the border of Arancania, where the Rev. A. W. Gardiner, only son of the founder of the Society, labours, with a catechist, among the British miners, and from thence, as a "centre towards the noble Arancanian Indians." Meanwhile immigration is fast bringing a large English-speaking population to the plains of the River Plate, so that episcopal visitation of South America is urgently to be desired. We observe that 300*l.* were collected last year in South America itself for the Patagonian Society.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. — *Tuesday, January 6, 1863.*—The Venerable Archdeacon Sinclair in the chair.

A letter was read from the Bishop of Mauritius, dated Port Louis, October 20th, upon the subject of obtaining a Malaguese version of the Book of Common Prayer, with a view to the commencing of missionary operations in Madagascar as soon as possible. The Bishop proposed to invite from Australia Mr. Baker, a survivor of the former missionary band, as being the person best qualified to undertake such a version. The Committee reported that they had agreed to render him pecuniary assistance for this purpose.

The Bishop of Adelaide, in a letter, dated Bishop's Court, October 21st, 1862, solicited the aid of the Society towards the building of churches at Wallaroo and Kadme. These were mining townships in which churches have been commenced, and Sunday schools opened, wholly since January last, when the Bishop first visited the places. The Churchmen who had done this were all workers for their daily bread, the mine proprietors not

being of our communion. The Bishop also asked for aid in behalf of Auburn, an agricultural district, in which the church was nearly completed, and where a lay-reader gave his gratuitous services, and on alternate Sundays a clergyman officiated gratuitously after a ride of twenty miles. Help was also required to complete the church building at Melrose, 200 miles north of Adelaide, and the last township in that direction.

The Board granted 100*l.* to be apportioned to these four churches.

The Bishop of Capetown forwarded a letter from the Rev. G. Gething, dated Ceres, Cape of Good Hope, September 12th, asking assistance towards a building which would serve, for the present, both for church and school. The district was poor, and at present in great distress. Ceres was about eighty miles from Capetown, with a population of 900, of English, coloured, and Dutch in about equal proportion; and beyond it dwelt many hundreds of heathens in utter religious destitution. The Board granted 20*l.* towards this object.

The Rev. J. A. Fenton, writing from Waikouaiti, Otago, in the Diocese of Christchurch, New Zealand, forwarded a Report of the Otago Rural Deanery Board for 1861, and thanked the Society for the grant of 100*l.* towards the building of churches.

It appeared from this Report that the Church was making progress in Otago and Southland. Both at Dunedin and at Waikouaiti there is now a clergyman, parsonage, and church; and a church has just been built at Goodwood.

A clergyman has charge of the Moeraki and Waitangi District; a parsonage will soon be built for his residence, and one or more churches erected in the townships in that part.

In the Tokomairiro, both church and parsonage have been provided by the local Churchmen; at Popotunoa, a parsonage; and at Invercargill, a church. At Riverton, also, a church has been built.

The Board regretted it had not been able as yet to make regular provision for the large population at the diggings; but the *Society for the Propagation of the Gospel* had agreed to send out a suitable chaplain.

The Rev. C. S. P. Parish, chaplain of Moulmein, in a letter dated Moulmein, October 6th, asked aid towards establishing a school there for the townspeople, to be called "the Moulmein Church of England School." A master and mistress had been appointed, and, besides paying for their passage, the Committee of the school had remitted 50*l.* for books and apparatus. There was a balance of 600 Rs. in the Treasurer's hands, which would be sufficient for the purchase of furniture, &c., but beyond that the Committee must look to the public for support. They had fixed the fees to the fund for the children at 6 Rs., and there were already 88 children, whose attendance was certain; so that the school when established would be self-supporting. The assistance asked was required to provide a suitable building. The Standing Committee reported that they had devoted 100*l.* out of the Indian Fund towards this object.

It was stated to the Board that, a library having been established, and a librarian appointed, in the residence of the Minister of Public Instruction, Signor Matteucci, at Turin, for the purpose of arranging and exhibiting specimens of educational books, maps, and other publications for

translation, or as models for the preparation of such works, for use in the schools established by the Government in Italy, Signor Fusco had been commissioned to visit England, with the view of collecting specimens of such works as are published in this country for educational purposes. That his attention having been specially directed to the publications of the *Society for Promoting Christian Knowledge*, Signor Fusco had visited the Society's Depository, and had selected publications to the value of about 20*l.*, which he considered would be a valuable addition to the educational library at Turin; and that of these he requested a grant on behalf of the Italian Department of Public Instruction. These publications were granted by the Board.

The Rev. F. Meyrick, Secretary of the *Anglo-Continental Society*, forwarded the Report of the Committee of that Society to the subscribers to the "Special Italian Fund." It was stated in this Report that copies of the Common Prayer-Book, and other publications of the *Society for Promoting Christian Knowledge*, had been placed in the hands of many individuals, as well as in several monasteries in Italy.

Several grants of books, &c., were granted to applicants at home and abroad; among them, one to the amount of 15*l.* to eight French Vaudois schools in the Hautes Alpes, formerly the scene of the labours of Felix Neff.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Monthly Meeting of the Society was held on 16th January. The number of members present was unusually large. The Archbishop of Canterbury was in the Chair. Among those present were the Bishops of London and Montreal, Bishop Chapman, the Dean of Westminster, Sir Henry Young, J. G. Talbot, Esq.

Ten additional Missionaries in the remote parts of the Diocese of Huron were placed on the Society's list, each of whom will receive from the Society, for a limited period, about one-third of his salary, the remainder being provided from local sources.

Gratuities were voted to the Rev. J. K. Best and the Rev. J. Cornwall.

An animated conversation took place on a proposal, by the Rev. C. E. Oakley, to give notice of an amendment to the motion which (as he expected) will be made in February, for the re-election of the Bishop of Natal as a Vice-President of the Society. The Rev. R. Burgess suggested that a private letter might be written to the Bishop, asking him to withdraw his name. The Dean of Westminster, seemingly with the general concurrence of the meeting, deprecated such a course as unworthy of the Society. Eventually the Chairman ruled that Mr. Oakley's notice could not be accepted, as it referred to a motion which has not yet been made. His Grace thanked Mr. Oakley for his courtesy in giving notice of his intention. The whole subject was postponed.

Two schoolmasters, two catechists, and a Divinity student, were appointed to various places in the Colonies. An interesting letter from the Bishop of Colombo, dated 17th November, was read.

Several grants of minor importance were made; and some new members were incorporated.

MINNESOTA.—The Dacotah-Indian rebellion, spoken of in our number of last October (p. 400), has been put down by the United States' Government. The Missionaries escaped with their lives, though their work of years has been well-nigh undone. The *Hartford Calendar* publishes a private letter, from the Rev. Dr. Brick to a clergyman in Connecticut, dated Faribault, Minnesota, Oct. 16th, in which he says:—

“Whilst the wild pagans have behaved with such deadly revenge, there have been equally marked courage and good faith on the part of the Christian Indians. When our Missionary and his teachers had to flee, without a moment's warning, witnessing the work of death immediately by their door, the Christian Indians went to the chapel, and took the large Bible, and putting it into a box, buried it for safety. Had they not done this, it would have perhaps suffered worse treatment than did the rest of the books and furniture. Also being ignorant of the escape of the Missionary alive to the fort, at length, probably, after many days, finding a body they supposed to be his, they took it and buried it with funeral ceremony; and yet these very Christian Indians, among which were several of our Dacotah boys, at home on a visit during vacation, were prisoners at this time. Also an Indian woman went into the Missionary's home before it was broken up, and took all the silver, &c. she could find—for the Missionaries had no time even to go back to their homes—and their valuables she kept during all her captivity; and then, upon her release, after several weeks had elapsed, she brought them over one hundred miles, and delivered them up. I doubt not we shall learn much of interest respecting the good behaviour of our native converts, which ought, indeed, to be encouragement to set forward this work for the conversion of the red races. Our Briton forefathers could hardly have behaved better when first led to the foot of the Cross.”

Bishop Whipple has said in a speech at Pittsburgh:—“The intentions of the Government were doubtless just, but their instructions were not carried out in justice or equity. These recent fearful Indian massacres were but the sure consequences of the same old story of robbery and wrong that had been carried on for years. The Canadian Government had no Indian wars, or massacres, because that Government had invariably fulfilled their obligations to the Indians, and made proper efforts to Christianize them. In confirmation of this, he stated that in not one single instance had the Indians molested either the persons or property of any who were known to them as engaged in missionary work, and related one case where a party of these savages, intent on deeds of blood, met a female teacher, who, accompanied by a German woman, was fleeing to a place of safety, and only spared her life because one of their number recognised her as a teacher, and at her request also spared the German woman, although the knife was already drawn to cut her throat. In these recent massacres not less than 1,000 men, women, and children, had been slain, and 20,000 more been driven from their homes. It would cost the Government more to quell this Indian uprising than would have sufficed to bring the whole race under Christian influences; and this proved that it cost more to serve Satan than to serve the Lord.”

THE
COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

MARCH, 1863.

THE RECENT CONSECRATION OF MISSIONARY BISHOPS
IN WESTMINSTER ABBEY.

THE Feast of the Purification, 1863, will form hereafter a marked era in the history of the Missions of the Church of England. On that day the new Primate consecrated two Bishops, one to head the Universities' Mission to Central Africa, as successor to the martyr Mackenzie, the other to take under his charge the Orange River Free State, now separated from the unwieldy Diocese of Capetown. As a mere spectacle, the scene was most impressive. No one can ever enter Westminster Abbey without being overpowered by a sense of the *genius loci*! The historical associations of the ancient Abbey, connected with all the greatness and glory of England, force the mind into musings over the past. As the worshippers thronged the sacred precincts on this occasion, they might well imagine the illustrious dead, who lay entombed beneath their feet, to be rising to witness with them the solemn ceremony. Here was the English Church, as represented by its highest authorities, claiming a true succession to the inheritance of the Apostolic Church, by sending forth fresh witnesses of Christ to go and make disciples of all nations. The consecrating prelates aptly represented the present expansiveness of the English Church, not as a mere insular religious community, but as a centre of a widespread branch of the Catholic Church. With the Archbishop of Canterbury, the Bishop of Oxford, and the Bishop of Lincoln (in

whose diocese one of the newly-consecrated Bishops had been an active parish-priest), were associated the Bishop of Capetown, the Metropolitan of South Africa, and the Bishop of Montreal, the Metropolitan of Canada. Morning Prayer having been said in the Abbey at an earlier hour of the morning, the Service began with the Communion Office. The sermon was preached by the Bishop of Oxford. Its object was to trace a law in the history of God's dealings with His Church, by virtue of which times of succession have generally been made times of revival of God's work. After the sermon, the ceremony of consecration followed—Mr. Tozer, the Bishop of Central Africa, being presented to the Primate by the Bishop of Oxford, and Mr. Twells, the Bishop of the Orange River Free State, by the Bishop of Capetown. The greater part of the congregation remained, to join in Holy Communion with the Bishops and Clergy, though the amount of the Offertory collected (somewhere about 84*l.*, which it was announced would be divided equally between the Missions of the two new Bishops) strikes us as singularly unworthy of the occasion, which should have called forth a nobler spirit of self-sacrifice.

But we desire, more especially, to call the attention of our readers to the lessons and precedents suggested by this interesting event.

First, then, it is a great thing that the principle of the desirableness of *publicity* in the action of the Church should be so distinctly recognised. We cannot conceal our high satisfaction that the new Archbishop should have chosen, as the place for his first Episcopal Consecration, not his own private chapel, or some obscure and remote country church, where there is little opportunity of access, but the noblest and largest ecclesiastical edifice in London, where the Church at large might be witness of the bestowal of Apostolic Mission on the men who were going forth to lift up the standard of the Cross in distant lands. It was quite cheering to reflect that the Archbishop was inaugurating his recently-assumed functions by an act giving such evidence of the vitality of spiritual life in the Church of England. All present were struck with the manly vigour of his voice as it echoed through the ancient aisles, and with the evident fervour and heartiness which he threw into the whole service. May it be an augury of a long and zealous Primacy, fraught with benediction for the Church, and largely instrumental in promoting her aggression on the kingdom of heathenism !

Again, this Consecration is the first instance on record where, on *English ground*, the English Church has set apart and sent forth a Chief Pastor, to take the spiritual oversight of a Christian Mission to heathen lands lying beyond the sovereignty of the English Crown.

The Bishopric of Honolulu forms no exception to this statement, for that was a Mission sent to a country already Christian, at the request of its own sovereign. There have been during the last twenty years, God be thanked, many consecrations of Bishops for foreign parts within the limits of the British Empire ; but now, for the first time, it has been clearly established, that there is no law to prevent our Bishops, even at home, from acting as the rulers of a distinctively spiritual Society not necessarily coextensive with the State, owing its existence to Divine institution, and at once bound and entitled to carry out the command of its Divine Founder to preach the Gospel to *every creature*. The territories assigned as dioceses to the Bishop of the Zambezi Mission and the Bishop of the Orange River Free State owe no allegiance whatever to the English Crown. But the Church of England, as a true branch of Christ's Catholic Church, has an indefeasible spiritual right to go forth with the message of the Gospel to any people who are still lying in the darkness of heathenism ; and it is now established that she has a legal right, spite of all the jealousies of worldly politicians and the suspicions of lukewarm Churchmen, to send out from England the Church in all its completeness to heathen lands, quite independently of the circumstance whether these heathen lands acknowledge English rule or not. It would have been a monstrous anomaly, had the Church of England been found able to send out from home, as missionaries to pagan regions beyond the limits of the Empire, priests and deacons, but not bishops. We rejoice that, after centuries of first Roman, and then Erastian usurpations, the Church of this land has reclaimed, in the main, this portion of her ancient liberties. That application should have been made on this occasion for the sanction of the civil power is a circumstance, indeed, which we regret, adhering as we do to the conviction of its needlessness and inexpediency, which we expressed last year when commenting on the extension of our Episcopate to the Sandwich Islands. Nevertheless, the Royal Licence itself, as obtained, for the consecration of two Bishops designated to their office rather by the Church than by the State, may be viewed as a protest against a mere Establishmentarian theory of the Church, and a hopeful sign of her missionary power. Nor must another, if a lower, aspect of this question be altogether unnoticed. Consecrations of Bishops abroad entail very large and needless expense, in consequence of the geographical difficulties of communication between the Bishops of what, almost in mockery, are called neighbouring dioceses. We have been informed that it cost 300*l.*, in travelling expenses, to secure the presence of the Bishop of St. Helena at Capetown, for the consecration of Bishop Tozer's lamented predecessor.

For the future, our Missionary Bishops will be enabled to start from home on their Christian enterprises in the full plenitude of spiritual functions, and then to address themselves without delay to the work of evangelization.

There was a third notable circumstance in the recent Consecration. The new Bishops took the oath of spiritual allegiance, not to the Archbishop of Canterbury, but to the Metropolitan Bishop of Capetown. This significant act, which was done deliberately and advisedly, yet not without some opposition from some timidly conservative interpreters of law, who cannot rise to a conception of the new relations of our Colonial Church, is a proof that our highest ecclesiastical authorities recognise the duty of allowing the title of Metropolitan, now legally bestowed on several of the occupants of Colonial Sees—such as Capetown, Montreal, Sydney, New Zealand—to be not merely a name, but a reality. It behoves the English Church to provide against the contingency, or rather the inevitable certainty, that the Churches which she has been favoured by God to found will ultimately become independent, adapting themselves to the exigencies of their peculiar outward circumstances, gratefully acknowledging England as their spiritual mother, but still feeling that they are now themselves come to full age, and must claim the perilous responsibility of self-government. It is, after all, only a repetition of the sinful ambition of the Papacy, which wrought such disastrous effects upon Christendom by its assumption of absolute sole pre-eminence over the Churches in different countries, to attempt to constitute the Archbishop of Canterbury *alterius orbis Papa*. The whole course of events is showing plainly that it is absurd and impracticable to limit the working of the Church in foreign lands by the narrow restrictions of Acts of Parliament and Church Canons, which contemplate a totally different state of social existence, and which eminent lawyers now pronounce not to have the force of law in Colonies which have achieved a comparative political independence. The Church, if she is to accomplish her Master's work among the new populations to whom she conveys the message of the Gospel, must have elasticity in respect of her organization. The Faith once for all delivered to the Saints she may not change, wherever she extends herself; but she must have liberty to adapt her practical rules to fresh wants and emergencies as they arise. Provincial Synods must be summoned for the settlement of those pressing questions of practical Church polity which must, owing to the diversities of race and country and hereditary institutions, be determined differently for India, or Africa, or Australia. Variety in the details of ecclesiastical arrangements is explicitly sanctioned by the 34th Article of the Church

of England ; and the independence of action, which is necessary to secure such power of adaptation, can in no way be more effectually aided by the Mother Church at home than by strengthening the functions of the Metropolitans in foreign lands. Each Metropolitan, with his band of suffragan Bishops, may become the centre of a new vigorous National Church, strong in initiating fresh assaults on neighbouring heathendom—clinging with firm affection to the parent from whom her apostolic ministry has been derived, yet rightly claiming a spiritual equality with her. Neither Rome nor Canterbury must assert a supremacy over the Church of Christ. The unity of the Church is to be sought, not in submission to a paramount Bishop of Bishops, but in the harmonious confederation of all the particular or national Churches throughout the world under the Divine Headship of Christ.

There was a special circumstance connected with the Consecration, to which reference ought to be made, though we cannot exactly tell what amount of importance should be assigned to it. Amongst those present were some members of the family of the Danish Ambassador to the British Court. Such an evidence of friendly interest in the proceedings of the English Church may well remind English Churchmen of the eager aspirations entertained, by many of their most eminent brethren in earlier days, that a time might come for the full restoration of Christian intercommunion between ourselves and the whole of Scandinavia, upon the basis of the apostolic ministry and evangelical doctrine. It is possible, and it is to be earnestly hoped, that the approaching union of the Danish and British Royal Families, by the marriage of the Prince of Wales, may speed the way for a revived Episcopal union, and for a gentle rectification and supply of whatever may be lacking or out of order in the Danish Church ; so that the Reformed Communion, in all the primitive integrity of faith and worship, may extend beyond the limits of the British dominions, not only on the side of Heathendom, as in Africa, but also on that of Christendom, in the two peninsulas of Scandinavia, with which, in the days of our ancestors, our national history was so intimately associated. Thus, most practically, will the charge of ours being only an insular Christianity meet with a full and final refutation.

We cannot conclude this notice without expressing our unfeigned thankfulness at the evidence again afforded of the continuance of real, earnest, spiritual life in the Church at home, by the fact that men have been found, so penetrated with a love of souls and a simple desire to serve Christ their Master, that they have readily sacrificed the comforts and amenities of English parochial life, to go forth to certain toils and perils in distant lands, that they may plant Christ's Church where, as

yet, its healing influences are all unknown. Appointment to episcopal office in such cases is no preferment, so far as this world's wealth is concerned. It is a call to the foremost post in the ventures of faith. Those who stay at home may be roused to a holier and more self-denying energy by the example of those who, for the sake of Christ and His Gospel, have given up house, and brethren and sisters, and fathers and mothers, and wives and children, and lands. A Church that bears such spiritual children is not yet forsaken of her Lord.

RESTORATION OF INTERCOMMUNION WITH THE RUSSO-GREEK CHURCH.

NOTHING can be more gratifying than to witness the evidences, which reach us from all quarters, of the growing desire for a return to that blessed but long-lost unity of the Churches of Christ throughout the world, which it is impossible to doubt was intended by our Blessed Lord to be the normal state of His household—the one family of the Faithful.

* Only a few years ago, the idea of such a reunion was regarded as a wild dream of some few unpractical visionaries and enthusiasts, entitled to no kind of respect, and only not opposed because it was so chimerical and so certain to prove inoperative. Self-satisfied as we were with our “glorious and time-honoured institutions in Church and State,” we were quite content to maintain our isolation, which, though ever lamented as a necessary evil by the best divines of our Reformed Church, had actually come to be regarded as a matter of pride and a subject of national congratulation.

The growth of sound Church principles has gradually dissipated this most unchristian and uncatholic feeling; and we have of late heard, not indeed more than we could desire of the reunion of Christendom, but of schemes for accomplishing a consummation so devoutly to be wished with which we could in no way sympathize, as they appeared to us inconsistent with loyalty to our own Church, and with those principles of ancient Christianity which she reasserted in the sixteenth century, and on which she has ever since consistently maintained her position against Roman Catholic and Protestant dissentients.

But, notwithstanding the growth of sound feeling on this subject among Churchmen, we were scarcely prepared to find a proposal to give effect to that feeling, not only submitted to Convocation, but entertained with an unanimity which augurs well at least for an

attempt being made in the right direction, not now by individuals, or by self-constituted associations, but by the Provincial Synod of Canterbury.

It is true, indeed, that an example has been set us, both in the East and in the West, which might well stimulate our exertions in this direction. To these we must briefly recur.

In our last number we inserted a remarkable document, which it is difficult to designate by any proper ecclesiastical title, being, as we believe, entirely without precedent in the annals of the Church. This was a formal letter of the Œcumenical Patriarch and Synod of Constantinople to the joint editors of the *L'Union Chrétienne*—one a Roman Catholic, the other a Russo-Greek priest—wishing them God's blessing in their advocacy of peace, and of those principles on which alone peace is possible in the Churches of God; and regarding this union of an Eastern with a Western priest in the same love for the truth as the earnest of a day "when, by the grace of that God whose judgment and mercies are infinite, the sister Churches of East and West may embrace each other, with sincerity and truth, in the unity of the Spirit, in the bond of peace."

This from the East: then from the West we have also an olive-branch of peace, which, strangely enough, has sprung up in America at the very moment when the soil is drenched with the blood of internecine civil strife. In our January number we inserted the report of a debate, in the General Convention at New York, on the subject of "The Feasibility of establishing Intercommunion with the Russo-Greek Church," the result of which discussion was the appointment of a Committee to inquire and correspond upon this subject. The most noticeable point in this report is the exceedingly practical and earnest spirit which characterised the proceedings, and the very lucid manner in which Dr. Mason, in particular, laid down the principles upon which all members of the Catholic body are bound to seek and to promote the restoration of intercommunion. This Committee consists of three members of the House of Bishops, and five of the Lower House; and we doubt not that its constitution is a sufficient guarantee of its competency to deal with the momentous questions which have been submitted to it by Convention.

The proceedings on this subject in our Convocation were suggested by this decisive action on the part of the Anglo-American Church. A petition has been presented by the Prolocutor of the Lower House to the House of Bishops, setting forth that they "have learned with much interest that, in the recent Synod or Convention of the Bishops and Clergy of the Northern States of America, certain steps were

taken with a view to promote intercommunion between the Russo-Greek Church and the Anglican Communion,"—that they "believe that the present time may be more favourable than former times have been for efforts in that direction."—"They therefore humbly pray your Venerable House to use your endeavours to bring about such intercommunion."

This document was signed by two Deans, fifteen Archdeacons, and a large number of the most influential Proctors of Cathedral Chapters and Dioceses—forty-eight in all. In fact, scarcely any one declined to sign it; and Mr. Chancellor Massingberd, who proposed and advocated it, is to be heartily congratulated on the wonderful success of this first step in the most important of all the measures initiated by Convocation since the revival of its long-suspended vitality.

We sincerely hope that, before the next Meeting of Convocation in May, the Committee of the American Church, being advised of the lively interest taken in their blessed work in this country, may put themselves into communication with the Presidents of both our Convocations, with a view to joint action of the two Churches, because we are confident that such joint action will tend greatly to the good success of the proposed measures: for, in the first place, it will entirely preclude the possibility of such advances being interpreted in a political sense—a rock on which many similar schemes have split—and, in the next place, the mother and daughter Churches of England and America, together, will carry much more weight in the Governing Synod of Russia than either could do separately.

Meanwhile, we have the satisfaction of knowing that the public mind in Russia is being prepared for these advances on the part of the American Convention. Chancellor Massingberd read in Convocation a letter from an influential Russian nobleman, in which he stated that an article, embodying the proceedings of the Convention, would appear in the February number of the *Orthodox Review*, published at Moscow; together with a short sketch of the present state of the American Episcopal Church. This will be followed by other articles on the present condition of the English Church, of such a character as may serve to excite curiosity, and to make the orthodox Russians better acquainted with the past history and present relations of the English Church and her now numerous progeny.

All this is extremely hopeful—so hopeful, in fact, that eager as we ourselves are for the accomplishment of this truly blessed design, we must conclude with a word of warning to those whose sympathies are enlisted with ours.

The history of all endeavours to repair the rents in the once seamless

cloak of our common Lord, whether in the East or in the West, cautions us not to be too sanguine of their ultimate success ; and, above all, to avoid anything like precipitancy or impatience in their prosecution.

After so many centuries, not of alienation only, but of actual hostility between East and West, it cannot be but that endless misunderstandings must mutually exist, which it may take years to remove. Especially must this be the case with the Eastern aspect of the Reformed Churches of the West, never faithfully represented in the East, and often very shamefully misrepresented as mere Protestant sects, not only by their unkind stepmother, the Church of Rome, but also by their own ignorant and disaffected members. Besides the old doctrinal question of the Double Procession, the rites and ceremonies and traditional practices of the respective Churches will present endless subjects of discussion in any intercourse between the Anglo-American Churches and the orthodox Communion of the East. Add to this the very different genius and character of mind and modes of thought that ever must distinguish East and West, and then we may form some faint notion of the natural elements which will oppose all attempts at union, independently of the unseen powers of Evil, who would regard the healing of the breaches of Christendom as the heaviest blow to their hateful usurpation.

All that we have any right to expect, for years to come, is a relation of kindly Christian intercourse with our long-estranged brethren of the orthodox Oriental Church, which may ultimately result in intercommunion in God's good time ; and in order to secure even this advantage, the utmost tact and circumspection, with gentleness and forbearance, will be required on the part of those who shall be called, in God's providence, to conduct the negotiations on either side. Besides these natural endowments and spiritual graces, they ought also to be well-furnished theologians. Especially should the annals of the origin and progress of the great and disastrous schism of East and West, and of the futile attempts made once and again for reconciliation, be deeply studied by them all, as warnings of the temper and spirit which must be avoided, if any good is to come of this new endeavour for the restoration of peace.

Let all who have learnt to appreciate, in any measure, the inestimable blessing which may result from this hopeful commencement be instant in prayer, during this solemn season, for the realization of that which must be most dear to the heart of every true Christian, because most agreeable to the mind of Christ—"THAT THEY ALL MAY BE ONE."

THE LATE BISHOP OF QUEBEC.

Two short months ago we drew attention to the service held in the Cathedral at Quebec on the fiftieth anniversary of the Ordination of the Bishop, the well-known Dr. Mountain, and to the interesting and impressive sermon preached by the Right Rev. Dr. Williams (not Brownell), Assistant Bishop of Connecticut, on that occasion. It is now our painful duty to record the decease of that revered prelate—the father in point of consecration, though not in years, of the entire Colonial Episcopate. He entered into his rest on the morning of the Epiphany, full of years and honours, bearing with him the esteem, the affection, and the regret of all members of the community. The summons came while he was at the post of duty.; of him it may be truly said, that he died in harness. He held an Ordination not three weeks before his death; and it was by over-exertion in the services of Christmas Day that the previously slight symptoms of indisposition were aggravated into a fatal malady.

The Right Reverend George Jehoshaphat Mountain, D.D., D.C.L., Lord Bishop of Quebec, was the second son of Jacob Mountain, first Anglican Bishop of Quebec. He was born on the 27th July, 1789, at Norwich, England, and accompanied his father to Canada in 1793. He returned to England in 1805, and, after two years' residence with a private tutor, proceeded to Trinity College, Cambridge, where he graduated in 1810. He was ordained in Canada by his father, deacon in 1812, and priest in 1813. His first appointment was to the evening lectureship in the Cathedral of Quebec. In 1814 he was presented to the Rectory of Fredericton, New Brunswick, where he laboured with great assiduity and success for three years, when he was recalled to Canada as Rector of Quebec and Bishop's official. His zeal and devotion in this new sphere could hardly be surpassed. His Sunday duty commonly consisted of four services: he was a diligent visitor, and for many years the whole of the parish-work rested upon his shoulders. In the terrible cholera years, 1832 and 1834, his spirit of fearless self-sacrifice was most conspicuous. He lived, literally, day and night among the dying and the dead, as he did again as Bishop, in 1847, when the ship-fever swept off so many thousand emigrants at Grosse Isle. In 1821 he was made Archdeacon of Quebec, and was consecrated as Bishop of Montreal, but in reality as coadjutor to Bishop Stewart, on the 14th February, 1836. He was very unwilling for a long time to accept the high dignity and responsibility of the Episcopate, though it was the wish of the whole Canadian Church, and only yielded when Bishop Stewart said he would have no one else. It was intended that

Lower Canada should be placed under his charge, while the Upper Province was administered by Dr. Stewart. Ill health, however, necessitated the almost immediate retirement of the latter, and the charge of the whole Province devolved at once upon the new Bishop. He continued to administer this enormous diocese, and travelled over the length and breadth of the country, till 1839, when Upper Canada was erected into an independent See, and placed under the supervision of Dr. Strachan, the present venerable Bishop of Toronto. In 1850, a further subdivision was accomplished, entirely through his exertions, when Bishop Mountain surrendered the care of the richer and better-settled district of Montreal, and, with characteristic self-denial, retained only the poorer and more laborious portion of his former charge, the present Diocese of Quebec.

The Episcopate of Bishop Mountain will long be remembered in the annals of the Canadian Church, as the period during which the great corporate institutions of the Church took their rise. Before his Episcopate, the only Church organization in Canada was that to which was entrusted the management of the Clergy Reserves. In 1842, the Church Society was established, to collect and distribute funds for building and endowing churches, and to maintain missionary clergy, as also to take charge of the general finances of the Church generally. In 1843, the Church Temporalities Act became law. In 1845, Bishop's College, which owes the bulk of its endowment to the munificence of a personal friend of the Bishop, was opened, and obtained its charter from the Crown as an University in 1853. In 1857, the Junior Department of the College was commenced, in the growing prosperity of which the Bishop took a deep interest. The first Meeting of the Diocesan Synod was held in 1859, a Metropolitan¹ was nominated in 1860, and the organization of the Canadian Church was finally established on a fixed and permanent basis, by the assembling of the Provincial Synod for the first time in September, 1861. We may also mention, as due to the Bishop's suggestion and forethought, the establishment, in 1846, of the Bishopric Endowment Fund, by which an annual income of 1,000*l.* sterling has been secured for the See in perpetuity. The last public work completed under his auspices was the Finlay Asylum, in Quebec, a Church Home for aged and infirm poor.

The lifetime of the late Bishop was remarkable for a development of the Church in Canada, hardly equalled for rapidity and extent since the first centuries of our era. His father began the work, in 1793, with nine clergymen for the whole Province. At the death of Bishop

¹ This appointment was offered, in the first instance, to the Bishop of Quebec and declined.

Stewart, the number had been raised to eighty-five. In the twenty-six years of Dr. Mountain's Episcopate, his original diocese has been divided into five, within which nearly four hundred clergymen dispense the Word of Life and the ordinances of the Gospel to a Church population of some three hundred and twenty thousand souls.

The health of the good Bishop had been failing for some time, and the hardships of his last summer's journey to Labrador, where he was detained for a fortnight in a lighthouse, waiting for the steamer which was to convey him to Quebec, probably sapped his strength, and rendered him an easier victim to the complaint (congestion of the lungs) which carried him off. To the last he retained the full possession of his faculties and his considerate kindness for others. His last thoughts were of his clergy and people. Not long before his death he sent for all the members of his family and his servants, and, laying his hands upon the head of each, gave them his blessing. So universal was the respect and attachment for him in Quebec, that even in the Roman Catholic churches prayers were offered up in his behalf on the Sunday before his decease. The funeral took place on the 14th January. The former part of the Burial Service was read in the cathedral, which was hung with black, and was densely crowded. A procession was then formed, which wound its mournful way, through crowds of people, to Mount Hermon Cemetery, a distance of nearly three miles. All the shops were closed and business suspended by order of the Mayor, a Roman Catholic. The coffin was borne by six clergymen, alumni of the Bishop's favourite foundation, the College at Lennoxville. Thirty-eight clergymen followed, in surplices; and amongst the chief mourners were His Excellency Lord Monck, the Governor-General, the Judges, the Members of the Executive and Legislative Councils, the Mayor and City Council, the Commandant and Officers of the Garrison, the Members of the Bar, and the Magistrates of the City and Environs, besides the Delegates of the Synod, the Faculty and Professors of Bishop's College, and the St. George's Society. The concluding portion of the service was read at the grave by the Rev. G. V. Houseman, Rector of Quebec and Chaplain to the Bishop. Much regret was expressed that the body was not interred near the altar of the Cathedral, by the side of his father, the first Bishop. It was, however, in accordance with his own wish that his remains were committed to their long resting-place in the quiet and beautiful cemetery, where his beloved wife had been already laid not eighteen months before.

The character of the late Bishop was remarkably beautiful and winning. His very defects were traceable to this gentle and loving

spirit. Himself unsparing in his exertions and self-denial, he judged others with indulgence, and was anxious to treat them as a father and a friend. To superiority of administrative ability he laid no claim. Sometimes he was thought deficient in firmness and promptitude—a little too fond of precedent—a little timid in committing himself to a definite line of action; yet the general success of his administrations proves that he was not far wrong in his estimate of men and things. What he lost in vigour and decision he gained in the excellence of his example and the sincerity of his own convictions. Many were the storms which at various times agitated the diocese in the Bishop's lifetime, especially through the opposition of a small but wealthy and determined party in Quebec to the Episcopal veto; but of late years all commotion had subsided, and there was not perhaps, in the whole Anglican Communion, a more peaceful and united diocese than that of Quebec at the time of his decease.

He was an elegant scholar, and had the resources of his well-stored mind fully at command. Many who read these pages will recall the graceful play of his fancy, his ready and humorous application of quotations from the classics to the incidents of the day, and his inexhaustible fund of curious and amusing anecdote.

As a preacher, he was animated and impressive. He excelled especially in extempore addresses to the newly-confirmed, on whom his simplicity and earnestness, joined to his venerable appearance and tall commanding form, were likely to leave a deep impression. In his religious views the Bishop of Quebec was an uncompromising defender of the doctrine and discipline of the Church. His gentleness and charity never led him to disguise or explain away her teaching, or surrender any part of her ritual. He incurred at one time considerable unpopularity by his defence of the Cathedral Service in his own church, and by his determination to exclude unauthorized societies from his diocese. On the other hand, his dislike of all approximations to Rome was very strong; and, however his sturdy Churchmanship might be disliked in some quarters, no one ever dared so much as to hint a suspicion of any Romeward tendencies on his part.

It is chiefly, however, for his labours as a Missionary Bishop that his name will be remembered and honoured throughout that vast region once included in the single diocese of Quebec. His journeyings extended from the Magdalen Islands in the Gulf of St. Lawrence, 150 miles east of Canada, to the Red River, a distance of several thousand miles. By rail, by steamer, on horseback, on foot; in canoes, and boats, and fishing-schooners; in sleighs, in country wagons; by land and sea, by lake and river, by forest and mountain, through the backwoods and the

wilderness, this true servant of the Cross toiled onward in his Master's cause. Should his life ever be written, it will contain many a chapter of strange incident and adventure—not to say of privation and peril. Not content with the enormous extent of his own See, he visited, in 1844, the Church Missionary Stations on Lake Winnipeg—a toilsome and weary journey of three months. And subsequently, when, after the death of two or three Bishops in rapid succession, the Bishopric of Sierra Leone became again vacant, and there was said to be a difficulty in finding another man willing to encounter that deadly climate, the Bishop of Quebec wrote to make inquiries respecting it—wishing, as he said, to wipe away that reproach from the Church of England. The place, however, had been supplied; and, till the Bishop's death, no one probably, except his son, was aware of his intention to offer himself, had no one of lower rank in the ministry been found willing to go.

The election of a successor now devolves on the Synod of the diocese, which is summoned to meet at Quebec, for that purpose, on the 4th of March. We can only express, before bringing these remarks to a close, our earnest prayer that, in the exercise of this new and important function, the Synod may be guided by God the Holy Ghost to choose, in the place of him that has entered into his rest, one who will carry on the work in the same fervent, loving, self-denying spirit, and who may be no unworthy successor of such men as the Mountains, father and son, and of the saintly Bishop Stewart.

J. H. T.

Correspondence, Documents, &c.

THE ANGLO-ITALIAN LETTERS: LETTER ON LITURGIES.

THE three Letters "On the Conflict between the Court of Rome and the Kingdom of Italy," with which, in an English dress, we were enabled to enrich our pages last year, through the courtesy of the Rev. Dr. Wordsworth—who has since acknowledged their authorship in his recently published "Journal of a Tour in Italy"—have attracted such a measure of attention not only in the country to which they primarily relate, but in other parts of Latin Christendom, that it has been resolved to follow up the initiative so happily given. The series of letters is to be continued by other Anglican ecclesiastics, each letter appearing at Turin in the Italian language, and the topics being still restricted to the department of Church discipline rather than of doctrine. This effort to recall the Christians of Italy to the better practice of earlier ages will, of course, require pecuniary support; and we therefore call on those of our readers who can, to render it, if they would not have a great opportunity lost which may never return.

We will take care that any contributions entrusted to us, at our publishers, shall be forwarded to the proper quarters.

The following letter of the series, "On Liturgies," has already appeared at Turin :—

SIR,—Your learned correspondent "Philalethes" has dwelt, with all the force of truth, on the injury which the whole Church has sustained through the unauthorized interference of the Bishop of Rome in the nomination and investiture of his brother Bishops.

Permit me, Sir, to ask your attention to another widely-spread and very serious evil, which has also emanated from the ambitious and self-seeking spirit of that prelate and his counsellors.

For many centuries great efforts have been made to supplant the Missals and the Breviaries of the various National Churches by those that are used at Rome. In the pursuit of this object, neither the comparative merits of the several Offices, nor the feelings of those most interested, have been in the least degree considered. Rome has looked only at the weakness of her sister Churches, and at her own power to inflict the wrong.

As it will probably not be long before certain questions touching Offices of Divine Worship begin to force themselves on the attention of the Church in the Kingdom of Italy, it is desirable that all should be prepared to meet them, by a serious inquiry into the principles and practice of our forefathers in the faith. Permit me then, Sir, to lay before you a few observations on the liberty of Divine Service which prevailed, in earlier and happier times, among the independent, though united, branches of the Church of Christ.

In the Apostolic Age, it was a part of the duty of every bishop to regulate whatever appertained to the united worship of those committed to his charge. When St. Paul directed the first Bishop of Ephesus to see that "supplications, prayers, intercessions, giving of thanks, be made for all men"¹ in the congregation of the Faithful, he did not prescribe the actual forms of prayer and thanksgiving to be used, but left their choice or composition to the Bishop himself. Such was the rule everywhere; and hence it came to pass that, although there was one general type of Divine Service, received from the Apostles, to which the whole Church conformed, the prayers and other formularies by which that framework was filled out are found to have differed more or less, both as to language and to substance, in almost every diocese. While pursuing this theme, I shall confine myself, for the present at least, to the Office for the Celebration of the Holy Eucharist, of which I shall speak under its ancient name of *Liturgy*.²

At the very earliest period to which research can be carried, we find several independent Liturgies used in the different regions of the Christian world. There was the Liturgy of Antioch, or Jerusalem, afterwards

¹ 1 Tim. ii. 1.

² It may be mentioned here, once for all, that information on this subject should be sought in the learned works of Goar, (*Euchologium, sive Ritual Græcorum*); Assemani, (*Codex Liturgicus Ecclesie Universæ*); Renaudot, (*Liturgiarum Orientalium Collectio*); Muratori, (*Liturgia Romana Vetus*); Lebrun, (*Explication de la Messe*); Bona, (*Rerum Liturgicarum Libri*); Mabillon (*Liturgia Gallicana*), &c.

known as the Liturgy of St. James; the Alexandrian, which was ascribed to St. Mark, the founder of the catechetical school of Alexandria; the Ephesine, better known as the Gallican or Mozarabic, which early writers traced up to the Apostle and Evangelist St. John; the Persian, ascribed to St. Thaddæus, of which very little is known; and the Italian, which was used in the greater part of Italy, in Sicily, and, with some local variations, throughout the Roman provinces of Africa. These several Liturgies contained the same essential and important parts—as Prayers for the whole Church, the Commemoration of the Institution of the Blessed Sacrament, the Offering of the Elements of Bread and Wine, the Prayer of Consecration, the Lord's Prayer, the Act of Communion, &c.; but no two of them agreed entirely with each other, either in the language or in the relative position of the several parts. The Primitive Bishops, however, regarded these differences without jealousy or disapprobation, and in this fact we have a perfect proof that such diversity is not in itself opposed to sound doctrine or to the true principles of unity. Nor have the wisest doctors of later times been of a different sentiment.

Listen, for instance, to St. Gregory, writing at the end of the sixth century. Augustine the monk, in passing through Gaul, on his way to England, had observed that a Missal was used there which differed considerably from the Roman, with which alone he was acquainted. Hereupon he asked St. Gregory: "Seeing that there is but one faith, why do the customs of Churches vary, so that one custom of Masses prevails in the Roman Church and another in that of France?" To this St. Gregory answered: "If you have found what may be more acceptable to Almighty God, whether in the Roman, French, or any other Church, I would have you carefully select and introduce, as by special appointment, into the English Church, which is as yet but young in the faith, what you have thus been able to cull from many Churches. Things are not to be loved for the places where they are found, but rather places for the good things which they possess."¹

It was during the lifetime of St. Anselm that the Popes succeeded in depriving the Churches of Spain of their beloved Liturgy, yet what are the recorded sentiments of that great theologian and holy man? "If," says he, "the Sacraments were celebrated throughout the Universal Church in the same manner and with a perfect agreement, it would be good and praiseworthy; but since there are many differences which are not disagreements in the substance of the Sacrament, nor in its efficacy, nor in the faith, and since all cannot be made to unite in one custom, I think that those differences ought rather to be tolerated in peace and concord, than condemned with discord and scandal. For we have received from the Holy Fathers, that if unity of charity is preserved, a difference of custom does no harm."² Alas! Sir, that the ambition of Rome has made her deaf to the voice of wisdom and of charity! Had the forms which she has imposed on the Churches been without fault, we should have been more willing to forget the "discord and scandal" that have arisen from her

¹ Bedæ Hist. Eccles. l. 1. c. 27.

² Ad Waleranni Querelas Responsio. App. p. 139.

acts; but it is not so! and the increase of knowledge and the progress of events are both urging us to inquire, whether it is not for the true interests of religion, that each National Church should at length reassert its liberty to restore what is primitive and to remove what is faulty.

I have said to *reassert* that liberty; for it cannot be too often repeated that in any such step we should have the sanction and the guidance of antiquity, as well as the approbation of our own conscience. The early Bishops both believed themselves, and were believed by the whole Church, to be free and competent to enlarge or simplify, to recompose or rearrange, the Offices of Divine Service which were used in their several dioceses, provided only that any change which they made was in accordance with the analogy of the Faith and the nature of the Blessed Sacrament.

St. Basil, who became Bishop of Cæsarea, A.D. 370, composed a Liturgy on the basis of that of Jerusalem, which soon spread throughout Asia Minor, and is still used on ten days in the year throughout the Patriarchate of Constantinople. This office, after undergoing several alterations, was also adopted in the Obedience of the Popes of Alexandria, where it was used in three several languages—the Greek, the Coptic, and the Arabic. There is also a Syrian version of the same Liturgy. St. Chrysostom, Bishop of Constantinople, A.D. 398, curtailed and otherwise improved the Liturgy of Basil; and the noble Office, prepared by the pious care of this illustrious father, is still said in the Orthodox Churches of the East on almost every day of the year. The original form from which the Liturgies of SS. Basil and Chrysostom are derived is only used on the Festival of St. James, at Jerusalem and in a few other places.

A similar liberty was, from the earliest period, exercised by the Bishops of the West.

The Italic or Roman Liturgy, for example, admitted many early changes at the hands of Leo the Great, Gelasius I., Gregory I., and others. “The Romans,” observes a Ritualist of the ninth century, “having received the use of their rites from the blessed Peter, the chief of the Apostles, made each such additions as were deemed suitable to their respective ages.”¹

The Church of Milan seems to have derived her Liturgy originally from the East; that is, from the common source of the Primitive Offices of France and Spain; but to have borrowed much, at an early period, from her great neighbour Rome. She never, however, exchanged her Liturgy for the Roman. “St. Ambrose,” says Father Le Brun, “not being bound by that which they did elsewhere, followed the usages of his own Church, and made many useful additions to them.” The same writer tells us that, “after the death of St. Ambrose, Milan adhered to her usages, as Rome to hers; and in the time of St. Gregory, or a little after, these two Churches borrowed some rites of each other.”²

Many unsuccessful attempts were made in later times, especially by Charlemagne and Adrian I., to induce the Milanese to accept the Roman rite. It is true that certain changes have been made from time to time,

¹ Walafrius Strabo, *De Rebus Ecclesiasticis*, c. xxii.

² Explication de la Messe, Dissert. III. Art. I.

by which the Office of Milan has been brought nearer to that of Rome; but happily, the occupants of the See of St. Ambrose have had their portion of the firmness which distinguished their illustrious predecessor, and Milan still glories in her ancient Liturgy.

The Patriarchate of Aquileia had also its peculiar rite, which survived, in the Diocese of Como, until the year 1598. It was then suppressed at the instigation of Clement VIII.¹

The ancient Gallic rite, which had been brought from the East by the first evangelists of France, is known to have flourished there till the eighth century, when Charlemagne, more successful than at Milan, obtruded the Roman Missal on the reluctant Churches of his realm. The Bishops of France have, however, in some degree vindicated their inherent rights, by modifying that which they have not been able altogether to reject; whence it has come to pass that there are now several Missals—as those of Paris, Toulouse, Auch, &c.—still cherished in that country. The utmost that Rome has been able to effect, by her later efforts for uniformity, is that her Missal may be adopted where the clergy prefer it to their own. It has been received in many dioceses, but the condition of its reception shows that the right to decide the question is with the local clergy, and not with the Bishop of the distant Diocese of Rome.

St. Augustine, the Missionary, carried the Liturgy of Rome to the Church which he founded in England; but the Bishops of that country showed themselves as much alive to their rights and duty as their neighbours in France. From time to time they made very sensible improvements in the original form which they had received; so that by the twelfth century there were five Liturgies—viz. those of Salisbury, Hereford, Bangor, York, and Lincoln—differing from each other and from the Roman, in constant use in various parts of the kingdom.

The Ephesine Liturgy, originally common to the Churches of Gaul, Britain, and Spain, was in universal use in the last-named country until about the middle of the eleventh century, when it was superseded by the Roman, to the great grief and indignation of the clergy and the people. In Leon and Castile an insurrection was provoked by the injustice; but no consideration even of policy had weight with the oppressor, and death and forfeiture were the punishments that awaited all who should resist the change. It was at the instigation of Gregory VII. and Urban II. that the Kings of Spain were guilty of this act of sacrilegious tyranny.²

It cannot be denied, Sir, that the foregoing facts abundantly establish the right of each Church to select or to compile its own Liturgy. They show also by whom that sacred right has been assailed and violated. The motive which prompts this deadly warfare against the ancient office of every National Church can be concealed from none. To accept the Missal of Rome is to acknowledge her authority—an authority differing altogether, both in kind and degree, from that which was conceded to her, as the “first among equals,” in the fourth century. Those who use her formularies are perpetually reminded of her pretensions, and thus the false opinion of their

¹ Le Brun, *Explication de la Messe*, Dissert. III. Art. II.

² Rod. Ximenes, *De Rebus Hispan.* l. vi. c. xxvi. &c. partially cited by Le Brun, *Explication de la Messe*, Dissert. V. Art. II., and others.

Divine origin strengthens and extends its empire over the imagination of mankind.

I will add but one word more. Let me not be supposed to be an advocate of licentious change. That were an evil as great as any of those under which the Church in Italy already groans. No, Sir! my sole object has been to show that the too patient sufferers have a *legitimate* remedy within their reach. I do but urge them to "ask for the old paths, where is the good way"¹—a way agreeable alike to Holy Scripture and true Christian antiquity. God forbid that I should ask them to give up the least thing that bears on it the stamp of primitive authority and genuine Catholicism! I rather implore them to contend more earnestly, and with an enlightened zeal, for "the faith which was once delivered unto the saints."²

I have the honour to be, Sir,

Yours, &c.,

To His Excellency, &c. &c.

PHILARCHÆUS.

MISSIONARY SPIRIT IN SCANDINAVIA.

AT a time when our land is waiting the arrival of the Princess Alexandra, some account of what is being done for Missions by the nation whence she comes will be of interest to many.

Every year the Danish Missionary Society holds its General Meeting in the summer. It was held last year on the 30th and 31st of July, in the old city of Ripen, famed for its venerable Minster, which English hands helped to rear, and in which English Bishops have been enthroned in pre-Norman times. Divine Service was first performed in the Minster, at ten A.M.; the building was full from end to end. The Diocesan, Dr. Daaugard, preached the sermon, from Acts vi. 6—10. At mid-day, the meeting assembled in a large hall. Dr. Kalkar, Principal of the new College at Copenhagen, read a report of the ecclesiastical state of Greenland during the previous year. This Society supports missionaries and catechists at the following stations:—In North Greenland, at Upernivik, Omanak, Egedesminde; in South Greenland, at Godthaab, Frederikshaab, and Julianehaab. It is now sought to train natives to assist in the work. Many of the population are still heathen, whom it is difficult for Europeans to get at. The Bishop of Zealand and the Danish Government are both taking interest in the Mission; the former urges the appointment of a clergyman to visit all the stations—a step, probably, towards the restoration of the old Greenland Bishopric.

At the meeting on the following day, Pastor Vahl, of Jetsmark, near Aalborg—with whose missionary zeal some of our readers are acquainted, and who has done much to revive among his countrymen the old interest in the English Church—read a paper on the religious needs of Danish sailors in foreign ports. We were hardly prepared to find that these are so numerous. The number, *e.g.*, annually frequenting Amsterdam and Rotterdam is 1,500; Antwerp, 2,300; London, 4,300; Hartlepool, 2,800; Newcastle, 3,400. Hitherto scarcely any provision has been made for

¹ Jer. vi. 16.

² Jude iii.

these people. In London, the Swedish chaplain has extended his labours to them; but elsewhere they have been left only to Baptists and other sectaries. Not a single English clergyman has noticed their destitution.

Afterwards, Pastor Man, from Norway, gave an account of the missionary revival there. A Missionary College was building at Stavanger, for two teachers and twelve students. The Mission among the Zulus in Africa was beginning to make progress. Twenty heathen had been baptized, and thirty others were being prepared for baptism. In the University of Christiana, the history of Missions is now a regular subject for study.

The proceedings of the occasion ended with a Service in the Minster, Provost Blædel, of Nustrup, preaching from 2 Sam. xxiii. 15. At the end of his stirring discourse a hymn was sung, and the whole congregation, old and young, men and women, went one after another towards the altar, on which stood the cross and two lights, and made their offerings for the Missions.

THE PASTORAL LETTER OF THE ANGLO-AMERICAN BISHOPS AT THE SOUTH.

WE have not space for reprinting at full length the Pastoral Letter "from the Bishops of the Protestant Episcopal Church to the clergy and laity of the Church in the Confederate States of America; delivered before the General Council, in St. Paul's Church, Augusta, Saturday, November 22d, 1862." The document has already appeared in the *English Churchman* and other London journals. We must be content with giving extracts of its more important passages, accompanied with the comments of the American ecclesiastical press at the North. Our readers will see, we think, that the Duke of Argyle ought to have found better ground for his Bible-Society attacks on the principle of Church authority than the language used by this Pastoral respecting slavery.

The *New York Church Journal* says:—

"There is no name appended to this Pastoral; but we are confident, from internal evidence, that it is from the pen of the Bishop of Georgia, who, as senior Bishop present at Augusta, doubtless presided over the Bishops there assembled. The political allusions that are found in it simply amount to the accepting, as settled, the prevailing Southern views of political questions; and, of course, such expressions find neither acceptance nor endorsement from us.

But to pass to the proper sphere of the document—the Ecclesiastical—we can but express our admiration for its noble spirit. . . . During the debates of our General Convention, we feared greatly, lest the needlessly irritating language there used might kindle recriminating anger on the part of Southern brethren. As the Southern Pastoral was not delivered until the 22d of November, while our General Convention closed on the 17th of October, it is reasonably certain that intelligence of our doings and sayings had fully reached them there; and this is their response:—

'Christ has founded His Church upon love; for God is Love. Our first duty, therefore, as the children of God, is to send forth from this Council our greetings of love to the Churches of God all the world over.

We greet them in Christ, and rejoice that they are partakers with us of all the grace which is treasured up in Him. We lay down to-day before the altar of the Crucified all our burdens of sin, and offer our prayers for the Church Militant upon earth. Whatever may be their aspect towards us politically, we cannot forget that they rejoice with us "in the one Lord, the one faith, the one baptism, the one God and Father of all;" and we wish them God speed in all the sacred ministries of the Church. Nothing but love is consonant with the exhibition of Christ's love, which is manifested in His Church; and any note of man's bitterness, except against sin, would be a sound of discord mingling with the sweet harmonies of earth and heaven.'

Nothing could be nobler than this. It will be seen that no modification of consequence has been attempted at Augusta in the Constitution, except the introduction of the Provincial system, a feature which we are equally ready for here at the North. The body of canons has been left pretty much as it was. Of the Prayer-Book, only 'three words' have been changed, and, as it is stated expressly that nothing has been done save where political reasons 'have made alteration essentially requisite,' we conclude that the 'three words' refer to the change of 'United' into 'Confederate' in the title-page, and in the Prayer for the President, and in the Prayer for Congress. The language repeatedly used in regard to the Church of the United States is all that could be desired, and much more than could have been reasonably expected. There is not the whisper of a complaint against us as a whole, or against any diocese, or bishop, or clergyman. The separation between us is, again and again, spoken of as a necessity; never as a matter of choice. The Pastoral uses these words:—'Forced, by the Providence of God, to separate ourselves from the Protestant Episcopal Church in the United States—a Church with whose doctrine, discipline, and worship we are in entire harmony; and with whose action, up to the time of that separation, we were abundantly satisfied.' It speaks affectionately of our past ecclesiastical arrangements, as having 'the seal of a happy experience stamped upon them.' Again is their action attributed to their having been 'forced into a separate organization;' and yet, again, they at the South are said to have 'been separated by a civil necessity.'

But the most remarkable and most gratifying part of this Pastoral is its declaration of religious duty towards the slaves. It is introduced by an allusion to the Missions in Africa and China—Missions always warmly befriended at the South, many of the Missionaries in both those countries having been sent from Southern dioceses. The sister of the Bishop of Georgia himself is the wife of Bishop Boone, and now in China; and the knowledge of this adds a singular tenderness to the few words in which the allusion is made:—

'Voices of supplication come to us, also, from the distant shores of Africa and the East, but only their echo reaches us from the throne of grace. The policy of man has shut out those utterances from us. How it can help their cause to separate the children of God from one another, He only knows; but we can hear them when we kneel in prayer, and commune with their spirits through the Spirit of Christ. But God is,

perchance, intending, through these inscrutable measures, to shut us up to that great work which He has placed at our very doors, and which is, next to her own expansion, the Church's greatest work in these Confederate States. The religious instruction of the negroes has been thrust upon us in such a wonderful manner, that we must be blind not to perceive that not only our spiritual but our national life is wrapped up in their welfare. With them we stand or fall, and God will not permit us to be separated in interest or in fortune.

The time has come when the Church should press more urgently than she has hitherto done upon her laity the solemn fact, that the slaves of the South are not merely so much property, but are a sacred trust committed to us as a people, to be prepared for the work which God may have for them to do, in the future. While under this tutelage, He freely gives to us their labour, but expects us to give back to them that religious and moral instruction which is to elevate them in the scale of being. And, while inculcating this truth, the Church must offer more freely her ministrations for their benefit and improvement. Her laity must set the example of readiness to fulfil their duty towards these people; and her clergy must strip themselves of pride, and fastidiousness, and indolence, and rush, with the zeal of martyrs, to this labour of love. The teachings of the Church are those which best suit a people passing from ignorance to civilization, because, while it represses all fanaticism, it fastens upon the memory the great facts of our religion, and, through its objective worship, attracts and enchains them. So far from relaxing, in their case, the forms of the Church, good will be permanently done to them, just in proportion as we teach them, through their senses and their affections. If subjected to the teachings of a bald spiritualism, they will find food for their senses, and their child-like fancies, in superstitious observances of their own, leading, too often, to crime and licentiousness.

It is likewise the duty of the Church to press upon the masters of the country their obligation, as Christian men, so to arrange this institution, as not to necessitate the violation of those sacred relations which God has created, and which man cannot, consistently with Christian duty, annul. The systems of labour which prevail in Europe, and which are, in many respects, more severe than ours, are so arranged as to prevent all necessity for the separation of parents and children, and of husbands and wives, and a very little care upon our part would rid the system upon which we are about to plant our national life of these unchristian features. It belongs, especially, to the Episcopal Church to urge a proper teaching upon this subject, for in her fold, and in her congregations, are found a very large proportion of the great slaveholders of the country. We rejoice to be enabled to say, that the public sentiment is rapidly becoming sound upon this subject, and that the Legislatures of several of the Confederate States have already taken steps towards this consummation. Hitherto have we been hindered by the pressure of abolitionism; now that we have thrown off from us that hateful and infidel pestilence, we should prove to the world that we are faithful to our trust, and the Church should lead the hosts of the Lord in this work of justice and of mercy.

It has heretofore caused no small wonder that the exciting subject of

slavery should have been so completely kept out of our Ecclesiastical Conventions, when every other prominent body of Christians in the land, having an Ecclesiastical Legislature with anything of the popular element in it, has been, by that one question, broken in pieces. It was enough that it was none of our business, in our Diocesan Conventions, to dictate or meddle in what concerned only the Church in other dioceses. It was enough that it was none of our business, in General Convention, to debate and decide, by a sectional majority, upon a subject which concerned only a sectional minority. We knew they were—in their fewness and feebleness—doing the best they could on the spot. We knew that Southern Bishops, clergymen, and laymen, were nobly devoting themselves to the religious and moral instruction of the slaves, and that officious help tendered them from the outside would do more harm than good. We knew that in South Carolina—where the proportion of Church people was larger than in any other Southern State (though still a small minority)—the subject of marriage had been discussed in the Diocesan Convention, and the Scriptural principle had been announced that by God's Word marriage is equally sacred for the bond and for the free; and we knew that, as the Church grew strong enough in other Southern States, similar resolutions would be adopted in their Diocesan Conventions also. We knew that in the agitated state of the country for many years past, no Southern man in General Convention could have introduced such a subject, without exposing himself, among his own people, to the charge of furnishing political capital to the abolitionists of the North; and that no Northern man could have moved in the matter without at once destroying his influence for good, by provoking the suspicion that he was in political sympathy with the fanatics of his own section of the country. We also knew, however, that in a Church assembly, composed wholly of persons from slaveholding States, such considerations would preponderate no longer; and, therefore, in urging, months ago, the adoption of the Provincial System, we gave as one strong reason for it, that Southern Dioceses, meeting in Synod by themselves, would feel free to handle all such local topics without danger of offence, and with much greater effect upon the public mind than could be exercised by the Dioceses separately.

The Pastoral Letter, issued at this first 'General Council' of the Church in the Southern Dioceses, strikingly vindicates the correctness of our position on all these points in times past. And, to those who have wondered at our Church's conservatism hitherto, we now present another and an equal subject of wonder. That same Church, which alone has had the courage and strength to resist the spirit of meddling fanaticism at the North; which alone experienced no attempt at ecclesiastical separation, until it could be plausibly claimed that political separation was already complete; that Church which was the slowest and the last of all religious bodies at the South, in forming any separate organization at all; and which alone, in forming a new organization, has no words but of kindness and love in which to bid farewell to the old; this same Church, we say, at the South, where it is their business, is the first in that section of the country to proclaim the great truths, that 'the slaves of the South are not merely so much property, but are a sacred trust committed to us, as a

people, to be prepared for the work which God may have for them to do in the future ;' that God expects the masters to give to their slaves 'that religious and moral instruction which is to elevate them in the scale of Being ;' that slaves have a right to those sacred relations which God has created, and which man cannot, consistently with Christian duty, annul ; that 'the separation of parents and children, and of husbands and wives,' are unchristian features, in their present system, which must be 'got rid of ;' and that 'the Church should lead the hosts of the Lord in this work of justice and of mercy.'"

We subjoin one more passage from the Pastoral, for the sake of the excellent tone in which it speaks of the action of the Southern Council:—

"Seldom has any Council assembled in the Church of Christ under circumstances needing His presence more urgently than this which is now about to submit its conclusions to the judgment of the Universal Church. Forced by the providence of God to separate ourselves from the Protestant Episcopal Church in the United States—a Church with whose doctrine, discipline, and worship we are in entire harmony ; and with whose action, up to the time of that separation, we were abundantly satisfied—at a moment when civil strife had dipped its foot in blood, and cruel war was desolating our homes and firesides, we required a double measure of grace to preserve the accustomed moderation of the Church in the arrangement of organic law, in the adjustment of our code of canons, but, above all, in the preservation, without change, of those rich treasures of doctrine and worship which have come to us enshrined in our Book of Common Prayer. Cut off likewise from all communication with our sister Churches of the world, we have been compelled to act without any interchange of opinion even with our Mother Church, and, alone and unaided, to arrange for ourselves the organization under which we should do our part in carrying on to their consummation the purposes of God in Christ Jesus. We trust that the Spirit of Christ has indeed so directed, sanctified, and governed us in our work, that we shall be approved by all those who love our Lord Jesus Christ in sincerity and truth."

THE MELANESIAN MISSION.

THE Bishop of Nelson has forwarded the following letter received by him from the Missionary Bishop Patteson:—

"*Sea Breeze*, Oct. 30, 1861.

MY DEAR BROTHER,—You will like to hear how we have been employed during the winter, and especially you will wish to hear about Mr. Pritt.

First, then, as to health ; all have had touches, more or less severe, of fever and ague—Mr. Pritt was ill for a week or two, but soon recovered. Mr. Kerr I found so unwell when I came back from the north-west in the *Cordelia*, that I advised him to go home in the man-of-war, as the Captain kindly offered him a passage. Wadrokkel, from the Nengone, had many slight attacks, and I had some ten days during which I felt unwell, but I was on board the *Cordelia* then, and had good attendance. Quinine, taken freely, soon sets people to rights. No one escapes the acclimatising attacks, but Mota is certainly not unhealthy.

Henry Hhavema, from Lifu, died at Mota of brain fever ; against all my instructions, he exposed himself to the sun, lying on the beach after bathing at noon-day. He was ill for four days. His funeral was solemn, very many of the natives attending.

I see, thank God, many signs of a real change taking place at Mota ; to such an extent that Mota lads, and even men of other adjacent islands, already speak of it with wonder. ' We,' says a Mota lad to a Santa Maria party, ' have given up fighting and quarrelling and many of our old customs, and are learning to fear and love God, who made us, and sent Jesus Christ to us from heaven.'

Our central school was attended by lads from many villages in different parts of the island—a fact quite unknown two years ago, when they feared even to walk about the island. Sunday services were attended by from 80 to 150 people—men and women sitting, and even eating together, which with them amounts almost to an abandonment of a caste prejudice. None of the people carry weapons, whereas till lately no one stirred without his bow and poisoned arrows.

For all this there is much reason to be thankful. But the hard work remains to be done. No one but some very few of our own old scholars can be said to feel the need of repentance, conversion to God, &c. Yet who shall say that there is not a power stirring the hearts of men ? their questions and conversation proved often that there was a moving of the waters.

Mr. Pritt took charge of the central school ; he also took upon himself the office of the Soyer of the establishment, and manufactured all kinds of good things, so that we did on no one occasion experience the slightest approximation to hardship. Coffee, biscuit, yams, very often nice curry and salt meat, or fresh pig, &c. ; quite aldermanic as compared with former years.

Mr. Kerr moved more about the island, and I in the boat about the group, meeting with the usual adventures—all the fun of a sort of prolonged picnic—and all the deep interest of meeting with people unvisited by any other white man.

The five weeks' cruise in the *Cordelia*, has opened out, I believe, the south end of the great Island of Ysabel. This schooner is partly the property of a Maori, Hemi Tautari, who also sails her. Benjamin Dudley navigated her. Hemi just remembers Mr. Marsden on his last visit, an old man on crutches ; now he half owns this vessel, worth 2,200*l.*, and the *St. Kilda*, (say) worth 1,200*l.*, encouraging to me ; who see future navigators of mission vessels in my Melanesians.

I returned to their home my scholars from the Solomon Islands, in the *Cordelia* ; so I have used this vessel only for the Banks' and New Hebrides Islands.

Several new and more likely places, at Leper's Island, Whitsuntide, and Tariko, than we had hitherto seen, have been visited, and we have at last obtained two scholars from Santa Maria, where, however, they still took care that two arrows should be shot at us—their regular custom there. We have a scholar for the first time from Tariko.

I feel greatly the necessity of providing for this work in the islands being carried on more continuously. The central school in New Zealand,

and missionaries with native helpers located among the islands, are the natural complements and feeders one of the other.

I do not think that a man should be left long at a time on an island, and never left more than five or six months unvisited by the Mission-vessel; but a residence of two or three years, in the critical period of the introduction of the new teaching, will be found, as I think, an almost necessary condition of the work. . . .

But it is impossible to learn a language in a few months, so as to make it do, what as a spoken language only, it has never had to do, viz. express in clear, definite language truths unknown to, and incapable of being expressed by, the people who speak it. The best, the most appropriate words must be selected, and gradually made to bear a weight of meaning which they never carried before, by habitually grouping round them the associations and ideas which we intend the single word ultimately to involve.

But till some eighteen months or more have passed this cannot be commenced. Up to that time, hymns, extempore prayer, &c. must constitute the form of worship. But we seek to teach from the first with constant reference to our matured system.

Much of all this I hope to discuss at length. The multiplicity of languages is the difficulty; we have I know not how many on hand now. I hope that in small archipelagoes we may, by printing all our books in one dialect (or language rather, for the dialects are so very distinct, as to amount almost, in some cases, to different languages in the same island), make that one dialect do duty for all the rest; but this is but a hope.

Always, my dear Brother,

Most affectionately yours,

J. C. PATTERSON.

P.S.—We have exactly thirty Melanesians on board."

CAPE. COAST CASTLE, WEST AFRICA.

THE following is part of a letter from the Rev. C. S. Hassel, dated 10th January, 1862:

"We have so far completed the main body of our church in this place, as to make it available for Divine service. It was opened for this purpose on the 14th December, and up to this date I am thankful to say that twenty full services have been attended by large congregations. The entire area is at present free and open. There are no pews, but long, substantial, and movable forms, affording quite as much personal comfort to the occupants as need be required in a church; although, I fear, the *destinative* arrangement '*with respect of persons*,' is urgently desired by many. The idea of all being equal in house of God, cannot yet be received. Let us hope, however, that a better influence than time may efface the prejudices natural, indeed, to minds unaccustomed to much reflection on the great purposes of a church. The floor is covered with square slabs of white marble brought here as ballast a few years ago, by a Sardinian vessel, and opportunely purchased for their present use on very advan-

tageous terms. With this pavement below, and a light green roof above, the aspect of the interior suggests a most agreeable feeling of coolness, which, in a burning climate such as ours, is most welcome to the eye. We have three services every Sunday. Being alone in the work, I am thankful for the co-operation in psalmody recently given by a mercantile gentleman, through the means of a well-played harmonium, kindly lent for this object. Although the interior is so far completed as to be available for public worship, much remains to be done externally, and 400*l.* or 500*l.* must be added to our funds before the work can be entirely finished. A valued friend of mine has promised a stained-glass window for the east end (where a chancel may be thrown out hereafter), and a tower at the west is rising, according to the slow-paced operations of the workmen. If one of them lays 300 bricks a day, it is considered a maximum of hard labour: 'Ex uno disce omnes.' The king of this place died and was buried a few days ago; and to-day a grand procession with barbaric pomp, carrying an *empty coffin* as his representative, goes round the town, receiving a salute of seven guns in passing the castle. The chief sent a request to me this morning, that I would read the funeral service over the 'hollow box,' interred in his family house, the plea being that, ceremonially, it was the burial of a king. I need not add my reply."

Reviews and Notices.

A Letter to the Clergy of the Diocese of Llandaff, in reference to the Critical Examination of the Pentateuch by the Bishop of Natal. By ALFRED OLLIVANT, D.D. Bishop of Llandaff. Rivingtons. Pp. 57. 1*s.* 6*d.*

An Examination of Bishop Colenso's Difficulties with regard to the Pentateuch, and some Reasons for believing in its Authenticity and Divine Origin. By the Rev. Dr. McCAUL, Professor of Hebrew and O. T. Exegesis, King's College, London. Rivingtons. Pp. 216.

Letter to Bishop Colenso, wherein his Objections to the Pentateuch are examined in detail. By the Rev. W. H. HOARE, late Fellow of St. John's College, Cambridge. Second Edition. Rivingtons. Pp. 73.

Vindiciæ Mosaicæ: A Letter to the Right Rev. Bishop Colenso, in Reply to his Arguments against the Veracity of the Pentateuch. By the Rev. C. PRITCHARD, Secretary of the Royal Astronomical Society, and late Fellow of St. John's College, Cambridge. Bell and Daldy. Pp. 47.

The Increase of the Israelites in Egypt shown to be probable from the Statistics of Modern Populations, with an Examination of Bishop Colenso's Calculations on this Subject. By the Rev. FRANCIS ASH-

PITEL, M.A. Brasenose College, Oxford ; Rector of Great Hampden, Bucks. J. H. and J. Parker. Pp. 30.

Review of Colenso on the Pentateuch, revised and reprinted, by desire, from the *Guardian*, with a few additional notes. Second edition. Pp. 16. 2d.

The Journal of Sacred Literature ; Jan. 1863. Art. I. Bishop Colenso and the Pentateuch : the Criticism of Arithmetic. Williams and Norgate.

WE have hitherto purposely excluded from our pages what we unhappily must call the Colenso controversy. If an unsound book has been written by a colonial clergyman, even a Bishop, we do not deem it on that account entitled to our discussion, unless its contents directly bear on the special subjects of this *Chronicle*. We shall leave the refutation of the Bishop of Natal's attacks on the Pentateuch to others, but we have thought it well to set down above the names of some of the pamphlets and books on the controversy which have been sent to us, and which we can recommend, adding only one or two general remarks ourselves.

To any one who knows the vast multiplicity of learning that must be mastered before one is competent to deal satisfactorily with such questions of Biblical criticism as Bishop Colenso has taken in hand, it provokes inexpressible surprise to find his lordship acknowledging that he reached his sweeping conclusions with *less than two years' study*, and that with only such helps as he could have in his remote colony in South Africa. Ewald, Kurtz, and Hengstenberg were his whole stock when the substance of this book was written," and "*while* re-writing it with a view to publication," he "*carefully studied* De Wette and Bleek, Hengstenberg's Dissertations, Havernick, Kuenen, and Dr. Davidson." This is the whole. The changes in the Bishop's mind are stated by him with most damaging candour. In the early part of 1861 he wrote a letter full of doubts to a friend, but *did not forward it*. At that time he was already so far gone that he regarded the Scriptures as a book which, with the evidence then before him, it was "impossible wholly to believe in." He says, however—"I had not then gone so deeply into the question as I have done since. . . . I may here say that, at the time when I took counsel with my Episcopal brethren at the Capetown Conference in January, 1861, I *had not even begun* to enter on these inquiries, though I fully intended to do so on my return to Natal. *Then, however, I had not the most distant idea of the results to which I have now arrived.*" That this should be the state of the Bishop's mind *early in 1861*, and that he should

have reached such tremendous results, and written his book *twice* over, and travelled six thousand miles to have it published in London, and that it should there appear *all before the close of the year 1862*, is certainly carrying on theological investigations at railroad speed. The Bishop himself confesses that "*the essential portions of this work—*" viz. the result arrived at in Part I.—"*required comparatively very little labour*"!

Such rashness and such self-confessed incompetence we have never seen before; and the fact that the writer is *a Bishop* is the only thing that makes his book of sufficient consequence to be noticed.

Solomon was a wise man, and said that there was no new thing under the sun. The words of the King of Israel were doubtless strictly true at the time when they were written. But we believe that Christendom now for the first time sees a Bishop, sent forth to convert the barbarous heathen, returning from his work because the barbarous heathen have converted him. It sees, for the first time, a Bishop who has been sent on a foreign mission, returning in order to convert the Church at home from believing the Bible. It sees, for the first time, a Bishop denying the inspiration of the Old Testament and the New, and asserting that inspiration has been given to Sikh Gooroos and Hindus. Alas, for Dr. Colenso! Time was when we hoped far different things from his missionary Episcopate: and even now we have not forgotten the sacrifices he made, and the work he has done in better days. Even yet we trust that he will awake to his errors, and seek by a lifelong penitence to deprecate the Divine displeasure for the scandal he has given.

Journal of a Tour in Italy; with Reflections on the Present Condition and Prospects of Religion in that Country. By CHRISTOPHER WORDSWORTH, D.D. Canon of Westminster. London: Rivingtons.

WE welcome most heartily these interesting and important volumes, simply written, but full of the fruits of a wide and ripe theological learning. The author has put the Church of England, and indeed the Church Universal, under great obligation, by the zealous and withal discreet way in which he has devoted not only his graver hours, but his seasons of recreation, to the service of truth and peace. It is well-known that Dr. Wordsworth has declared his settled conviction that Christian Rome is the Babylon of the Apocalypse; nevertheless, in these pages there is little to show that this view of the meaning of prophecy has hindered his discerning in the Church of Italy a still true and living branch of the Mystical Vine, or prevented him from hoping even against hope, in her ultimate reformation.

These volumes include some notices of the ultra-Reformed through whom the author passed on his road to Italy, from which will be seen how the shelterers of Jewel and Knox have fallen. Calvin's compromise with Zuinglianism, rejection of Episcopacy, and Christian fatalism have combined to work well-nigh utter ruin. *Æsthetics*, indeed, have revived, compatible enough with Socinianism and Pantheism. At Basle, in the Cathedral, there is a new organ, new painted windows, and a stone altar; but the congregation rarely kneel, and the words with which they are communicated strongly savour of a denial of any objective Presence. The old font has been preserved, but it is rarely used, and *after* Baptisms the minister prays, "That as this child has been baptized with water, so he may be baptized with the Blood and Spirit of Christ." Still, these Presbyterians have a Prayer-Book, however faulty; and hence, as the author says, should the Scottish Establishment adopt devotional forms, she may plead their example as a precedent.

The author has been careful to give accounts of the state in which he found the English chaplaincies on his route. At Lucerne he "visited the new English church, which is shared between the English and the Swiss Protestants. The font is placed just in front of the altar." He may well remark:

"Surely the result of all this parsimonious *syncretism*, which is so prevalent on the Continent, must be that the Church of England will be identified, in the mind of the people, with the various Protestant denominations which are now infected by Rationalism and Socinianism. Would it not be better to worship in a barn, than to give occasion to such a scandal as this?"

We learn from the Report for 1861 of the *Colonial and Continental Church Society*, to whom the blame of this scandal is to be set down. The Government of the Canton had allowed the use of one of the Latin churches (Maria Hülfi) to the English congregation at Lucerne; but on the completion of a new building by the "German Protestants," the use of this was "granted to the English chaplains nominated by the Society, according to agreement with the Committee of the Reformed German Church."

Several chapters in the first volume bear the heading of "Milan;" and these contain much valuable matter upon the Ambrosian Service-Books, the ancient liberties of what some, we believe, have called the See of St. Barnabas, and the history of the Concordats of modern days by which "the Pope and the King gave to one another what did not belong to them," the Crown absorbing into itself the elective privileges of the people and clergy, and the Pope swallowing up all

the rights of the Metropolitans, and becoming the sole authority in the institution of Bishops.

At Genoa Dr. Wordsworth called on the celebrated seceded priest, Dr. Luigi de Sanctis, respecting whom he observes :

“He does not seem to have much hope of religious reformation from *within* the Church of Rome ; and it was in despair of any such improvement on her part that he renounced communion with her. He said, ‘I know the evils of division ; and it was by compulsion that I left the Church of Rome. She enforces sinful terms of communion, and renders communion with her impossible ; the sin of schism lies at her door.’ . . . He has a congregation and a daily evening service in a ‘Chiesa Evangelica Italiana ;’—no Liturgy ; some ex-priests come to him regularly for instruction. ‘I fear,’ said he, ‘that the true Church in Italy will be but a *piccolo grege*.’ But might it not be larger, if there was a well-considered systematic effort to *preserve* what is good and ancient in the Roman Church, and to clear it from corruptions, errors, and innovations ? And are there not many in the Church of Rome herself who are even now engaged—quietly it may be and patiently, but not less steadily and surely—in this holy work ? Of this I am fully convinced, that the Italian people will never accept a cold, bare, negative Protestantism.”

The following remarks on the translation of the English Prayer-Book into Latin are especially noteworthy :—

“The Collects ought to be presented as nearly as may be in their *ancient Latin* dress, wherever they have been adopted from the old Latin Service-books ; and the Epistles and Gospels, &c. ought to be given in the *primitive Latin Vulgate*. If this were done, the Italian clergy would see at one glance how much we have in common with themselves. The correspondence of the English Prayer-Book with the Latin Breviary in the structure and arrangement of the services, seems to be a providential dispensation for the future union of Western Christendom.”

The reader will find in these volumes information respecting the Associations which have been formed in many of the cities of Italy, by the patriotic clergy, for mutual protection against the retrograde Bishops ; and respecting that remarkable author of the Petition of the Ten Thousand Priests, Carlo Passaglia.

The second volume contains an account of the Canonization of the Japanese Martyrs at Rome, of which the author was an eye-witness ; and, in fact, it is nearly filled with his impressions of what he saw and heard in the so-called Eternal City.

To these, as to the author's other works, we come rather as learners than critics. We close our notice of this “Journal” with promising to its readers both entertainment and instruction. The world may see here how it is possible to work for Catholic reunion without Romanizing, and to be Anglican without falling into Donatism.

Sermons preached before the University of Oxford. Second Series from 1847 to 1862. By SAMUEL, LORD BISHOP of OXFORD. J. H. and J. Parker.

The Teacher's Office an Administration of the Spirit. A Sermon, preached in Winchester Cathedral, on Monday, October 13, 1862, on the occasion of Opening the new Diocesan Training College. By SAMUEL, LORD BISHOP of OXFORD. Published by request.

Times of Succession Times of Revival. A Sermon preached at Westminster Abbey on the Feast of the Purification, February 2, 1863, at the Consecration of the Bishop of the Mission to Central Africa and the Bishop of the Orange River Free States. By SAMUEL, LORD BISHOP of OXFORD. Published by command.

THAT Bishop Wilberforce is a master in sacred oratory is confessed on all hands ; and thankful may we well be, in these days of rebuke and blasphemy, that the English Church possesses among her prelates one as true-hearted as he is able and eloquent. The volume of collected sermons (seventeen in number) presents us with a connected line of subjects ; the Bishop's object in the University pulpit having been, as he says in the Preface, "to treat of the life of God within the soul ; of its first implanting in the regenerate ; of its nourishment and perfecting ; of its enemies, hindrances, and its extinction. One class of these hindrances—those which are specially connected with an unsanctified intellect—have mainly occupied me in the concluding sermons of the series." The Bishop gives the reason : the young men of the University were "to their great peril being told, that instead of guarding their souls against doubts as to all religious truth, as they would guard them against any other inevitable temptation, they were to welcome such doubts as some sacred visitation." Bossuet asserted, "that according to the teaching of Protestants, there is a time in the life of every Christian when he must necessarily be in doubt whether the Holy Scriptures be from God or not ;" and Neander, in citing that reflection, accepted it as true for himself and his co-religionists. But we are glad to see that Bishop Wilberforce again casts back the imputation from the Church of England.

Sermon IV., "The Doom of the Unfaithful Instrument ; or, Great Britain's Mission," strikes us as a discourse of especial power, and is one which we are strongly tempted to quote from.

The Duty of the Church in England to her own Children in Foreign Parts (Deighton, Cambridge), is the title of a Sermon by the Rev. Alexander J. D. D'Orsey, the late Bishop of Gibraltar's Missionary Chaplain to the English in Spain. The price is 1s. ; the profits to be

given to the Mission for which the author has so zealously worked. We quote the following passage :—

“The evil is evident ; what are the remedies ? One is the immediate employment of missionaries, acting under episcopal sanction, to visit all the towns with British settlers, officiate as frequently as possible, and encourage the people to unite for the purpose of obtaining resident clergymen. Combined with this, or rather preceding it, a more decided action of the venerable *Society for the Propagation of the Gospel*, not merely a *passive* encouragement, but an *active* promotion of Missions to *our own people*—one of its original and prominent objects. An amendment, too, of the Foreign Chaplaincy Act is much required, as the present regulations under it admit British subjects of all creeds, on a mere money qualification, to vote in the election and dismissal of the chaplains, independently of the Bishop ; an arrangement which deters many clergymen from accepting consular chaplaincies. Further, it has been suggested, that the sums at present lavished on attempts to proselytise would be much better employed in providing clergymen for our own people, who, abandoned by the Church of England, seek refuge in Rome. And finally, the cessation of all violent attacks on Romish error, trusting rather to the silent eloquence of the principles and practices of our Church, when duly represented ; and believing that the exhibition of her true character will be of inestimable service to many darkened but inquiring minds.”

The Memoir of Joshua Watson, edited by ARCHDEACON CHURTON (Messrs. J. H. & J. Parker), has reached a second edition, and been advantageously compressed into one volume.

We have received from the same publisher the following Sermons :—
 (1) *The Training of Samuel, and the Training of King Jehoshaphat*. Preached before the University of Oxford, Oct. 19, 1862 : By the Rev. A. W. HADDAN, B.D. An uncommonly able discourse, cautioning against the religious perils which lie in each of the extremes of intellectual license and intellectual servitude. (2) *The Bible, its Form and its Substance* : Three Sermons preached before the University of Oxford : by ARTHUR PENRHYN STANLEY, B.D. (3) *Human Corruption* : A Sermon preached before the University of Oxford, on Sexagesima Sunday, by the same Author. We greatly regret the line which Professor Stanley is taking. He mistakes rashness for originality, and forgets that though theology admits of development, it must always be (as Vincent of Lerins phrased it) *eodem genere*. In the last Sermon, we hope he only *seems* to deny that there are persons who may rightly be called *heretics* even now-a-days.

Messrs. J. H. & J. Parker have also sent us the third edition of the *Guide to the Church Services in London and its Suburbs* : sanctioned by the Bishop of London, and corrected to December, 1862.

From Messrs. Mozley we have received the (1) *Magazine for the Young* for 1862. The number of this Magazine for January 1863 (price 2d.), begins a new tale, by Miss YOUNG. (2, 3, 4) *Brother and Sister, Little People, and Countess Kate*; all favourite tales reprinted from the above Magazine; the last a handsome little volume of nearly 300 pages. (5) *The Monthly Packet*, Volume XXIV. We wish we could have read such tales when children ourselves. (6) *The Monthly Paper of Sunday Teaching*, under the same editorship as "The Monthly Packet," Vol. XI. containing:—Readings on the Similitudes; Readings on the Types; Questions on the Epistles; Questions on the Catechism. A publication invaluable to Sunday-school teachers, and all engaged in the religious instruction of the young. (7) *The Christian Remembrancer*, for January, 1863. A number of more than usual variety in its topics. Art. VI. on "The American Church in the Disruption," maintains that the Church will profit by the success of the South.

Colonial, Foreign, and Home News.

SUMMARY.

AT the request of the late Archdeacon Drury, who was Commissary for the Bishop of BRISBANE, the Rev. Brymer Belcher, of St. Gabriel's, Pimlico, will attend to all communications concerning that diocese.

The two Missionary Bishoprics of South-Central Africa have been filled up, as we have stated in another part of our present number; but there are still two colonial sees vacant, Gibraltar and Nassau. Bishop Tomlinson, of Gibraltar, died, at Malta, on February 9. In the present religious condition of Italy, and the whole country round the Mediterranean, the appointment of Bishop Tomlinson's successor is a matter of most grave importance. The new prelate will have it in his power to do much good or much evil to the cause of the Church of England and of the Church at large. He should be no Romanizer, no proselytizer, no invalid who would take the post as a mere accommodation: but a man learned, pious, and of pulpit ability, active and zealous, but discreet, possessing a knowledge of the world, familiar with foreign languages, ready always to embrace opportunities of explaining our principles and practices to Christians of other communions, and determined to bring the means of grace and religious instruction to the poorest of British subjects in his jurisdiction, whether workmen or sailors.

The Bishop of Capetown and Bishop Tozer sail for Africa on March 5th. The Revs. C. Alington and E. Steere left for the Zambesi Mission on Feb. 6th.

Mr. Needham, the clergyman in South Australia whom we named in our last number as the local leader of an agitation for revising, or rather debasing, the Prayer-Book, has since addressed a letter to Lord Ebury, which has been inserted in the *Record*, proposing to reduce the terms of Church-communion to the confession of the Ethiopian nobleman in the

Acts. The *Record* and Lord Ebury himself have expressed their condemnation of this folly.

The Bill for abolishing State-Aid to Religion has passed the Legislature of New South Wales, by a majority of *one*; and, as it alters the Constitution Act of the colony, has come to England for the royal assent.

On the Fourth Sunday in Advent an ordination was held, in the mission-church of Palamcottah, Tinnevely, by the Lord Bishop of Madras, then on his first visitation to the Tinnevely Missions. Seventeen candidates, all engaged in missionary work, were admitted priests and deacons. Of these, *eleven* were natives. The Europeans ordained were: deacon—J. Stephenson, St. Augustine's College, Canterbury; priests—Revs. J. Macdonald, Cambridge; N. Howiss, J. Simmons, and W. P. Schaffter, Church Missionary Institution, Islington; J. M. Strachan, St. Augustine's College, Canterbury. The Rev. Dr. Caldwell, of the Edeyengoody Mission of the S.P.G., "delivered an address, full of wise counsels, gathered from the practical experience of five-and-twenty years' mission-work in India. The ordination sermon was preached by the Rev. E. Sargent, of the *Church Missionary Society*, and was an exposition of the duties and blessedness of a Missionary's work. Several of the natives ordained have no acquaintance with English, and the congregation was mainly composed of Tamil Christians; hence the service was partly in Tamil, and, indeed, throughout, was strikingly missionary in character. There was a great gathering of Tinnevely Missionaries on the occasion; an occasion which those who were present will not soon forget; a welcome testimony to all interested in the cause of God, of the progressive life and vitality of the Church of England Missions in South India."—*Guardian*.

The Halifax *Church Record* thus speaks of the success of the weekly offertory in Nova Scotia:—"Wherever the weekly offering has been tried in this diocese, it has produced the most satisfactory results. In one of the city churches, since it has been established, the liberality of the people has far exceeded all that they have ever done before; and as if to crown our evidence of its advantage, on the Sunday after the Epiphany a no less sum than 176*l.* was contributed to various charitable and pious uses."

The Australian Dioceses have not been unmindful of their duty towards the heathen aborigines. In that of Adelaide, the Industrial Institution at Poonindee is going on satisfactorily, and is now self-supporting—a circumstance on which Bishop Short might well congratulate his Synod. Similar institutions have been established in the dioceses of Melbourne and of Sydney, which appear to be well adapted to elevate and enlighten what is, probably, the lowest race in the whole world. It seems, however, the universal conviction, that the blacks will, in spite of all that can be done for them, inevitably die out. Only the half-breeds will survive. Not a single black now remains in Tasmania; but in the islands between it and the continent there is a half-caste population, sparsely scattered. The Tasmanian Parliament voted 250*l.* for a catechist and schoolmaster for these islanders, on condition that some religious body contributed a like sum. The English Church in Tasmania has taken up the benevolent work, at the suggestion of the Archdeacon of Launceston.

In the colony of Victoria, the attention of the Church has begun to be

directed also to the Chinese immigrants at the gold diggings. The *Melbourne Church Gazette* says, that "since the establishment of the Mission in the Ovens district, five or six Chinese converts have been baptized into the Church, thanks to the good catechist Fun-Sing, and remain steadfast, notwithstanding much contumely from their idolatrous countrymen. At the last of these baptisms the Bishop of the diocese officiated; the questions of the Service being put to the candidate in English, and then translated by the catechist into Chinese."

GRAHAMSTOWN.—The Diocesan Board of Finance has published its Second Annual Report, for the year ending June, 1862. It states that owing, it is presumed, to the state of the country and depression in trade, the funds at the disposal of the Board have been less than in the first year, and they have only been able to make grants to the clergy of the district of Grahamstown to the extent of three-fourths of what was required to make up their stipends to the minimum fixed by the Synod. The receipts for the first year were 890*l.*—those of last year showing a decrease of 180*l.*, chiefly in Grahamstown.

THE DUTCH KIRK AT THE CAPE.—In illustration of our Article of last October on "Religion in Holland," we take the following from the *Grahamstown Anglo-African*:—"For several weeks we have refrained from noticing the doings and dissensions of the conclave in Capetown, known as the Synod of the Dutch Reformed Church. The deliberations of the Synod have been characterized by much of personal crimination and charges of heterodoxy. A strong body of ministers, mostly young, in the Dutch Reformed Church, have lately become tainted with the neology unhappily prevalent in Holland, and the dominant or orthodox party in the Synod appear resolved to extirpate the heresy or excommunicate its abettors. Now it may be necessary to insist strongly on the preservation of orthodox doctrine, and to impeach resolutely any of its defenders who prove faithless to their trust; but no well-governed Church can tolerate such informal and intensely bitter and personal discussions as have distinguished the sittings of the present Synod. An unexpected blow has for the moment paralysed the orthodox section. The decision of the Supreme Court, on Wednesday, the 26th ult., in the case of *Loedolff and Smuts v. Murray and Louw*, has raised the question of the legality of the whole of the proceedings of the Synod since 1852. It has done more than this; for, according to the *Argus*, 'it raises the question as to which is the orthodox party in the Church.' 'When,' remarks our contemporary, 'the extra-colonial members and the professors are dispossessed of their seats, as they will be after this, it is possible that Messrs. Kotzé, Naudé, and their adherents may be in the majority, and then if a majority of the Synod are to decide what is orthodoxy, as the present orthodox party rule they are to do, the orthodox will be voted heterodox, and the tables will be altogether turned. It is very dangerous to leave the decrees of Providence to be interpreted by, and the declaration of truth to be dependent on, chance majorities.' This unhappy predicament is traceable to the very questionable policy which extorted from the Colonial Parliament the Ordinance of 1852. An appeal was made to Cæsar for certain privileges,

and the conditions on which it was granted not having been followed, Caesar now demands a strict adherence to the terms of the compact."

HAWAII.—Promising intelligence continues to be received of the progress of the Church in Hawaii. On Friday, November 28th—the annual holiday kept in memory of the Declaration of the Independence of the Sandwich Islands—the King and Queen were solemnly confirmed in the pro-cathedral by Bishop Staley, in presence of the Court, the House of Nobles, and the Consular body. The church was utterly insufficient for the vast concourse of native population which crowded to witness this remarkable event. The King's own Version of the Prayer-Book was used. Three also of the ministers were confirmed, and these, on Advent Sunday, with the King and Queen, made their first Communion. Our informant adds:—"Our staff of clergy will soon be increased by one native deacon, in the person of Mr. William Hoapili Kauwoal. He is at present a major in the army, and aide-de-camp to the King; he owns considerable property at Wailuka, on the island of Maui, and is one of the highest chiefs in the kingdom. He is giving up everything with a desire to take Holy Orders, and comes daily to receive instruction from the Bishop and ourselves; he has an excellent and ladylike wife, who speaks English perfectly. We have also received another application from a young native living on the north side of the island, to be admitted to the ministry. He was just going to connect himself with the American missionaries; but hearing of our arrival, he prefers to put himself in our hands. One very populous district near here sent a memorial to the King last week, to beg his Majesty to proclaim our Mission as the authorized religion of the district, giving as the reason for their request that their King was the one most able to judge and choose for them the faith they should hold. We want more help. The people in the other islands are inquiring when we are coming, and are looking anxiously for us. Next week the Bishop goes to the island of Maui, accompanied by Mr. Scott, who, I believe, will settle there after Christmas. I think the King will accompany them on this visit. We have six services on Sunday—four English, two native. We have already made our temporary church double its former size, and yet there is not room: our committee urge our building another wing, which I suppose must soon be done. We are preparing for Christmas, and intend keeping it as in England, and are practising carols. Our choir gets on slowly; however, we sing fairly for the little time we have had. On the 21st of December the Bishop holds a general Confirmation. We have a number of candidates, old and young, and some natives; but until we know more of the language we cannot prepare them in large numbers." The statistics of 1860 show that out of a population of 68,000 Hawaiians there were about 20,000 professing Protestants, about the same number of Roman Catholics, and probably 3,000 Mormons, leaving about 25,000 unconnected with any creed.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. — *Tuesday, February 3, 1863.*—The Right Rev. Bishop Chapman in the chair.

A letter was received from the Bishop of Capetown, soliciting aid for the Native College for Africans in Capetown. The Bishop had succeeded in raising since he has been in England, 500*l.* towards the endowment,

and 1,000*l.* per annum for five years to meet an annual expenditure of 1,250*l.* The Bishop's chief aim was now, during the next five years, to get the institution in some degree endowed, so that, when the subscriptions come to an end, there may be some permanent income for its support. The institution has already done much good. Not less than ten who have been trained in it are anxious to devote themselves to Mission work in Africa; and the Bishop believed that it will be through this College that a native ministry will be provided for Central and Southern Africa and for Madagascar. It was stated to the Board, that in 1861 the Society gave from Canning's Fund, towards the buildings of the College, 256*l.* 1*s.* 5*d.*, for which the Bishop had not yet drawn; and the Standing Committee proposed now, that from Canning's Fund the same sum, viz. 256*l.* 1*s.* 5*d.*, be granted for the present year. This was agreed to by the Board.

A letter from the Rev. W. A. Elder applied for aid towards the completion of a church at Verulam, Natal, South Africa. Mr. Elder, formerly a Missionary at Fogo, Newfoundland, had now charge of a district formerly under the charge of the late Bishop Mackenzie. At present there is but one church in the county, viz. at Mount Moreland, now under repair. At Verulam, service is now performed in the magistrate's court-room, the magistrate himself reading the service in the absence of the clergyman. Mr. Elder had already raised 250*l.* The entire cost, when finished, will be between 300*l.* and 400*l.* Towards this church the Board granted 30*l.*

The Bishop of Brisbane, in a letter dated October 18th, 1862, spoke of his anxiety to build, in Brisbane, three additional schoolrooms; and as he could receive no aid from the Board of Education, he asked for the assistance of the Society. A balance of 250*l.* remained to the Bishop's credit on grants voted for church-building, and grants had been voted of 200*l.* for educational purposes in 1861, and 200*l.* in 1862. The Board agreed to make another grant of 200*l.* for 1863.

A letter was read from the Rev. F. J. Wyatt, Rector of St. Paul's, Demerara, applying, with the recommendation of the Bishop of Guiana, for assistance towards the completion of a church in a newly-formed district in his parish. The population of the village (Betervervagting) was 1,700, the whole of whom were labourers or artisans, and there was also a large population on the neighbouring estates. The cost of completion would exceed 500*l.*, which Mr. Wyatt would endeavour to raise by the assistance of friends in England. The Board granted towards this church 50*l.*

A letter was received from the Rev. E. L. Cutts, Commissary of the Bishop of Honolulu, forwarding the first sheets of the Book of Common Prayer, as translated by the King of Hawaii into the native language, for the use of the Hawaiian Church Mission.

The Rev. J. Earnshaw, Principal of the Sawyerpuram Institution, in a letter dated Nov. 13th, 1862, reported that the chapel towards building which this Society gave 20*l.* was nearly completed, and would be consecrated by the Bishop of Madras in Dec. 1862. The number of pupils was increasing.

The Rev. T. Brotherton, Missionary of the *Society for the Propagation of the Gospel*, in charge of Sawyerpuram, writing from Nazareth, Palam-

cottah, Madras, Nov. 11th, 1862, solicited the aid of the Society in behalf of a church now in the course of erection in Sawyerpuram village, as the mother church of the Sawyerpuram Mission. At the annual meeting of the Mission Association of the *Society for the Propagation of the Gospel*, composed of native Christians, 69*l.* were raised for the support of the Mission; but out of this fund four native catechists have to be supported, and the chapels, schoolhouses, and Mission agents' houses in fifteen villages have to be kept up. 300*l.* had already been expended, and Mr. Brotherton hoped to finish the church for 600*l.* more. The native Christians of the district had pledged themselves to supply the palm-timber for the roof, which would cost probably 100*l.* The Standing Committee had granted from the Indian Fund 50*l.* towards this object.

Several grants of books, tracts, &c., were made for home, the Continent, and the Colonies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, Feb. 20, 1863.*—The Archbishop of Canterbury in the Chair.

This being the Annual Meeting, for the election of the Officers of the Society, there was a large attendance of members, among them the Archbishop of York, the Bishops of Bangor and Sodor and Man, the Metropolitans of Capetown and Montreal, the Lord Lyttelton, &c. &c. The Archbishop of Canterbury was elected President. The Archbishops and Bishops of England and Ireland, and the Bishops of the Scottish Episcopal Church, including Bishop Trower, were elected Vice-Presidents.

The following resolutions were then proposed on the responsibility of the Standing Committee, and were carried, with only two dissentients, after a long and animated discussion, in the course of which the Rev. Harry Jones, of St. Luke's, Berwick-street, moved, and C. J. Bunyon, Esq. seconded, an amendment, which was negatived by a large majority:—

“Whereas the Standing Committee of the *Society for the Propagation of the Gospel*, by a resolution dated November 13, 1862, requested his Grace the Archbishop of Canterbury, President of the Society, in concert with such of the Episcopal Vice-Presidents as he might think fit to call into his counsels, to take into his consideration certain letters addressed to the Secretary touching a recent publication of the Bishop of Natal, and to advise the Society as to the course which it might be proper for them to adopt;

And whereas his Grace the Archbishop, in a letter dated February 9th, 1863, states, that having conferred with his Episcopal brethren, he has come to the conclusion, that in consequence of the recent publications of the Bishop of Natal, it becomes necessary for the *Society for the Propagation of the Gospel* to withhold its confidence from him, until he shall be cleared from the charge notoriously incurred by him by reason of such publications;

And whereas the term for which the several officers of the Society hold their offices expires on this day, Friday, February 20th—

Resolved, That the Society do postpone the re-election of the Bishop of Natal to the office of Vice-President, until such time as it shall be certified by the Archbishop that the Bishop of Natal has been cleared of the charge referred to in his Grace's letter;

Resolved, further, That during such interval all matters relating to the administration of the Society's grants to the diocese of Natal, which have heretofore been placed by the Society under the control of the Bishop, be entrusted to a committee, consisting of the Dean of Maritzburg, the Archdeacons of Maritzburg and D'Urban, with two laymen, who shall be recommended by the Dean and the two Archdeacons, and approved by the Society."

Resolutions were then passed, electing as Vice-Presidents the Colonial Bishops (with the exception of the Bishop of Natal), the Missionary Bishops, the noblemen and others who had filled the office in the year preceding, together with Sir William Burton, Lord Erne, the Deans of St. Patrick's and Armagh, and Archdeacon Stokes. The Auditors, Treasurer, Secretary, and Assistant-Secretaries were then appointed; and three new members were added to the Standing Committee, viz. Sir Walter James, Loftus Wigram, Esq. and the Rev. R. Gee.

The thanks of the Society were voted to those who had acted as Deputations on its behalf during the past year.

The Treasurer read his Report of the last year's accounts, by which it appears that the subscriptions, &c. were 59,894*l.*; legacies, 12,972*l.*; dividends, &c. 4,157*l.*: total, 77,023*l.* The Appropriated Funds were 9,725*l.*; and Special Funds, 6,577*l.*

The *Society for the Propagation of the Gospel in Foreign Parts* has done nothing of which the most sensitive friend of the Bishop can complain; nothing but what its duty to its subscribers and the Church at home demanded; nothing but what was necessary to maintain unbroken the steadfast confidence of every portion of the Colonial Church in the orthodoxy and administrative wisdom of the Committee.

Several grants for passage-money, &c. were made to clergymen and schoolmasters about to leave for missionary work; and some new members were added to the Society.

The *Morning Post* observes as follows on the action of the Society with regard to Bishop Colenso:—"This step having been taken, the members of the Society may feel that they have done their duty; and we trust that no pressure will be put upon the Committee to drive them to any further step in this matter. As a general rule, the less an administrative body is interfered with by its constituents, the better will its work be done; and this is especially true if the grounds of interference depend upon the fluctuations of religious opinion. This recent act ought to strengthen the title of the Society to the confidence of the religious public, by showing the readiness of its governing body to avoid all participation in the efforts that are now being made in so many quarters to unsettle the faith of the Church. The opponents of Bishop Colenso ought not to attempt to urge the Society further, while the friends of what it is the fashion to call free inquiry have no right to complain of its having gone too far. A society that exists by the suffrages of the great body of Church people must needs be comprehensive in its relations to theological opinion; but there are limits which it cannot exceed without loss of public confidence. To us it appears that in dealing with Bishop Colenso the *Society for the Propagation of the Gospel* has kept the safe mean between two dangerous extremes."

THE
COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

APRIL, 1863.

MISSION TO THE ORANGE RIVER FREE STATE,
SOUTH AFRICA.

SOME few weeks since a certain Dean read in the *Times* that a sermon was to be preached in Westminster Abbey by the "Bishop of the Orange River Free State." "Where," exclaimed the very reverend dignitary, in astonishment—"where is the Orange River Free State, and who is the Bishop?" Our readers may know a little more about the matter than this; but we venture to affirm that their information is as yet of a very limited character. Probably a Bishop was never consecrated for a country so little familiar to Englishmen; and of all new Missions this is the one which English Churchpeople as yet know least about. After taking some trouble to make ourselves acquainted with the sources of information, we are about to lay before our readers the results of our inquiries.

The Orange River Free State is a very extensive tract of country, bounded on the south by the river from which it takes its name, and on the north and north-west by a tributary of that stream, the Vaal. On the north-east it is separated from the Colony of Natal by the Drakensberg or Quathlamba range of mountains. This territory consists chiefly of vast plains of table-land, some five and six thousand feet above the sea-level, broken continually by "koppies" and abrupt rocks, and covered for the most part with vegetation. The healthiness of the country is undoubted, and some who have lived for years there declare it to be the finest climate in the world. The elevation of the

country above the sea-level causes the summer to be cooler than at the Cape, and even at the hottest time of the year the mornings and evenings are cool. In the winter there is even frost. The air is remarkably invigorating. The farms are very extensive, and the number of cattle and sheep enormous. The sale of wool increases every year, the produce being sent by wagons chiefly to Port Elizabeth.

Some twenty-five years ago this territory north of the Orange River was described as "a howling wilderness" given up to the birds and beasts, with the exception of a few wandering tribes of Hottentots and Bushmen. The Dutch were here, as in every other part of the Cape, the first European settlers, and their chief motive for "treking" so far from the colony was the desire to be free from English rule. For a short time they boldly asserted their independence, but after a few years English emigrants followed the Dutch, and then the country was declared part of the colony, and called the "Sovereignty beyond the Orange River."

This was the state of the country when the great and good Bishop of Capetown went out in 1848; and the "Sovereignty" formed the most distant portion of his vast diocese of Southern Africa. In the published visitation tour of 1850—one of the most simple and interesting records of missionary work ever written—the Bishop gives an account of his visit to the Sovereignty, and of the earnest efforts of the English at Bloemfontein to provide themselves with a church and pastor. The Bishop arranged for a site for a church; and a few months later the noble-hearted Archdeacon Merriman visited Bloemfontein, and on St. Andrew's-day laid the foundation-stone of a church to be dedicated to that Apostle. In the Report of the *Society for the Propagation of the Gospel* for 1851 the church is described as "in progress," and we find that the inhabitants had contributed more than 300*l.* towards its erection. But before the roof was raised the English Government had resolved to abandon the "Sovereignty," in consequence of continual disputes with the Dutch boers. Many thought that the country would consequently be deserted by the English; so the church was left to its fate, and for ten years past has remained an unfinished ruin. A clergyman was for a short time stationed at Bloemfontein, but in consequence of the change of Government funds for his support failed and he was withdrawn. The Bishop of Capetown has since made many efforts to induce individual clergymen to go and minister to the English settlers in the territory, but without success. Men were unwilling to go into a country where they must work without the benefit of assistance and sympathy from their brethren, and without any episcopal superintendence.

The country is now governed by a President and "Volksraad," elected by the inhabitants. The number of English colonists, instead of diminishing, as was expected when the English rule and English troops were withdrawn, has year by year increased; and those in the towns and villages have made many appeals to the Bishop of Capetown to be provided with pastors, for whose support they promised to contribute to the best of their power.

From Fauresmith, a new and flourishing settlement, an intelligent Englishman writes thus to the Bishop in June, 1862 :—" I do feel that the Church of England does not do her duty to her children. When I see the Wesleyans pushing their ministrations into every little village, pre-occupying ground that should be occupied by a clergyman of our noble Church, I do feel that either there is a great want of sincerity on the part of those whose business it is, and who profess to provide for the spiritual wants of the members of our Church, or that there is far less interest displayed in supplying the wants of those at a distance from the central corporate body. The Wesleyans, the Independents, the Roman Catholics, are all in their way doing their duty; and I as a member of the Church of England sincerely feel that her children are grossly neglected and uncared for when compared with those of the sects I have named." Some years since the people of Fauresmith erected a building for Divine Service in the hope of securing a clergyman, but in vain. Surely such a case as this appeals to the hearts of all English Churchmen!

At Smithfield efforts of a like kind have from time to time been made. The superintendent of the Wesleyans at the Cape, having heard that the people of this place were without a pastor, sent a few months since, and offered to provide them with a minister, if they would undertake to support him. A meeting of the inhabitants was called to consider the proposal, only three individuals voted for accepting the offer, and the result was that a communication was sent respectfully declining the Wesleyan, and a committee appointed to communicate to the Bishop of Capetown the earnest desire of the inhabitants for a clergyman of the Church of England. The written document signed by the members of the committee lies before us, and we say without hesitation that it is one which would do credit to any parish in England. In it they offer to provide 100*l.* a-year towards the stipend of their pastor.

At Philippolis, a village in the Griqua country, the people, in their anxiety for a pastor, requested a catechist who had been working in various places under the Bishop of Capetown, to settle among them. With the Bishop's sanction he did so, and in a most interesting and

unaffected letter he describes his first services held in the Dutch church on Good Friday and Easter Sunday last. He has since continued at work there, and a building has been temporarily adapted for use in Divine Service.

The lesser villages in the state are Harrismith, Winburg, Boshof, and Cronstadt, in all of which there are English settlers. Many English are also scattered through the country in solitary farms.

It needs no words to show what a work the Church has to do here. Sad experience has shown us into what a miserable state Englishmen sink when left in the midst of a native heathen population without religious teaching and pastoral guidance.

The Dutch in the Free State are but ill provided with their own Presbyterian ministers ; and in consequence of the late serious schism in the Dutch Communion at the Cape, it is probable that some of these may in disgust leave their present posts, and return to the colony. The boers are both ignorant and prejudiced, but may yet we should hope, be won to the purer faith and primitive discipline of the Church. The native Hottentot population round the villages of the State, who are servants and labourers under the Dutch and English, remain utterly untaught in the truths of the Christian religion. The Mission-work must necessarily, therefore, extend to them ; and it is this *mixed* work amongst English, Dutch boers, and Hottentots, in which each clergyman who accompanies the Bishop will have to engage.

We have yet to speak of a distinct portion of territory which will be included in the Bishop's new diocese, and which is, perhaps, the most interesting part of his Mission-field. The country of the Basutos is a large mountain district, wholly independent of the Free State Government, and claiming protection from the British rule. The population is estimated at 180,000. They are governed by a number of petty chiefs, who in turn are subject to the rule of the great Moshesh, who calls himself "Chief of all the Basutos." He is described by those who know him as the finest chief in Southern Africa. For more than thirty years he has governed his people with wisdom and firmness, and is regarded by them with the utmost superstitious veneration. He has constant disputes with the Dutch about boundaries, and in past years has had differences with the authorities at the Cape on the same subject, but still desires to be considered "a child of the Queen of England." Last year he sent to the Governor of the Cape a long written statement, containing a history of all his dealings with the British, which he earnestly desired should be forwarded to the Home Government, with his urgent request that a British resident should be

appointed to his mountain fortress of Thaba-Bassio. We understand that this request is about to be granted by our Government, and that the gentleman who is likely to be appointed is one who is well acquainted with the Basutos, and deeply interested in the progress of missionary work among them. About thirty years ago a few Presbyterian Missionaries from Paris penetrated to these tribes. They were kindly received by Moshesh, and have been at work with some success among the people ever since. He himself, though not a Christian, is anxious that teachers from England should be sent to his people; and a son of his own, a very promising young man, is at this very time a student in St. Augustine's College, at Canterbury, with the view of qualifying himself for the work of a Missionary among his own people.

The son of another chief, named Mopelli, is also at St. Augustine's with the same object; and it is hoped that these two young men, if spared, may be the nucleus of a native ministry in this interesting and important field. Another son of Moshesh, who is himself a chief, lately sent a written application, accompanied by his photograph (!), to the Bishop of Capetown, asking for a Missionary to be sent to his people. He is afraid that "his white friend has thrown him away." After he was assured that the Bishop would try to supply his wants, he writes:—"Ever since I received that letter of yours, I have almost been unable to sleep at all for thinking of it, and for joy at the hopes of having a Missionary. Pray for me to the Bishop to make me his child and watch over me. My great wish is to show the Basutos at home, and those who are with me, what *was* the good of my ever going to Capetown, and how I mean to oppose heathenism, when I have got a Missionary to second me. Although I have not yet succeeded in conquering every heathen custom which is in opposition and enmity to God, I do not expect to do so alone. I still trust, with the help of God, that a time will come for this new country, when I *shall* have conquered them."

It is plain that the Bishop must plant at least one priest and a catechist among the Basutos, as a beginning of the Christian work there. As a preliminary it will be necessary for the Bishop *himself* to visit Moshesh, for it is not a little remarkable that, by the system of government existing among the Basutos, a *chief*, in dealing with matters of importance with another people, can only hold communication with one who is himself a *chief*. The power of transacting such affairs cannot be delegated to an ambassador or representative. Hence it was felt, that if any impression was to be made on these tribes, it was absolutely necessary, as a matter of mere practical expediency (had

no higher principle been involved), that the Mission should be headed by a *Bishop*, who should approach them in the authority of his office. This consideration, added to the difficulty of persuading individual clergymen to undertake work among European settlers of the Free State, without the guidance and support of a head, has *compelled* the promoters of the Mission to lay its foundation in the episcopate. In the Synod which was held at Capetown directly after the consecration of the late lamented Bishop Mackenzie, at which were present the Metropolitan of Capetown, the Bishops of Grahamstown, Natal, and St. Helena, and Bishop Mackenzie, the question of a Mission to the Orange River State was considered, and the Synod were unanimously of opinion that nothing could be done there unless under the leading of a Bishop. A recommendation to this effect was made to them by the Bishops in England, and to the Committee of the *Society for the Propagation of the Gospel*, and, in consequence of this, the venerable Society resolved to found the Mission, and for the first time undertook the support of a Missionary Bishop. We regret, however, to learn that the Society is at present only pledged to an absurdly inadequate sum for the maintenance of Missionaries, while the work requires for its very commencement at least *four* clergy and as many catechists or schoolmasters, to supply the Christian education so much needed for the young. We earnestly hope that the Society will see the imperative necessity of establishing so important a work on a firm and liberal basis.

Bishop Twells, who has been consecrated to head this Mission, has already had experience in planting the Church amid many difficulties and discouragements, in two populous districts, one in Yorkshire and the other at the west of London. We may believe, therefore, that he will not be daunted by trials and obstacles such as he is certain to meet with in the higher work to which, by God's providence, he is now called. He leaves one of the most beautiful churches built of late years, for a vast territory where not one church exists. He leaves a large and devout congregation, gathered by his own exertions, for a settlement of English who have been left as "sheep without a shepherd," and for heathens who have yet to be brought into Christ's fold.

We commend the new Missionary Bishop and his work to the sympathy and prayers of Christian people at home. Let them show by the liberality of their alms and offerings in behalf of this new Mission, which, in the Bishop's words, "is in need of everything for the effectual carrying out of Mission-work," that the spiritual wants of the Orange River Free State and Basutoland, are not unknown nor yet uncared for by English Churchpeople, whose "lot is fallen in a fair ground" and who have "a goodly heritage."

Correspondence, Documents, &c.

PENSIONS FOR DISABLED MISSIONARIES.

SIR,—Amid the heavy blows and very considerable discouragement just now meted out to the claims of our foreign Mission-fields for men and money, by the moral obliquity which retains Bishop Colenso in one See, and by the unexplained influence which has rewarded the founders of another See with an appointment which falsely suggests a dearth of men whose ecclesiastical antecedents would give confidence to the Church, it may not be amiss to ask why, in the face of an universal excess of the demand over the supply of candidates for Mission-work, the Church still heeds not the greater wisdom of the children of this world, in the matter of *guaranteeing pensions* to those faithful servants who have spent themselves for a given period in its foreign service?

The return of such men as the Bishops of Colombo and Tasmania, in the absence of any provision for coadjutors which might have enabled one or both to remain longer at their post, is not merely the well-chosen alternative of a feeble episcopate and a failing diocese, but is a well-deserved retirement for broken health and age, and a source of much-needed guidance and wise counsel to our missionary agencies, the great Church Societies at home.

But it is a satire to say so; for they return, so far as the Church which sent them out is concerned, homeless and unprovided for. “The situation of the city is pleasant; but the water is naught, and the ground barren.”

Will you, Sir, cast in the salt of a little just advocacy of pensions for all our Missionaries in heathen lands, and in such other trying scenes as Newfoundland and Labrador, who, having served Christ's body and its Divine Head well for fifteen, twenty, or twenty-five years, shall return to this country with health broken in the work, or bowed by the infirmity of age? And will you point out to your readers how great and proper an inducement might thereby be added to those higher and more essential motives which move parents to give their sons to the service, and youths to devote themselves to the calling? Nor let it escape them that whilst, by this act of simple justice, we should give an impulse to the supply of men, now taken from us by the superior providence of the State (whose liberality I ask you not to rival, but merely to imitate), and whilst we should thus secure more Europeans to found and foster vacant Churches, we should at the same time force on them, and on our great Societies, the bounden obligation so widely disregarded, of rearing a native Ministry wherever the Gospel is received. Neither the value of the pension, nor the attractions of the mother-country, would be sufficient to induce any one to desert his flock, whose continued care of it was in itself desirable by reason of unbroken health and unfailing zeal and fitness for the work; whilst it would be easy to provide a check to such a tendency, if ever found to exist, by doing late what ought to have been done always, namely, acting on that canon of

Chalcedon which would confer on all priests who had nursed extensive Missions to maturity the seal and power of Episcopacy.

At present we, *who share all the obligations to extend our Lord's kingdom equally with Missionaries themselves*, as Christ's executors and trustees, are content to delegate to them all the "hardness" of our common responsibility, and to impose burdens on others which we touch not, and never have touched, with the tip of our finger. We ask and expect men, as our representatives in Christ's name, to expatriate themselves for ever; for ever to be dependent on the precarious grant of a Society (itself dependent on voluntary contributions), or on the equally precarious liberality of their converts—never to have the comfort of feeling, with the poorest English incumbent, that he has at least a prospective freehold which will provide for his necessities; and never in illness, isolation, or manifold anxiety, to be cheered by the reflection that the same gracious God who ordained him for his distant toil has moved the hearts of his brethren at ease in England to provide for him (their representative and substitute) a pension equivalent to food, clothing, and shelter, whenever, as an invalid, or veteran, he may return to lay his bones in the mother-country, and to give place to some more vigorous successor. It is true that, for the purpose I am asking you to promote, it would be essential that year by year our great Societies should *invest* a sum equivalent to a premium for a deferred annuity for every Missionary sent to the fields which I have specified, over and above the payment of his present stipend. And this, it will be said, constitutes an insurmountable "difficulty." I deny it, on the only two grounds on which it can be pleaded; namely, the insufficiency of present income to do this, and the pressing demand for support of more Missionaries.

As to inadequacy of income, I argue that there is no instance of the entire exhaustion of a Society's treasury for *palpably just causes*, and the *manifest improvement of administration*, which has not been followed by such a measure of God's blessing on its pleas for increased support, as positively relegates this "difficulty" to the region of unbelief. And as to the demand for the stipends of more Missionaries, rather than for more liberal treatment of our existing staff—better, I say, have fewer Missionaries in fewer fields, well succoured by our "prayers and alms," and sent "two and two," than with *that impatient ambition of conquest* which threatens us with the fate of earthly empires, unwisely accumulated before each separate portion had been assimilated and secured. It is in no blindness to the charge of lukewarmness which such an act may provoke that I put my name to the suggestion whether it would not be far wiser *thoroughly to occupy* the countries in which we have already planted the banner of the Cross, than, with lines extended to Madagascar and Japan, to present to our numerous foe a thinly-scattered army of men without supports, without lines of communication, uncheered by the consciousness of a grateful provision when *functi officio*, and, I might add, without generals. A native ministry, and a Bishop in every existing "region," ought to be the *conditions* of a further advance. Was it not so with the great Apostle of the Gentiles? And can we plead a hindrance which he had not to surmount? "Tongues" and "inspiration" afford no answer.

I dismiss, therefore, the second "difficulty," as the first; and awaiting other and better reasons (if any) against the measure herein urged for consideration, I submit again, that unless the children of light can in this matter disprove the superior wisdom of the children of this world, they would do well to give up the bond, and listen to the pleadings of flesh and blood. No men so ill merit as the supporters of Church Missions, the imputation of intentional severity and exaction. Why, then, continue a line of conduct which by comparison, exposes them to it? And who knows how soon such justice to our clergy abroad might react most healthfully at home?

I am, Sir, your obedient servant,

J. B. SWEET.

Colkirk, March 17, 1863.

• THE BAPTISM AND INSTRUCTION OF MOHAMMEDAN CONVERTS IN INDIA.

SIR,—A short while ago, it was my good fortune to meet an excellent lady just returned from India, who had availed herself of the opportunities given her by her husband's position as Major in a regiment of Madras Native Infantry, to make known the truths of our holy religion among the unbelievers whom she met. Circumstances brought her more in contact with Mohammedans than with Hindoos, and among them she seems to have found many dissatisfied with their own creed, whose confidences she won in a manner which she supposed was the prerogative of her sex, but which I can readily believe was peculiar to herself. Among the results of her intercourse with the soldiers, was the conversion of two, connected with which are two points to which I would seek, through your pages, to draw attention.

1. The Mohammedans, it appears, have a strong feeling with regard to Holy Baptism. They think that it is acting in opposition to Scripture, and weakening the typical force of the Sacrament, to administer it by pouring and not by immersion. For instance, although many arguments were used to show that the manner of the rite was immaterial, one of these converts, a native officer in his regiment, appealing to Scripture and our own Rubric in support of his opinion, on being refused by the Chaplain of the station, sought it at the hands of a Dissenting Minister. He immediately afterwards returned to place himself under the ministrations of the Church, declaring as the reason of his conduct, that she and Scripture are agreed, and that it was only the act of the clergyman which placed her in seeming opposition to the Divine Ruler.

The scruples of the second convert were overcome; but, as I have said, the information given me by this lady, who is well known in Madras by the excellence of her publications, and the knowledge they display of native character and thought, shows that the objection to baptise converts by immersion is a stumbling-block in the way of many Mohammedans, throwing them into the hands of Dissenters.

Is there any necessity for this? Our Church evidently looks upon immersion as not only allowable but preferable; pouring—not *sprinkling*,

which is not recognised by her at all—being *permitted* when it is “certified that the child is weak.” And no one can doubt that in this she is following the practice common in the Church for many ages. In Eastern countries there can surely be no objection to yielding on such a point to scruples which we must allow have a scriptural basis to rest upon, whatever else we may think about them. Would it not be well, then, if our Bishops in India directed Missionaries and Chaplains to obey the Rubric in this case, whenever desired to do so?

2. The second point to which I wish to allude, is the want of any direct Mission to the Mohammedans, connected with the Church in South India. Mrs. G—— anxiously sought for some place where she might put the native officer, of whom mention has been made, with a view to his further instruction, and was told there was no institution of the kind. Experience has abundantly shown that the lines of demarcation between the characters and systems of Mussulmans and Hindoos are so broad, that, to say the least, any one man would find it very hard to labour effectively in the instruction of both. To make himself thoroughly acquainted with the language, literature, customs, and creed of the Mohammedans, must be to most men the study of their life. What I, therefore, plead for is, direct Missionary work among a class which, whether we regard the comparative elevation of their theology, or of their national character, above that of the other people, commends itself to our especial sympathy.

I earnestly hope that the attention of Churchmen and the *Society for the Propagation of the Gospel* may be drawn to a subject so important as the efficient evangelization of so influential a portion of our native subjects in Southern India.

I remain, Sir, yours faithfully,

H. C. H.

RESTORATION OF INTERCOMMUNION WITH THE RUSSO-GREEK CHURCH.

THE *New York Church Journal* gives “prominent insertion to the following most gratifying letter from the Rev. George Williams, of King’s College, Cambridge, whose high position and happy relations with many prelates and members of the Oriental Communion give him every opportunity of judging as to the feasibility of the effort” for reunion, begun at the last General Convention of the American Church, and subsequently seconded here in the Convocation of Canterbury. The *Journal* applauds the idea of prosecuting the enterprise in company with the “Mother Church of England,” and with regard to Mr. Williams’ offer, doubts not that the American Committee “will take such measures as may be in their power, to secure a co-operation so desirable in itself, and one which probably will be indispensable to any measure of success.”

“King’s College, Cambridge, Jan. 20, 1863.

DEAR SIR,—Ever since I read in your *Journal* the report of the debate in the General Convention, on the appointment of a committee to consider the question of ‘establishing intercommunion with the Russo-

Greek Church,' I have had it in my mind to write to you on this subject, and seek to be put into communication with the members of that Committee. I will state briefly the motive and the object which I have in view.

You may possibly have heard that, in the year 1860, I published in concert with my friend, Dr. Wolff, proposals for the establishment of a Hostel for members of the Orthodox Greek Church in this University; and I also went to Russia, in that year, to explain to the higher Ecclesiastics the principles on which we proposed to conduct this Hostel. This gave me an opportunity of conversing with many of their eminent religious men, and of ascertaining their disposition towards our Church. But this was not my first visit to Russia. I had resided there for eighteen months, some years ago, and I venture to think that my experience of the Russian Church and people may be of service to your Committee.

But I have a higher object in view than a personal one. I cannot help thinking that any advance towards the establishment of relations of amity with the Russo-Greek Church would have a much better prospect of success, if made by our two Churches in concert, than by either alone; and as in *your* case the position of ecclesiastical affairs in California has suggested the necessity of this step, so, in *our* case, the position of our Bishop in British Columbia, whose Diocese is actually conterminous with a Russian Diocese, seems strongly to press this question on our consideration.

I wished, therefore, to suggest to your Committee the desirableness of applying to our Convocation, and inviting them to appoint a committee to correspond and co-operate with them in this business, so that whatever is done may be the joint action of the two Churches; which could not fail, I think, to draw closer the bonds of union between us, as well as to forward the great object which your Church has in view.

I will state to you why I think that this proposal would find favour and acceptance with our Convocation. On the occasion of my visiting Russia in 1860, not only did my own Diocesan, the Bishop of Lincoln, and the Bishop of Oxford give me Letters Commendatory of the most formal character to the Metropolitans of Russia, and to the Holy Governing Synod, as well as to the Patriarchs and others of the Eastern Churches; but others of our Bishops—including the present Primate of England—expressed their hearty interest in the cause, and gave me less formal letters of amity to the same Churches. Besides these, I had a letter from your Bishop Potter, who happened to be in England at the time, and from some of our own Colonial Bishops. Our clergy were equally interested in the endeavour to open friendly relations with these Churches. I may say, by the way, that these letters produced a most favourable impression in Russia, and a record of the fact of their presentation, with the names of the Bishops whose signatures they bore, was entered on the Minutes of the Synod.

Judging then from these facts, I think there would be a strong sympathy in our Convocation with the feeling that led your General Convention to appoint this Committee; and that the Committee might reckon upon their hearty co-operation. The Bishop of London's Letter to the Metro-

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politan of Servia further serves to confirm my conviction that there is an earnest desire among us to escape from our isolation, and to seek, as well as to accord, sympathy among the other communities of Christendom. Will you kindly communicate these views of mine to the members of the Committee, in any way you may think most desirable, and tell them how unreservedly my services are at their command, if I can be of any use to them, here or in Russia.

I must now further inform you that I have already taken action in the matter, to some extent; of course entirely on my own responsibility, and in a manner that commits no one but myself. Count —— is my very intimate friend, and has close relations with many learned and influential members of his own Church, ecclesiastics and others. I wrote to tell him of what your Church had done, and to ask him if he could offer any suggestions as to the best method of proceeding in this very delicate business, and suggesting, as I have above done, the joint action of the two Churches—yours and ours. I yesterday received his answer, an extract from which will, I am sure, be read with interest by your Committee. It is dated ——, near ——, Jan. 4-16, 1863:—

‘I was glad to hear that the American Episcopal Church had been making advances towards opening communications with ours, and that you intend making a proposition that the Anglican Church should join with it. I think that the present time is more favourable than those selected for former attempts were; as such advances were always expected to have some ulterior political objects in view. I think that it would be better to prepare the minds of our people for such advances before they are actually made; and, accordingly, if you would send me a sort of prospectus of your views upon the subject, the priest and deacon here, who are both men of judgment, would write something about it in one or other of our religious journals. The priest would also communicate with the Emperor’s confessor, M. ——, and I may write to the Metropolitan ——. As to the manner in which the advances should be made, I think that it would be best to send some properly accredited deputy to the Holy Synod, with a letter containing the proposals which it is desired to make.’

This seems to me very encouraging, and I shall send Count —— forthwith your report of the debate in Convention, and ask him to have the substance of it—especially the admirable speech of Dr. Mason, which seems to me so thoroughly sound in principle—translated and published in Russia, with an article thereon. I shall be glad to know that your Committee approve of the steps which I have taken in paving the way for their advance; or, at least, that they do not regard me as very obtrusive and officious in meddling with what does not concern me.

As one to whom this endeavour to bring our own Reformed Church into closer relations with the Orthodox Communions of the East has been an object of earnest longing for more than twenty years, and who has watched the proceedings of your Education Mission at Athens, under the most judicious and able direction of Dr. and Mrs. Hill, during all that time, with most intense interest, as a practical example of the benefits to be derived from a better mutual understanding between ourselves and our brethren of the Eastern Churches, I hope I may be excused for my

anxiety to forward this new movement in the American Church towards the realization of my ardent wishes.

Allow me to subscribe myself, dear sir, your faithful servant and brother in Christ,

GEORGE WILLIAMS."

THE RESULTS AND ENCOURAGEMENTS OF THE MISSIONARY WORK.

THE following Sermon was preached before the American Board of Missions, at its Triennial Meeting, in the church of the Ascension, New York, October 2d, 1862, by the Rev. A. N. LITTLEJOHN, D.D., Rector of the church of the Holy Trinity, Brooklyn, New York :—

"From the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith the Lord of Hosts."—MALACHI I. 11.

THESE familiar words of the Prophet are a prediction of what would occur at and after the Advent of Christ. They assure us that by the preaching of the Gospel all nations shall be brought to the knowledge of God, and that His name shall be universally glorified among the heathen. Keeping in mind the spirit of this prophecy, and with an assured faith in its approaching fulfilment, I would ask your attention,—

I. To some of the results which the Church has accomplished in the Missionary work.

II. To some of the encouragements to persevere in the work presented in various parts of the world.

The results which I shall name will show that the value of Missions consists in something more than the stations which they have planted, or the individual conversions which they have produced, or the number of labourers which they have kept in the field, or anything that may be summed in figures or arranged in tabular statements.

Precious fruits have been secured outside this line of observation. Principles long overlaid by error, or pushed aside from their normal position by the stress of controversy; purposes written on the title-page of the Church's commission, but by various causes thrust into obscurity; duties vaguely comprehended, or well-nigh forgotten, but always of cardinal importance, have been revived through the instrumentality of Missions, and brought into the foreground of the Church's consciousness. So with certain energies and resources of the Church which had fallen into stagnation and neglect. Missions, like every great force belonging to a kingdom, spiritual, universal, and eternal, have been felt beyond the immediate circle of their own activity. They have exerted an indirect and reactionary influence of the greatest value. They have entered, at more points than we can know, into the quickened movement, and enlarged beneficence of our recent Church-life. While at work in distant fields, they have fed the noblest impulses at home. They have returned more than they have taken. They have made those richest who have done most for them. The farther

they have stretched the electric chain of Christian sympathy, the stronger has it become at the point of departure.

But to proceed to the particular results to which your attention has been asked. I remark, first, that the general duty of Missionary labour is now, in some form, well established and universally admitted. The day has gone by for arguments to prove to the Church what she ought to do in this direction; and the wonder now is, that any such arguments should ever have been needed. The duty of spreading what she had received—of going forth into the darkness, bearing forward the lamps of heaven; the duty of regarding the whole world as the field of labour—the worst parts of it only creating the right to be first visited; the duty of Christianity, wherever established, not only to sustain itself, but to be aggressive; the duty of congregations and individuals, not only to be the guardians of their own spiritual life, but to be represented, according to their means, in the general work of the Church universal: all these are, and ever have been, duties so plainly entering into the commission of the Church, and into the Christian profession of every individual redeemed unto God by the Blood of Christ, that it is now matter of surprise, and almost of incredulity, that they should at any time, or under any circumstances, have been forgotten or thrust aside. And yet, if we will think of it, it is no more strange that Christian men should have lost sight of this class of duties, than that they should have strayed away, for ages, from the great doctrine of salvation by free grace, or that they should have lost the Sacraments in their original purity; or that men should now so far depart from the Scriptural idea of the Church, as, on the one hand, to resolve it into a popedom, and, on the other, into an accidental congeries of independent sects. But, whatever the neglects and oversights of the past, it is our happiness to know that the Church's Missionary obligation is now universally admitted; so that the time and energy once given to its vindication, may now be devoted to ascertaining the best methods and collecting the necessary means to perform it.

Another result growing out of this, and which we should hail with joy, as communicating to our current theology and practical life a healthier tone and larger grasp, is the livelier sense which begins to prevail of the proper Catholicity of the Church, in fact as well as in idea. Missions have done for this attribute of the Church what the dogmatic teaching and persistent controversy of two centuries had failed to do. More than any other influence have they contributed to restore to the Protestant mind, amid its divisions and discords, the old historic conception of the Kingdom of Christ, with its one Lord, one Faith, one Baptism, and one dominion over a fallen world. They have done much to check that tendency to overlook the organic life of the Church, which began amid the tumult and distraction of the Reformation, when the Christian mind centred its anxiety and labour upon the recovery of the lost doctrines of grace, to the comparative neglect of the great truths respecting the nature of Christ's Kingdom. In doing this, they have met, and in some quarters rolled back, the turbid current of sectism which, for a time, threatened to engulf our reformed Christianity. In the labours to make that Kingdom universal, to stretch its dominion from sea to sea—in the zeal to bring all

men, of every tongue and every clime, to a knowledge of the Cross—in the mighty outpouring, from ten thousand sources, of prayer, and life, and treasure, for this end—in the new and sublime revelations of the primitive evangelism—in these demonstrations proceeding from the common heart—men who, from long wandering in the labyrinths of sectarian controversy, had forgotten the very axioms of Church unity, found an attraction which, without challenge or debate, carried them back toward the ancient stand-point.

Thus some of the disused or openly ignored portions of God's Truth have been restored and vindicated. Thus the popular mind has been partially lifted from sections and fragments of Revelation to the whole counsel of God. Thus the Church, by stretching forth her arms to encircle the world, has found her tongue loosened, and the stammering accents of other days supplanted by the bold and noble utterance which becomes the bride of Christ. Thus life has replenished doctrine, and the neglects and grievances of Church polity have been redressed by the sickles and the gathered sheaves of God's reapers. And thus, too, the lesson has been learned over again, that the Church cannot train well if she do not preach well, and that she cannot preach well unless the whole world be the object of her solicitude; that as her work is to make all men, not some, know what God has done to save them, so she cannot do this work well for a single soul, unless each separate effort of enlightenment partake of an impulse large enough to include the whole of mankind.¹

I come now to a third result. The Church has been engaged, however imperfectly, for a considerable period, in carrying to pagan lands a knowledge of the Cross. The experience accumulated during that time, and drawn from so many latitudes and races, is of the greatest value to the proper conduct of her future operations. That experience has ascertained many things once doubtful, and shown the feasibility of efforts once deemed impossible. It gives us the warning of its failures, and the encouragement of its successes. The Church knows not only where she has failed, but, in most instances, why. Investigations and experiments have given place to

¹ The practical conduct of Missions, especially in Pagan lands, has furnished new illustrations of the desirableness, not to say necessity, of unity of faith, discipline, and ministry. Christians of all names have found that in this work a divided front produces weakness and defeat; and that the objections against the Gospel, urged by the educated heathen mind, are multiplied and strengthened by a knowledge of what appears to be, in consequence of the sect principle, its more or less contradictory phases. They have found, by mournful experience, that there is no damage arising from the antagonism of sects at home, which is not fearfully increased on every field of Missionary labour. They have seen, too, the folly of attempting to substitute that loosely-jointed, and vaguely outlined scheme, called "the Common Christianity" of the numerous persuasions, for the visible, historic, Catholic Kingdom of Christ. And then, moreover, it will not be doubted that the current Christian thought and sympathy, once deeply impressed, as they have been, with the Catholic work of the Church, reaching all climes and all ages, will gradually cease to be strangers to her Catholic order and consent. The bridge which connects the two is easily passed over under favourable conditions. The experience gathered from the Missionary work had more to do than is often supposed, with the earnest discussions of several years since, touching the overtures that should be made for a return to the bond of ecclesiastical unity by the several divisions of Protestant Christendom.

methods of action, which, though they may be better administered, cannot be essentially improved. It is now established that men of our race and climate can labour in regions once deemed inaccessible; that the shores and interior parts of Asia and Africa, instead of being uniformly and immediately destructive of life, are congenial to many constitutions. It is established that Christianity can work with power upon the rudest of heathen natures; that while the arts and forms of civilized life are necessary to the permanence of Christian triumphs, yet that Christianity can, and ought, to go first in the order of time; that the conscience of man may be reached, the seeds of immortality within him quickened into life, though his intellect be sunk in gross darkness. It is now certain that there is somewhat in barbarous races which impels them to greet with joy the heralds of the Cross. They turn a not unwilling ear to the music of that song first chanted upon the hill-sides of Bethlehem. With vague wonder, it may be, and yet with softened feeling, they, from the first, listen to the message which tells them of One come to offer them salvation and release. Its promises cannot be proclaimed, or its plan unfolded, or its ordinances celebrated in their hearing, without stirring within them a dim sense of great blessings, brought at last within their reach.

But, besides these lessons, experience has taught the Church that to do her full work among the heathen, and to do it well, she must send to them not Bibles alone, nor Ministers alone, nor Sacraments alone, nor any parts of the Gospel system isolated from the common whole, but altogether in the unity of an organic interdependence. This has been a hard lesson to learn. Time and again have attempts been made to evangelize by means of a fractional Christianity—in one quarter by baptizing, in another by preaching, in another by spreading the Scriptures, in another by schools, and in another by the supposed all-prevailing virtue of an apostolic priesthood; thus endeavouring to accomplish, by the severed elements and untwisted fibres of the body of religion, what could be done only by its banded strength. It was the entire Ark, not any one of its timbers, that floated Noah and his house safe over the Deluge; and it is an entire Christianity only that can retrieve the desperate fortunes of human nature.

But, again, the Missionary work has enabled us to see something of those deep springs of Christian enthusiasm which, though ever living below the ordinary life of the Church, are never unsealed and quickened except by great plans and great movements. It was from these springs that the early fields of Christian conquest were flooded with holy zeal. It was from these that the living waters flowed which helped to make glad the City of God in the sixteenth century. The enthusiasm which accompanied the original planting of the Church, and reappeared in the day of its cleansing and reform, has returned in our time, partly as the cause and partly as the effect of modern Missions. God has accomplished, at various periods, great results by these grand and pervading outbursts of feeling fresh from the inner soul of the Church. Their rise, growth, and disappearance are governed by a law of which we as yet know little. The one which has marked our day, and which has taken shape mainly in Missionary achievement, has been characterised by breadth, power, and, at times, intense earnestness. It has affected the living, the teaching, and

the giving of God's people. It has kindled their prayers, enlarged their sympathies, fired their enterprise, and given to their thoughts something of the comprehensiveness of God's plan for the conversion of the world. It is, indeed, much that the Church has been enriched and our piety stimulated by an impulse so fresh, so practical, so energetic, and so full of glorious promise.

But, I would observe further in this connexion, that Missions, in starting new schemes and revealing new opportunities, have disclosed to us new resources and new powers. In giving the Church more to do, they have made the Church feel that she could do more. An increase of duty has been followed by an increase of power. Ability has kept pace with obligation. It was as well known at the beginning of this century as it ever can be, what modern Christianity can do in the way of scholarly and elaborate thinking upon the doctrines and evidences of the faith, or in the department of sacred eloquence, or in the executive duties of ecclesiastical administration. It was as well known then, too, as it ever can be, what it can do in edifying the body of Christ—in training and feeding the souls already brought under its sway. But what it could do as a propagator of the Faith—what were its abilities to grapple with unsubjugated races, to plant the Cross in new lands, to repeat and extend the work which illustrated the annals of the early Church—all this was then yet to be tested. It has been done; and the result is a revelation of gifts and powers in this direction to which only the primitive age has furnished a parallel. I might almost say that the Church's self-knowledge in respect to this branch of her powers, as well as her obligations, has been renewed and advanced. She has learned what she did not know before of the unsuspected wealth of talent and piety within her borders, from every herald she has sent forth—from every teacher, of whatever degree, who has gone quietly to work among the perils and privations of our own frontier—from every martyr whose dust sleeps in heathen soil.

Again, Missions have advanced the dignity and moral power of the Ministry. They have lifted the parochial clergy out of their local and bounded routine to a range whence they could survey the labours of the whole body, and taught them to sympathize with aggressive movements and plans of conquest broad as the life and purposes of the Universal Church. The ministry is a ministry of reconciliation for the whole world. A portion of its dignity lies in the greatness of this function. Missions are the formal and practical assertion of its endeavour to realize its own ideal, to make its achievement as broad and noble as the spirit with which its Author endowed it. The moral power of the ministry, its ability to influence men, to govern the Church, to secure a willing audience from the world, comes not more from its Divine commission, or from the Word it proclaims, or the Ordinances it administers, than from the work it performs. It will be judged by what it does; it will be heard in proportion to its enterprise, vigour, and devotion. Claiming to rest upon the highest sanctions, to act upon the purest motives, and for the sublimest ends, it creates the presumption of splendid aptitudes and capabilities, and justifies the expectation of great achievements. Now, whatever of priestly fervour, heroism, self-sacrifice, and patient endurance—whatever of invincible

strength and silent courage—whatever of readiness to face untried positions and unknown difficulties—whatever of these qualities Missions may have developed in the ministry, just so much have they added to the credit and prestige, and, through these, to the dignity and moral power of the holy office. I may not measure what has been done for the priesthood in this way. To do so were to unroll the Missionary list of the illustrious dead, and the equally illustrious living—to gather in precious voices, holy labours, noble deaths, and consecrated dust from every clime. It were to count all those waves of life and power that for nearly two generations have been rolling in upon us from the four quarters of the globe. Blessing and honour upon the titled and untitled, remembered and forgotten ones, who, from a hundred Missionary fields in both hemispheres, have thus enriched and energized the living priesthood!

As another topic falling within the line of remark which I proposed to follow, I should be glad to show how, and to what extent, Missions have been aided by the progress of physical science, and by the accumulating treasures of philosophy and literature. Upon this interesting point, time will allow only a passing word. These agencies have raised the Church, and all her organized methods of action, to a vantage-ground which they never held before. They have opened new sources of power, and established new conditions of influence. I would not overrate their work in this relation, nor would I forget that the grandest Missionary triumphs in other ages were won without the aid of inventions and discoveries which have glorified and enriched the civilization of this century—even by men who, in the simple zeal of an absolute self-consecration to God, went forth to wrestle with the powers of darkness as David went forth to meet the uncircumcised Philistine who defied the armies of the living God. Still, without question, these new auxiliaries, furnished by the world's thought and enterprise, have secured to us not only new weapons, but new opportunities to use them. Taken in their total result, they have relatively advanced the power of Christianity, while they have correspondingly weakened the systems of heathenism in all the material, and in many of the moral and intellectual, conditions of their strength.

Such, then, are some of the results of the Missionary work.

1. What at one time in the history of the Church was a vague and dormant, though instinctive, impulse in regard to Missions, has been converted into a fixed conviction, an admitted duty.

2. A more practical sense has been created of the Catholicity of the Church, as well in her design and constitution, as in her work and dominion.

3. The fruits of a long period of Missionary activity and experience have been collected, and reduced to something like system.

4. The Church has been animated and refreshed by another era of feeling, now and then rising to the power and earnestness of a great enthusiasm.

5. She has been taught another aspect of her own gifts and resources, and has been advanced to a more thorough self-knowledge.

6. The dignity and moral power of the ministry have been increased.

7. The best results of the leading agencies of modern civilization have

been brought into closer alliance with the aggressive movements of Christianity.

These results do not so much make as control history. They are forces rather than events. They are influences set in motion, which will not so much shape this or that line of action as colour and mould the collective life and movement of the Church.

II. The Encouragements of the Missionary Work.

Let us now turn for a few moments to the special encouragements of the Missionary work arising from the present providential aspects of the world. I will leave out of view this continent, with its sad but temporary hindrances to Gospel labours; also Europe, with its several resolute and impressive movements toward a more thorough self-evangelization, affording, as they do, rich promise of an auspicious future for reformed Christianity in France and Italy; and go at once to regions of the earth which for ages have been dominated by false religions. In almost every quarter of that vast outlying empire of darkness, the beacon-lights of a new era are plainly visible; some kindled by the collisions of antagonistic civilizations, some by secret causes which we may not yet comprehend, and some by the direct march of Christian conquest upon the strongholds of heathenism.

Take, first, all that vast area of the globe held by Mohammedan power, and closely abutting upon the boundaries of Christendom. By a formal decree of the Sultan, religious freedom has been proclaimed throughout the Turkish Empire. However evaded, or resisted, or defied by the alarmed zealots of the Koran, that decree marks an immense advance in, at least, the opportunities of Christianity. Liberty to the Mussulman to buy, read, and circulate the Word of God—liberty to adopt and disseminate new views of the life and destiny of man—liberty, under whatever restrictions, to join organized fellowships of Christians—this, however qualified and obstructed, cannot fail to penetrate, rend, and ultimately sweep away, the fatalistic and defiant bigotry of that arrogant and stupendous imposture which, for more than twelve centuries, has held in its grasp one of the largest and fairest portions of the earth. As has been truly said by a careful observer of Eastern Missions, “With Constantinople, the northern gate of Islam, already open to the Cross, Mecca, the southern gate, cannot long remain closed.”

Look now to Africa, and behold here and there the scattered rays which pledge the coming day. The bands which have held that vast continent are beginning to dissolve; the spirit of life stirs and pulsates in the thick darkness. On all sides, the barriers to our advance are giving way. Egypt, through her ruler, invites the heralds of the Faith to enter in, plant, and reap. Abyssinia, still the home of an erring and benighted but hardly more un-Scriptural Church than those of the Tridentine Communion, has thrown herself open to us by the sea, and no longer violently resists all efforts at Christian enlightenment and reform. A way, moreover, has at length been discovered and explored over which the Church may travel with her divine treasures to the heart of the continent. The Anglican University Mission, under Bishop Mackenzie (now, alas! no more), ascending from the English possessions, has penetrated to the outer limit of what

is known as Southern Africa; while the western coast is dotted with stations of various grades of efficiency, from the River Senegal to the Cape of Good Hope; and the north has been thrown open by the French occupation of Algiers. So that the day is at last come which assures an early Christian future to what has been accounted the darkest, most abandoned, and inaccessible portion of the globe.

Further to the East, the prospect is still more hopeful and inspiring. Asia, the home of the first Adam, will soon welcome through all her borders the heralds of the second Adam. Ceylon and India have already done so. Gleams of the coming sunrise have pierced into the home of the Affghan, illumined the summits of the Himalayas, and fallen across the boundaries of Thibet; Burmah no longer resists the advent of the messengers of peace; Siam is occupied; Christian powers hold the islands of the Indian Archipelago. The strifes and revolutions of China, whatever their immediate bearing, will ultimately throw open a highway through the empire for the hosts of the Cross now lingering at the outposts; while the steady friction of the civilization of the West is wearing away the barriers which resist their advance into Japan. Nor is the Christianity of Western Europe and America alone in the task of lifting that continent from the slough of heathenism. As it enters from the sea, and moves up from the South, the Church of Russia, keeping pace with the march of Muscovite conquest, is moving down from the North.¹

And then, if we turn to Australia, New Zealand, and the clustering islands of the South Sea, we find in all the same glorious promise. Surely the harvest is ripe, and the call to go forth to the reaping swells more and more grandly upon the ear! Who can doubt that God speaks to us, urges us, blesses us, in the welcome addressed to the Cross from nearly all nations of the earth? Who can doubt that it is our privilege to behold the ripening fruit of long centuries of preparation to receive the Redeeming Christ, or that we stand on the verge of Providential movements inferior only to those which paved the way for His Advent in the flesh? This trembling, perplexity, and conflict of the nations most under Gospel sway—this upheaving of the old petrifications of heathenism—this stretching forth of the arms toward the light by Asia and Africa, the original starting-points of the race in its pilgrimage of tears—this subordination to the work of the Cross of the higher energies and instruments of civilization—these, with many other related symptoms of the time, tell us of old prophecies struggling to be translated into the facts of history, of new fields of Christian activity to be opened, new developments and adjustments of Christian power to be accomplished.

¹ The Church of Russia is often spoken of as being utterly destitute of Missionary life. This is only another proof of the ignorance which prevails among us in regard to that great branch of the Catholic Church. The following fact speaks for itself: "Innocent, Archbishop of Kamtschatka, is to the Russian Church as the Bishop of New Zealand to the Anglican Church—an example of the revived Missionary spirit in their vast colonial empire. Not in canoes or steamers, but in reindeer sledges, he traverses to and fro the long chain of pagan islands which unite the northern portions of the Asiatic and American continents, and has brought many to the Christian faith."—See Stanley's *History of the Eastern Church*, p. 525.

Brethren, is there any inspiration in the consciousness of sublime opportunities, and of resources adequate to meet them? Is there anything to stir us in the begun realization of the ancient hymn of jubilee—"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in"? Is there anything in the results which have engaged our attention to attest the validity of the Church's commission to go forth and gather into one fold, and under one Shepherd, the scattered races of the earth? Are we bound by the law of justice, as well as charity, to communicate the gift as we have received it? Are we, by our very vocation to the privileges of grace, the declared teachers and heralds of God's truth? Are we grateful for the liberty wherewith we have been set free, and for the things eternal, the powers of the world to come revealed to us? Have we any sense of where God has placed us, what He has given us, what He means us to do? Then, by all these motives, let us, with a faith purged of the shadows of the hour, and a resolve only more firmly poised because of the tumults and portents of the world, gird ourselves anew for the Missionary work in every form, and in all lands; praying God, meanwhile, to hasten the day when, through the labours and sacrifices of His people, the righteousness of Christ shall go forth as brightness, and His salvation as a lamp that burneth.

THE AMERICAN MISSIONS: REPORTS FOR 1862.

THE American Board of Missions say in their last Report, that "not only have political distractions diminished their funds at home, but unsettled also commercial credit abroad; so that, whilst contributions have been \$8,000 less than in the previous year, the increased value of exchange has made every remittance (especially to China) more costly. As a consequence, all foreign missionary work has had to be curtailed."

The American Missions have not been without their trials during the past year. In Africa, Bishop Payne has suffered by a violent attack of fever, and his little band has been still further diminished by illness and resignation.

The Mission in China has added another name to the glorious army of martyrs, and has lost several members by resignation and death. During almost the whole year, its chief seat of labour, Shanghai, has been beleaguered by an infidel army, whose true character has now been developed: for the Taepings, instead of being guided by principles of Scripture, as once hoped, have proved themselves a band of unscrupulous marauders. Although the Missionaries have laboured with great fidelity, no considerable progress could be made, amidst tumults of civil war, which have crowded Shanghai with refugees, and the mission premises with unhappy victims of oppression and disease.

But these events include all the darker features of this Annual Record. On the other side, we find enough to encourage faith and sustain patient expectation, as the following excerpt will show:—

"The Receipts of this year have been more than \$50,000, and the

deficiency mentioned above is almost entirely owing to the withdrawal of co-operation by the South. The contributions from loyal States have fallen short only \$1,400.

"GREECE.—Good news comes to us from the Missionaries in Greece. A true spiritual reformation seems to be steadily progressing, under their unobtrusive but persevering instructions.

"AFRICA.—The return of Mrs. Auer to the Mission in Africa, and the ordination of her husband, who has gained much experience as one of the German Missionaries, have been events of good omen.

"We note that a Missionary Convocation has been established; that it has passed certain canons, and that it is intended to exert a certain jurisdiction. It has declared its adherence to the Constitution and Canons of the Protestant Episcopal Church in the United States of America. This is a step of progress in the right direction; and we venture to express the hope that the day may not be distant when it will be wise for our African Churches to assume a more independent position.

"CHINA.—It is an interesting fact in the history of our China Mission, that one of our brethren is at last located in the royal city of Peking, and another has made a sure footing for Gospel-teaching in a city of the North. Bishop Boone is thus beginning to realize his hopes of reaching with the Gospel the masses of heathen people in the interior.

"JAPAN.—We see no discouragement in the fact stated, that our brethren in Japan are still called only to a work of patient preparation. We commend their faith, and believe with them that a great door, and effectual, will be opened so soon as they shall have become ready to enter."

The Report from the African Mission (under BISHOP PAYNE) says:—

"We have divided our whole Mission Field into five Missionary Districts—namely, Monrovia, Bassa and Sinoe, Cape Palmas, Cavalla, and Bohlen."

The "General Summary" of this Mission is as under:—

Missionaries—Foreign, including Bishop, 4. Colonist, 6; Native, 1: total, 7. Assistants: Foreign, 4; Colonist, 3; Native, 16: total, 23. Candidates for Orders: Colonist, 3; Native, 1: total, 4. Baptisms: Infant, Colonist, 14; Native, 36: total, 50—Adult, Colonist, 4; Native, 27: total, 31. Confirmations: total, 61. Ordinations: Priests, Foreign, 1; Colonist, 1: total, 2—Deacons, Foreign, 2; Colonist, 1: total, 3. Communicants: Foreign, 8; Colonist, 200; Native, 149: total, 357. Scholars: Colonist, Boarding, 20; Native, Boarding, 87: total, 107—Colonist, Day, 215; Native, Day and Evening, 130: total, 345.

"While nearly all stations previously opened remain occupied, their expenditures have been cut down to the lowest point compatible with actual existence. This has curtailed, most lamentably, that most important means of advancing and sustaining the Kingdom of Christ everywhere—Christian Education. The number of beneficiaries is smaller than in previous years, while it should have been more than doubled.

"Again, while in faith we have embraced the wide fields, white to the harvest, around us, we have in truth but barely surveyed and entered them. Our five Missionary Districts embrace a population (Liberian and Native) of at least half-a-million of people. For the evangelization of these

masses, except in the Colonies, there has been but little indeed done. We, who have attempted most, feel most painfully that this remark but too well applies to ourselves, and that we cannot hope to accomplish much with the limited means of men and money at our disposal."

Of the China and Japan Missions, BISHOP BOONE, at Shanghai, reports as follows:—

" . . . Our regular missionary work has not been interrupted during the year; but it has been carried on under heavy discouragements. Shanghai has been completely surrounded by the rebels. They have robbed and plundered the poor inhabitants up to our very doors; and, in many cases, have burned their houses, and sent them forth homeless. As a consequence, the prices of all the necessities of life have become enormous, and the poor robbed and impoverished people are starving by thousands. All the servants in my employment were plundered of everything they had, and several of them had their houses burned. They brought their families—fathers, mothers, wives, and children—to take refuge with us, until we had quite a colony in our yard. It was at a time when the smallpox was very prevalent: it broke out among them, and we had two cases in our yard, but have been mercifully preserved from its ravages.

" It has been truly heartrending to witness the miseries civil war brings upon a country; and when we see this, and think of the dear native land, the tears flow apace. Oh, for the advent of that day when men shall learn war no more! The Lord hasten it, in mercy to our afflicted earth!

" Our afflictions have, however, brought forth here some peaceable fruits of righteousness. Three of my servants, on the ground of their troubles, applied to me for baptism. One of them has died since: he assured me, only a few hours before his death, that he trusted only to Christ. One has been baptized, and the other I hope to baptize soon.

" Our distribution of labour is as formerly reported. I have charge of the 'Church of Our Saviour,' and am assisted in the services both by Mr. Thomson and Chai. Mr. Thomson has charge of Christ Church, in the city, and has aid from Chai through the week, who also preaches for him once on Sunday.

" The English church is being pulled down to build a new one, and the trustees of the church have borrowed ours for Morning Service at eleven, until they can finish a temporary building they are putting up. Our English service at candle-light is much better attended than formerly, and as our portion of the foreign settlement grows, it becomes a more and more important service. The greater part of those who come do not attend service anywhere else on the Lord's Day.

" Mr. Schereschewsky left us about the first of the month, to go, in company with Mr. Burlingame, to Peking. I regard it as just the field for him, as he will have greater facilities there for acquiring the language than he could command anywhere else; and he is better adapted for intercourse with the literary class than the poor and ignorant. I was also anxious to see an ordained Missionary settled in Peking.

" The boarding-school for girls has been continued. Miss C. Jones is still alone there. She avails herself much more of the assistance of the elder scholars, in teaching, than was formerly done.

“Our statistics are: Clergy—Bishop, 4 Presbyters, 1 Native Deacon, 1 Candidate for Orders (Native), 1 Sister. Baptisms—4 adults, 4 infants: total, 8. Communicants—5 Foreign, 59 Chinese. Day-schools—3 male, 2 female; they average about 20 scholars each.

“In Japan, Mr. Williams has been pursuing the even tenor of his way, making good progress, and laying a good foundation for the time to come. In addition to his labours for the Japanese, he has a service for the foreigners at Nagasaki. Unfortunately, Dr. Schmid has been obliged to leave that city on account of his health. He was doing an admirable work there, and I trust the Lord will enable him to return to it.”

COMPARISON OF REMITTANCES OF CERTAIN DIOCESES TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

MUCH has been said and written about the organization employed for raising funds for the Missions of the venerable *Gospel Propagation Society*, and greatly has that organization been improved of late years. Still, confessedly, it will bear yet further improvement: and the writer of the following comparison of the remittances of several dioceses to the Society's General Funds, trusts that in this communication to the *Colonial Church Chronicle*, he may suggest a thought or two of some value to those who are desirous of seeing this department of our work made as effective as possible, and who, thankfully accepting all improvements, will not rest satisfied until they have fair reason to believe that the offering of no prepared and willing heart is intercepted or otherwise unnecessarily lost.

Considering the aggregate amount of the remittances, the diocese of London occupies the first place, as we should naturally expect, from its large and wealthy population. The remittance from this diocese does not quite reach 4,500*l.*, and is followed very closely by Winchester (which includes a portion of the metropolis), and Oxford; the amounts from these last dioceses being nearly equal. If, however, we adopt the fairer way of making a comparison, we find that Oxford stands pre-eminently first in this as in many other good works. Taking the average remittance of *each individual* as the basis of our calculation—and none come to years of discretion ought to be omitted, their labours for Missions being a sign of Christian life, and their labours *together* being a proof of the absence of one mark of the carnal mind (1 Cor. iii.)—we find that Oxford sends very nearly twopence a head, while London sends a little over a farthing. Yet the diocese of Oxford is inhabited chiefly by a population engaged in the simple and not very lucrative pursuits of agriculture.

The general average of the dioceses of England is from a farthing to a penny a man, few reaching beyond a penny, and not many falling below a farthing. Our thoughts naturally early turn to the Primatial dioceses, and we are interested to know the place they occupy in this excellent work. Of Canterbury we are glad to be able to speak favourably, *i. e.* in comparison with the rest, except Oxford, which places herself so far above all. The average contribution of each inhabitant of this diocese is just over a penny.

The similar average of Lincoln, inhabited by a similar population, is nearly one farthing and a half. The state of things in this arch-diocese speaks well for the Society, when we consider the early sympathies of the late Primate, and the very strong prepossessions of many of his advisers. But York! with its populous towns and broad acres, with its large farmers and rich manufacturers. There must be some fault somewhere that this diocese should send on an average not much more than a halfpenny a person. The people of Yorkshire are also reported to be generous, and hospitable, and keen-sighted. They somehow, however, fail to help a poor and needy Society, which spends its money more wisely and judiciously, perhaps, than any other. The suffragan dioceses of York seem to take the cue from their Metropolitan, and copy its example only too readily. Not to speak of poor Carlisle, which figures lowest of the English dioceses, just notice princely Durham. Perhaps we can better realize its position by comparing it with that of St. Asaph, over which it possesses advantages in every respect: with its large population, exceeding *three quarters of a million* by more than 100,000, it contrives to send 13*l.* a year *less* than the Welsh diocese of St. Asaph, containing *less* than *one* quarter of a million of inhabitants, many of whom can scarcely keep body and soul together by the tillage of a few acres of mountain land. Little St. Asaph, out of its deep poverty, can average more than three-farthings a head, while Durham, with its wealthy endowments, bishopric, archdeaconries, canonries, and a good proportion of incumbencies, averages somewhat over *one* farthing an inhabitant; its total remittance to the general fund being 971*l.* a year. Could not ten ecclesiastical dignitaries in the diocese—leaving out the laity—make themselves responsible for this sum? If the town of Newcastle alone would do, in proportion, as much as one parish in the town of Reading, it would raise more than the whole diocese has remitted; or, if in the proportion of the city of Canterbury, it would remit more than the whole diocese has by some hundred pounds; or, if in the proportion of the little town of Denbigh, in North Wales, it would occupy a greatly superior position. This anomalous remittance from the diocese is not any more easily explained, when we consider that Durham has the services of two organizing secretaries, while St. Asaph has to share with a neighbouring diocese the services of one such secretary, and in Wales, we need hardly say, travelling costs a good deal of both money and time.

Additional special comparisons need not be given now; the appendix to the Report, and a few calculations, will easily supply further information to those who desire it. Where honour is due, there has been some attempt to give it; and where censure is due, let those give it who have the authority to rebuke, and are not partakers in the guilt of too little effort and self-denial for this important work. One or two remarks, however, may perhaps be borne with.

1. Every thoughtful person must be struck with the great amount of work done by the diocese of Oxford, and those who have most narrowly observed will perhaps most incline to attribute this in a great measure to the labours of its highly gifted Bishop. He seems to breathe a missionary atmosphere, while other Bishops, overworked, and perhaps dispirited, fall

possibly into a mere routine of business and preaching, now and then making a few common-place remarks at a missionary meeting. The good Bishop of Oxford, though in diocesan labours most abundant, yet appears to obtain refreshed vigour from his observation of the difficulties of distant dioceses, and in aiding them, to procure double blessings for his own. The missionary work of a diocese in aid of foreign parts is a fair index of all its work for God. And what the head of one of them can find time to do, notwithstanding the care of nearly all the churches of Anglican Christendom, may well make the lovers of the work desire, in the first place, an increased episcopate at home. A short time ago, the writer was pleased to hear that at visitations the aged Bishop of St. Asaph asks his clergy, amongst other questions, what has been done in their parishes for Missions. Does not this partly account for the excellent remittance from that diocese noticed above? Oh, for an increase of soul-loving Bishops at home, that our people may obtain the increased blessedness of labouring more to forward the cause of God abroad!

2. There is a remarkable correspondence between the amount of effort in each diocese respectively, for raising funds, and for furnishing men. Thus Salisbury stands high for both. It is, I believe, the only diocese which furnishes examples of *deaneries* undertaking to furnish missionary candidates. A worthy rural dean in the diocese of Lincoln, who has done very good service in his deanery too, ignorant of this, seemed much astonished at the very proposal, thinking the combined efforts of an archdeaconry would be required. And in most cases even *diocesan* associations scarcely dare venture upon more than the support of one candidate at the moderate charges of St. Augustine's College. To show what might be done if each deanery would find and support a candidate—the Church of England might send forth over a hundred missionaries every year, allowing three years as the period for training. And 40*l.* a year would be no great sum, surely, to be raised amongst from thirty to fifty parishes. What a boon such an effort would be to the colonial dioceses, and how the jaded energies of many a colonial Bishop would be revived at such an effort, can readily be supposed. There would soon cease to be such confident assertions of the “feeble Anglicanism” of the colonies.

3. It may be well to mention that the diocese of Oxford, taking a good place amongst its sister dioceses for amounts of money remitted to the Additional Curates' Society, affords another example of the fallacy of the statement, that work done for Foreign Missions interferes with the funds of our Home Mission Societies.

4. There is much variation in the number of *Churches* remitting contributions to the Society. Of all the churches in England about 45 per cent. send contributions, less than one-half. To mention the particular proportions of one or two dioceses, the remitting churches in the diocese of St. Asaph were, in 1861, 73 per cent. of the whole; Canterbury, 51 per cent.; Oxford, 48 per cent.; Winchester, 47 per cent.; Lincoln, 39 per cent.; and London, 38 per cent. of the whole number. In this respect St. Asaph is seen to be far ahead of the rest mentioned; even Oxford is only 3 per cent. above the general average of the whole country. What might we expect if there were no churches defaulting? The differ-

ances in archdeaconries and deaneries is something sad. Thus, in the diocese of Lincoln, where the remitting churches are 39 per cent., one deanery, which has been worked by the oldest local honorary secretary in the service (may he have his reward), contains 82.7 remitting churches, while another deanery has but 13.2 per cent. So great a difference must have a cause; is it one which brings down blame upon no one? This is a serious question. Just think, fifteen churches remitting 9*l.* 12*s.* 9*d.*, one of which sends 7*l.* 10*s.*, leaving 2*l.* 1*s.* 9*d.* to the other fourteen. Could no one in these parishes be found glad to take a missionary-box, if the matter were fairly explained to them. That even in the diocese of Oxford one deanery should have as few as 21 per cent. remitting churches, shows how inveterate is the evil, though we would hope its extreme prevalence is capable of early and great improvement. The happy position of St. Asaph, which has one deanery where the remitting churches are 100 per cent. of the whole, and the two archdeaconries supply 74 and 73 per cent. respectively, shows how a steady, regular, unanimous effort will overcome many of the disadvantages arising from poverty and dissent, which are found in England to frighten many incumbents from venturing upon mission sermons and meetings. If these remarks lead only a few clergymen to try a little towards advancing the very backward deaneries, this paper will not have been written in vain.

If we dissect the diocesan remittances, we may obtain thereby a great amount of practical information, and many valuable lessons. In the lists of the dioceses which are low in the scale, we often find that parishes have a treasurer and secretary, who are officers of the society, but who have apparently nothing whatever to do with mission accounts. In the Lincoln list there are many of these blank parishes, in Oxford and St. Asaph scarcely any, in Winchester there are a few, in Canterbury still fewer. These blank parishes are a very bad sign, intimating that the incumbent is not unfriendly to the society, and yet, from his fault, or some one's fault, the parish gives only nominal support—of parishes in this position there ought to be a markedly decreasing number every year.

What is done through missionary-boxes, and collectors who do not despise the smallest offerings nor think it a trouble to try and obtain them, is perfectly astonishing. One is inclined to think that these small contributions are the mainstay of the society's income. The amount obtained from the upper classes, excepting the clergy, appears sadly, if not disgracefully, small. One village figures in the report as sending up 3*l.* 8*s.*, being a collection of 2*l.* 7*s.* after a sermon, and the vicar's subscription of 1*l.* 1*s.*; and in that village there are three gentlemen apparently much richer than the vicar, who have certainly far larger incomes, and one of them considered to have a very high position in society. The neighbouring parish sends up 1*l.* 6*s.* 2*d.*; it is a rectory worth about 600*l.* a year, and contains three large yeoman-farmers (who regularly attend church) and whose joint income from land can be little less than 4,000*l.* a year. Instances of this kind can, unhappily, be given in large numbers. Compare with these a small village of 206 inhabitants, in which the missionary spirit is kept up by the clergyman, who takes pains to distribute books in his parish, and has zeal to induce him to seek out for candidates to work

abroad. This small village raises by means of missionary-boxes, the sum of 5*l.* 14*s.* 8*d.* Another small village in the same diocese, 375 inhabitants, remits over 10*l.*, mostly obtained by boxes and collections. Of such results there are examples enough to induce all who are in earnest to take some trouble to organize similar places in their own parishes. The average remittance from persons from the first favourably-named parish is over ninepence. This gives some idea of what might be done if clergymen and others would only take pains. The more thorough working of many of the parishes in the diocese of Oxford appears to be the cause of its large remittance, rather than the number of remitting churches.

Inquiries and investigations like these press upon our attention, with sad urgency, the very little that is done in the English Church for foreign Missions. If every diocese came up to the standard of Oxford, the income of the Society would be not much short of 200,000*l.* a year. One penny a month from every person in England (about 5*s.* a year from every family) would produce nearly a *million pounds a year*. Let this fact sink into our minds.

K. T.

ANGLO-ITALIAN LETTERS: LETTER ON CELIBACY OF THE CLERGY.

THE following letter has already appeared in Italy:—

SIR,—I have now to ask the attention of your readers to a point of discipline, which, though it affects the clergy in the first instance, does no less affect the whole Catholic Church. I allude to the compulsory celibacy of the clergy. And this clearly is of great interest to the laity as well as to the clergy; for if compulsory celibacy has any tendency to create an immoral priesthood, if therefore it lowers that priesthood in the eyes of their flocks, if it cuts them off from the power of sympathy with social and family life, if it saps the high estimation in which purity ought to be held by clergy and laity alike, is it not a matter which affects the laity? “*Et erit sicut populus sic sacerdos.*” (Isaiah xxiv. 2.)

I am not arguing against voluntary celibacy. Those to whom the God who made them has given the gift of continence may well use it for His glory, so that they may the better “care for the things that belong to the Lord, how they may please the Lord.” (1 Cor. vii. 32.) But I am now asking upon what ground, either of Holy Scripture, of antiquity, or of reason, the present system of compulsory celibacy is founded. And I am forced to the conclusion that its only ground is that fatal ambition of the Roman See which at this moment is weighing so heavily on the liberty and unification of Italy; for, as was said at the Council of Trent by the Cardinal di Carpi, “It is plain that married priests will turn their affections and love to their wives and children, and they would thus be drawn away from their dependence on the Pope. In a little while the authority of the Holy See would then be limited to Rome.”

And first, then, what does Holy Scripture say upon celibacy? God, who made all men, priests as well as laity, and who knows the organ-

ization and the needs of His own creatures, said at the beginning: "Non est bonum esse hominem solum." (Gen. ii. 18.) And our Lord Jesus Christ, speaking of abstinence from marriage, says: "Non omnes capiunt verbum istud, sed quibus datum est." (St. Matt. xix. 18.) And St. Paul also declares plainly by the Holy Ghost, what the experience of mankind largely proves, that all have not the gift of continence, for he says: "Quod si non se continent nubant." (1 Cor. vii. 9.)

Is it, then, asserted that all priests have the gift of continence?

Alas! let history and experience answer. Pope Pius II. knew better, when he said, as recorded by his historian Platina: "Though there was good reason for taking away the right of marriage from priests, yet there was far better reason for restoring it to them again." It is, however, asserted that married priests are unfit to offer the holy Sacrifice of the altar. I will not now stop to remind these assailants of the holy sacrament of matrimony how that St. Paul stigmatizes the "forbidding to marry" as a "doctrine of devils" (1 Tim. iv. 1—3), and says that "marriage is honourable in all." (Heb. xiii. 4.) But I would ask what rule did God Himself lay down for the high priest, the type of Jesus Christ?—"Virginem ducet uxorem" (Levit. xxi. 13); and what rule does the Apostle Paul lay down with respect to the bishops and priests of the Christian Church? He says that "a Bishop must be the husband of one wife, one that ruleth well his own house, having his children in subjection, with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God?" (1 Tim. iii. 2, 4, 5.) And need I remind you that St. Peter himself was a married man (St. Matt. viii. 14), and that he, as well as other apostles and bishops, took their wives with them when preaching the Gospel and confirming the Churches? (1 Cor. ix. 5.) So much, then, for the teaching of Holy Scripture upon this point.

But next, what says the early Church? Clement of Alexandria, who lived in the second century, says: "God allows every man, whether priest, deacon, or layman, to be the husband of one wife." And any one who is at all acquainted with the writings [of Eusebius, of Polycarp, of Cyprian, and others] of the Fathers, will find instances so numerous as to make it evident that marriage, and not celibacy, was the ordinary practice among the priests of the early Church.

At the Council of Nice, in A.D. 325, it was proposed to enforce celibacy among the clergy, but it was opposed by Paphnutius, a famous Egyptian Bishop, as being a new doctrine, and the plan was defeated. The language of Paphnutius—himself unmarried, and a confessor for the faith, having lost one eye and the use of one leg—is worth recording: "Lay not this heavy yoke on the clergy; marriage is honourable in all, and the bed undefiled. By exaggerated strictness you will do the Church more harm than good. All cannot bear such an ascetic rule; marriage itself is continence."

It is also evident, from the Acts of the Council in Trullo, that so late as A.D. 692, African Bishops were married. It was not till 1074 that Pope Gregory VII. finally succeeded in imposing this yoke upon the clergy.

And lastly, does reason afford any grounds for a practice that is in contradiction to Holy Scripture and antiquity?

In 1858, a memorial was signed by 507 Roman Catholic clergy in Bohemia, to the Archbishop of Vienna, in which the following passages occur:—"We must not conceal that the deadliest blow of all has been given to clerical influence by the doubt, now almost universally entertained, of the morality of the priests. The now gigantically-increasing immorality of all orders of society is frequently justified by reference to the notorious lives of their spiritual guides."

Is this to be wondered at, when Cardinal Bellarmine writes: "It is a greater evil for a priest to marry than to commit fornication"?

Let not man be wiser than God; and above all, let not the Church of the nineteenth century impose a yoke upon her clergy which is alike contrary to Holy Scripture, to antiquity, and to human nature.

I am, &c. &c.

CATHOLICUS.

To His Excellency, &c. &c.

A VISIT TO THE ARMENIAN-ROMANIST CONVENT AT VENICE.

- [We are indebted to an English clergyman for the following account of a visit he lately paid to the Armenian Convent at Venice.]

"*May 27.*—After an uncomfortable night, and a very rough passage, the vessel rolling most disagreeably, which a month ago would have made us cast our insides out, but now, I am thankful to say, took no effect on us, we arrived at Venice about seven. We proceeded to the Hotel Royal Danielli, which seems very good and English, and immediately after breakfast engaged a commissioner, and went to St. Mark's, a very gorgeous Byzantine structure, erected A.D. 996, by people from Constantinople. Its gilding, frescoes, mosaics, &c., render it very striking, but it hardly comes up to our expectation in point of size. The Square of St. Mark, however, satisfied us in every respect. It has been characterised as 'rich, venerable, and magnificent,' epithets which it truly deserves. We afterwards took a gondola to the Armenian convent on the Isle of St. Lazzaro, about a mile to the south of the city. This is the most delightful mode of passing about that can be conceived. You sit or recline quite at your ease, protected by a canopy from sun or rain, or, if there be no chance of either, exposed to the pleasant breeze. The gondolas are flat-bottomed, and not allowed to be more than seven inches in the water, and by a law of the late republic, made to put a stop to the extravagance of which families were guilty in their decorations, as well as to the quarrels which their rivalry in this particular sometimes occasioned, the canopies must be black, which gives the little vessels almost the appearance of water hearses.

The Armenians, as a nation, became separated from the Church Catholic in consequence of their refusal to receive the decision of the Council of Chalcedon, held in 451, against the heresy of Eutyches, who taught that there was but one nature in our Saviour, the human being lost in the divine. In a conference, however, held with the Orthodox Greeks

in 1170, the Armenians, while they admitted that they held one incarnate nature in Christ, declared it to be not by confusion, like Eutyches, nor by diminution, like Apollinaris, who taught that the Divine Nature supplied in Him the place of a human soul; but according to the orthodox sense of St. Cyril of Alexandria, in his book against Nestorius. Some ages after, however, when the great schism between the East and West had long taken place, they entered into several negotiations with the Roman See, with a view to being received into its Communion; but these appear to have been chiefly occasioned by their political necessities, in order to obtain from the Pope such temporal succour as he could afford amid the desolation by which the East was then overrun. In 1318 he sent them an Archbishop, who has had successors, always of the Dominican order, to the present day, to whose Communion some have attached themselves; but the great body of the people seem to have adhered to their original Church and native pastors. However, even amongst those who are in connexion with Rome, the Armenian rites and offices are still in use. This convent was founded by one of these Romano-Armenians, Mékhitar, born at Sebaste, in 1676, who received minor Orders at the convent of the Holy Cross in that city at the age of nine, took the religious habit and was ordained deacon when only fifteen, and priest when twenty. He became a man of great learning and holiness, and withal great Roman zeal, and being anxious to promote both the intellectual and spiritual advancement of his nation, in 1700 attempted, with a few disciples, to form for their benefit a literary institution under monastic rule, at Pera, a suburb of Constantinople. They soon found, however, that this was not a place of sufficient retirement and quietness for their purpose, and so removed in 1703 to Modon, in the Morea, where, by the liberal assistance of the Venetian authorities, they built a convent and established their Society of Mékhitarists, according to the rule of St. Benedict, for which they obtained the Pope's sanction. Here things went on prosperously with them for about twelve years, when in consequence of the invasion of the Morea by the Turks, they again removed to Venice. Here Mékhitar obtained from the Senate, in 1717, a grant of the Isle of St. Lazzaro, whereon were some old and deserted buildings, originally erected as a Lazzaretto, for the relief of persons who returned from the East afflicted with leprosy, and afterwards, on the cessation of that malady, used as an asylum for beggars; but being found unfit for this purpose on account of its distance from the city, it was abandoned. Here, then, Mékhitar and his associates, considered, however, by the Venetian republic as subjects of the Porte, established themselves, the old buildings at first being simply rendered habitable; but at length, in 1740, the whole convent, with the exception of the church, which underwent a thorough restoration, was rebuilt under the sole architectural direction of Mékhitar. He died nine years after, at the age of seventy-four. In his office of Abbot he has had four successors, the last two of whom have been invested with the dignity of Archbishop *in partibus*.

It was the great object of the founder, and he wished it to be that of his community, to disseminate the principles of the Roman Communion amongst his countrymen. For this purpose he caused works to be trans-

lated into Armenian, and printed, especially vindicating the points on which the Church of Rome differs from that of Armenia, such as the existence of the two natures in our Lord, the procession of the Holy Ghost from the Father and the Son, the supremacy of the Roman Pontiff, the impossibility of salvation out of the Roman Obedience, and the practice of Communion in one kind. Some members of the Order are trained as Missionaries to propagate these principles amongst their countrymen in Armenia, Transylvania, the Crimea, and at Constantinople.

The Society of course cultivate the study of theology, but they by no means confine themselves to it. They have done much towards rendering the knowledge of their own language accessible to Europeans, by the preparation and publication of various grammars and dictionaries. They have composed and translated various works of science and literature for the benefit of their own countrymen, in the list of which I find from the English, Goldsmith's 'Abridgment of Roman History,' Milton's 'Paradise Lost,' Young's 'Night Thoughts,' and a selection from Lord Byron's Poema. The present Archiepiscopal Abbot, Monsignor Georges Hurmuz, has translated Virgil's 'Æneid' and 'Eclogues,' and also composed a poem, entitled 'The Gardens,' in four cantos. His predecessor, Monsignor Sukias de Somal, published a valuable work in Italian, called 'A Picture of Armenian Literature.' There are five printing-presses in the convent, from which these works are published. The compositors employed are Italians, who are simply taught to read the Armenian characters, but the proof-sheets are all corrected by the Fathers.

Besides being thus engaged in study, writing, translating, and publishing, they also conduct the education of a number of Armenian boys, who are supported at the expense of the convent, provided with a uniform of black cloth, and should they in the course of their studies find themselves unwilling to embrace the monastic life, they are sent back to their own country. They are taught reading, writing, Armenian ancient and modern, Italian, and the elements of history, especially that of their own nation. This course usually occupies them till they are seventeen years of age.

They then put on the habit of the Order (simply a black cassock), and pass to the second course, which lasts two years, and includes rhetoric, Latin, French, and the exact sciences. When this is completed, they are admitted, after various trials and examinations, to make their religious profession, after which they continue, commonly for six years, their former studies, with the addition of Greek and some Oriental languages, and then, for four years more, pass through various courses of philosophy and theology. At this period they are ordained priests, and take the title of Father. Each one, however, continues his studies, and also receives from the Abbot some office connected with the convent; for, with the exception of menial duties, which are left to the servants and lay-brothers, all others are discharged by the Fathers. After some years, on passing the requisite examination, they may receive the degree of *Vartabed*, or Doctor, which is conferred by the Abbot with great ceremony. Every Father is usually invested with it before he is sent out on Mission.

They assemble in church for their offices three times a day, viz. at five, twelve, and three. Mass is also said by one or other of the Fathers,

throughout the morning. The boys, however, are not expected to be present at the early service. They have a slight breakfast, dine in the refectory at half-past twelve, and sup at eight.

The convent is a sweet place, well provided with library, refectory, classrooms, private apartments, &c., as well as with grounds and garden, and enjoying delightful views. Every one has a small room to himself, and there are in the same enclosure separate quarters for the boys, the novices, the young Fathers, the men of mature years, and the old men. The Abbot occupies three modest apartments opening into each other. There are about twenty priests in the convent and ten clerks. Their physiognomy is decidedly rational, somewhat sallow and thin, but by no means unpleasing. We were kindly conducted over the place by a gentlemanly young monk, who conversed with us in French.

The chapel is small, neat, and handsomely furnished, but by its various altars betrays its connexion with the Latin Communion. The service was the most magnificent I ever witnessed. The Archbishop, a thin, spare man, apparently about fifty-five, who was the celebrant, was attended by six or seven deacons, and about a dozen other ecclesiastics and choir boys, who were attired, some in yellow, and others in deep pink, loose albs, with small embroidered crosses on the backs, borders and false hoods, to which the deacons added stoles resting on the left shoulder and fastened below the right arm. The Archbishop, on his entrance, wore what I took to be his usual dress—a violet cloak and skull-cap—but having retired to the sacristy came forth in his mitre and costly archiepiscopal cope, which, however, he laid aside before the consecration, and took the habit of a simple priest—a plainer, but still rich, cope, and neither mitre nor cap. Whilst he was making this change, the great curtain was drawn, which divided the sanctuary, containing himself and the deacons, from the rest of the church, as it had been previously whilst they were preparing the bread and wine, and removing them from the credence to the altar; and as it was afterwards, towards the end of the Mass, when he again put on his episcopal vestments. Whilst he was communicating himself, the little curtain was drawn, which merely enclosed the altar. The whole service was sung, chanted, or intoned, sometimes by the celebrant, sometimes by the deacon, and sometimes by the choir; and the *flabella*, or pieces of metal hung with little bells and fastened to the points of spears, were frequently vibrated, to signify the sound occasioned by the waving of angels' wings. Various postures were adopted by those concerned in the service—at one time they stood, at another they knelt, and again at another they almost prostrated themselves—but everything was done with the greatest order, decorum, and reverence, and I do not remember to have been ever so impressed with a service before. At its conclusion we were invited, by the monk who had shown us the convent, to partake of the blessed bread, and did so, happy to testify our willingness to be in communion with every portion of the Church; though were it not for the Monophysite opinion prevalent among the Armenians, one could feel but little sympathy with a society whose main object it is to withdraw them from the communion of their own bishops; and even as it is, those amongst them who become convinced of the error of that opinion, should rather acknowledge the

jurisdiction of the Orthodox Eastern Patriarch, whose spiritual subjects they properly are, than unite themselves with pastors intruded amongst them by the Roman Pontiff, in a country where he has no rightful authority. When the Mass was over, we saw the Archbishop, in his ordinary dress, administer confirmation in the sacristy, for the Patriarch of Venice, who was ill. He used the Latin words at the imposition of hands and the anointing, but the rest of the office was in Armenian."

Colonial, Foreign, and Home News.

SUMMARY.

ON March 25th, the Feast of the Annunciation, the Rev. M. THOMAS was consecrated, in Canterbury Cathedral, first Bishop of the new diocese of GOULBURN, which will embrace the southern portion of that of Sydney. The Archbishop of Canterbury was assisted by the Bishops of Sydney, Worcester and Melbourne. The sermon was preached by Dean Alford.

A letter, signed by the Archbishops of Canterbury and York and their suffragans, by the Irish Bishops, and by several Colonial prelates, has been addressed to Bishop COLenso, pointing out to him the inconsistency and evil of his retaining his present office whilst he publicly admits that he dissents from the faith of the Church and cannot reconcile his opinions to the ordinances of the English Prayer-Book. Bishop COLenso declines to resign, and announces his intention of speedily returning to Natal.

We regret that Bishop NIXON, of TASMANIA, who came on a visit to this country last year, is compelled, by the failure of his health, to abandon all thought of returning to administer his diocese.

The Rev. J. W. WILLIAMS, Rector of the Junior Department in Bishop's College, Lennoxville, has been elected, after eleven ballots, successor to Dr. Mountain in the Bishopric of QUEBEC. The election is a very satisfactory one.

The New York *Church Journal* gives the following notice of Bishop POLK in St. Philip's Church, Harrodsburg, Kentucky: "A person on the spot writes to a friend thus:—'Bishop POLK visited St. Philip's, as all other places of worship, to see their suitableness for hospitals. When he entered he took off his sword, ascended the chancel, and fervently prayed God for peace, and to give the people right minds, with loud *Amens* in response from all present. He was not robed. He said *that* building was suitable to worship God in, and nothing else.'"

The Thirty-first Conference of the Bengal Church Missionaries was held at CALCUTTA on October 24, 1862, and the two following days. Among other points under consideration was the very important one—the occupation of new stations. The Missionaries have addressed an earnest appeal home for an increase of the staff of Missionaries in BENGAL. "Numberless localities," they say, "might be occupied with advantage; but the strength of the Missionaries is much diminished, and scarcely suffices to fill the stations long since established. The brethren

are thus compelled to witness inactively the rise of new opportunities of advancing their work, such as are created by the opening of railways and the consequent growing importance of various towns and districts. Increased facilities for its holy labour are being offered to the Church, but agents to use them are not here."

On Feb. 11, the Memorial Well and adjacent graves of soldiers at Cawnpore were consecrated. The Service, says the *Guardian*, was "performed at sunset by the Bishop of Calcutta, assisted by the Ven. the Archdeacon, the Rev. T. N. Burn, domestic chaplain, and the Chaplain of Cawnpore. Seven other clergymen from neighbouring stations were present, as also were his Excellency the Viceroy, Lady Elgin, and Lady Louisa Bruce; the Commander-in-Chief, the General of the Lucknow Division, the Chief Commissioner of Oude, and a very large number of persons from Cawnpore, Allahabad, Lucknow, Futtehpore, and other places within reach, together with about a thousand soldiers of the Queen's Bays, H.M. 46th Regiment, and the Artillery. The Native Christians of Cawnpore were also placed at a short distance from the Bishop, under the charge of Mr. Burnell, Missionary of the *Propagation Society*. The service was the usual one for the consecration of cemeteries, with the addition of two prayers appropriate to the occasion (one being the Collect for Innocents' Day), and some stanzas from Keble's Hymn for St. John's Day, 'Lord, and what shall this man do?' sung by the choir. The memorial to the Bishop requesting the consecration was signed by the Viceroy, 'in the name of the Christian subjects of Her Majesty Queen Victoria.' The scene was most striking, the service most solemn, and the beauty of the memorial-building universally acknowledged. The design for it was given by Colonel Yule, but it has been carried out by C. B. Thornhill, Esq., Commissioner of Allahabad."

Intelligence has been received by the Hon. Secretaries of the Mission to Central Africa, dated "Cibisas, Sept. 17, 1862." The members of the Mission were generally well, but Dr. Dickinson had suffered so severely from fever that he contemplated returning to Europe. The correspondence mentions Dr. Livingstone's kindness and good feeling towards the Mission as unremitting. A later letter from Mr. Horace Waller, dated "Quillemane, Oct. 5, 1862," describes his safe arrival there for the purpose of purchasing stores and arranging a canoe service between that place and the mission station, at present located at Cibisas.

The *Lyttelton Times* says that 11,000*l.* has already been subscribed towards building a portion of Christchurch Cathedral in the Canterbury Settlement; and "there is every probability that the sum required, 20,000*l.*, will be raised in the course of the next few months."

MELBOURNE.—The Bishop of Melbourne is now on a visit home. Before his departure from his diocese, valedictory addresses were presented to him from the clergy and laity. We subjoin the following extracts:—

"On landing at the commencement of the year 1848, your Lordship found in this colony only three clergymen and three churches, one of which was finished. There are now upwards of eighty parishes or ecclesiastical districts, and ninety clergymen, besides many lay-assistants—at

the present time seventy-seven churches, forty-seven parsonages, and 196 parochial schools, are either complete or in process of erection. Four Archdeaconries have been created by your Lordship, embracing all the most thickly-populated districts, the organization of which tends to improve order as well as increase vigour. Especially would we congratulate your Lordship on the success which has attended your efforts, not only in preparing the framework of our Church Assembly, but in procuring the Royal assent to the Act from which its powers are derived, and by which the clergy and laity of the diocese are enabled to co-operate effectively in regulating the affairs of the Church."

The Bishop, in replying to the address, said, anxiety had been expressed at his leaving the colony at the present time; but he believed that though slight signs of schism had been manifested in one or two districts of the diocese, there need be no fear but that during his absence of eighteen months, the Dean would be equal to the task he had undertaken. He mentioned his anxiety to see the wishes of the laity, as regards a cathedral, with its accompaniments, carried out; he also stated that he would be glad to see a Church College established in connexion with the University. With regard to a permanent endowment fund for each parish, he expressed a preference for a scheme which should include the general endowment of the Church; one which would be applicable to any or all particular and pressing demands, from whatever quarter of the diocese they might come.

The meeting was afterwards addressed by His Excellency Governor Barkley, who highly eulogised the Church of England for the watchfulness which she, like a careful mother, manifested towards her members in the British colonies; and he took the opportunity of remarking, that amongst the objects of the Bishop's visit to England was the procuring of plans and advice for the erection of a cathedral in this diocese, and a further supply of clergy.

The *Church Gazette* laments the neglect of the Church seasons in Melbourne, an evil of which we are also painfully conscious at home:—"But of Ash-Wednesday and Lent, we feel as though we could not venture to talk. If the Church's festivals are disregarded in this pleasure-loving age, who shall dare to urge a word in favour of her fasts? But this much we will say, that the clergy have no right to lament the shallow religion of the day, the slight convictions, the indistinct consciousness of spiritual sickness, which make the presence of the Good Physician but little valued; while they scarcely make an attempt to bring into observation a service, which, if one or two obscure phrases were explained, is pre-eminently calculated to awaken every soul, not utterly hardened, to a consciousness that it is not to be numbered among those whole ones who have no need of a physician.

Efforts have, in some cases, been made to give a character of reality to Passion Week, and they have been responded to in a manner that shows that the people only need that their duties and privileges should be duly set before them to acknowledge their obligation. But what shall we say to a Good Friday in Melbourne? It is terrible to think of. To say such a day ought not to be observed at all may be a mistake, but it is a mistake a pious and reasonable man may fall into; but to recognise the day, and make it a day of mirth and revelry, is something repulsive to every feeling that dwells in the

Christian breast. Many a tender mother has shrunk from the recollection of the anniversary of her child's death, has tried to turn her thoughts away from the remembrance as too painful to contemplate ; but who would commemorate such a day as a day of boisterous merriment ?

Christmas Day in Melbourne, with its scanty services and its thin congregations, is a sad day to the Christian Churchman ; but Good Friday is, we repeat it, a terrible day."

THE REFORM MOVEMENT IN ITALY.—The following was the preliminary programme of a weekly journal lately started at Naples, under the title of *La Chiesa e l'Italia* :—"The question of the temporal dominion of the Pope already draws towards its termination, since the public conscience now holds that in right, if not in fact, Rome is the capital of Italy.

But on reaching the capital, shall we be certain that the Papacy will reconcile itself with Italy ? Here is the problem that is pre-occupying the minds of political and religious thinkers.

During the last three years, the conduct of the Church of Rome, in regard to this question, has deeply wounded the conscience of the Italians ; it has produced an indifference in the matter of religion that is but little removed from infidelity. When the Pope declared the temporal sovereignty necessary to the liberty of the Church, the Italians protested against the fatal *non possumus* by proclaiming their national unity.

This protest was, in fact, a solemn declaration of their not believing in him whom they have judged fallible in his pretensions.

This state of things is the more dangerous for a nation that wishes to constitute itself on the base of liberal institutions, for there is no liberty without conscientious observance of the laws, and there is no conscientious observance of the laws without faith in revealed dogmas both doctrinal and practical, as the true basis of all civilization.

It is important, then, to revive faith in the heart of the Italians, who find themselves at variance with the head of their Church. But the initiative is not to be hoped for from the Papacy itself, which would thus find itself in contradiction with what it has hitherto affirmed.

On the other hand, we ought not to delude ourselves with respect to our situation. In a free state, as it were, by free trade, are introduced religious teachings from beyond sea and across the Alps, without fear of the Index or of the Inquisition ; and these teachings, ever more and more weakening the Papal authority, are contributing to render many Italians directly adverse to the Church of Rome, whilst very many remain in religious indifference.

One great means for reviving faith is the *free examination* and *free discussion* of the religious questions that for four centuries have torn in pieces the Church of Jesus Christ. Thus, we may hope, will be created a desire to know on which side stands the right or the wrong, whilst in the conflict of opinions will be experienced the need of approaching each other for mutual understanding, and of substituting positive faith for negation, vitality for indifference.

La Chiesa e l'Italia opens in its columns this free discussion with the hope of thus helping to recall to 'one fold under one shepherd' half

Christendom, divided for four centuries, and of rendering sincerely Christian a vast number of Catholics who do not practically believe the faith they affirm with their lips. We shall fairly set forth opinions from whatever quarter they may reach us, and frankly pronounce our opinion without respect of persons."

MISSIONARIES IN THE BUSH OF SOUTH AUSTRALIA.—The *Adelaide Church Chronicle* quotes the following statement from the *Observer*.—"South Australia begins the year 1863 with about 35,000 square miles of country occupied by sheep and cattle-farmers, and the number of persons located on the land is about 6,000. The Church of England has one Missionary-chaplain, the Rev. B. T. Craig, who itinerates in every district—north, south, east, and west—at the Bishop's bidding. In the Broughton Mission, the Rev. T. Field, who resides at Anama, devotes himself entirely to the persons residing on the stations and runs, visiting constantly and holding services every Sunday. In the north, the Rev. T. Noel Twopeny is similarly engaged in Melrose, and on the Coonatta runs; while the Rev. J. Fulford makes quarterly visits to the settlers residing between Mr. Twopeny's district. In the south-east, the Rev. J. Sheldon visits stations within a certain circuit of Robe Town. Messrs. Grant and Stokes have set an excellent example to all squatters, having given a very large sum (we believe over 1,000*l.*) to place the Mission at Coonatta on a permanent footing. The Bishop himself also frequently makes missionary tours, and has just started upon one in the south-eastern district. The South Australian Bush Mission has at present a Missionary in the north and another in the south. The Committee have for some time been desirous of employing a third agent, but have been unable to do so for want of funds. We give publicity to this fact in order that those who are anxious for further bush services may be aware of the difficulty which at present restricts the Society's efforts. The Wesleyans have one preacher at Mount Gambier, visiting surrounding sheep-stations; one at Koorunga, who occasionally visits the sheep-stations around Mount Remarkable; one also at Goolwa, who visits Hindmarsh Island; one at Mintaro also pays visits to the stations in that locality; one at Wallaroo, who pays visits to the stations in the neighbourhood. They visit these places as opportunity permits, though not expressly set apart for this work."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, March 3.*—The Right Rev. Bishop Chapman in the chair.

The attention of the Board was called, by the Rev. R. Harvey, to the death of the Bishop of Gibraltar, who from 1831 to 1842 discharged the duties of Secretary to the Society. He moved the following resolution, which was unanimously carried, "That this Board do record with deep regret the loss of one who for many years rendered faithful and devoted service to the Society; and they desire this resolution to stand on their minutes as a tribute of respect to his memory, and of grateful acknowledgment of his services."

A letter was received from the Bishop of Newfoundland, dated St.

John's, January 24th, forwarding the application of the Rev. R. Temple, Missionary of the *Society for the Propagation of the Gospel*, at Ferryland, for a grant of 50*l.* towards the building of churches in his Mission, which extends about forty miles along the coast. The Bishop having further said, "There are now several other churches in progress requiring aid," it was agreed to grant 200*l.* in aid of church-building generally in Newfoundland, to be apportioned as the Bishop may think best.

The Bishop of Antigua, in a letter dated Clare Hall, Antigua, Feb. 11th, 1863, forwarded applications—

1. For a chapel to be erected on the northern division of St. Phillip's parish, Antigua. "The parish contains 10,881 acres, or seventeen square miles; the population, 3,870, almost entirely negroes. The stream that divides the parish is, during heavy rains, impassable. Before 1843 each division had its place of worship; but both were destroyed by the earthquake of February 8th, in that year."

The Board granted 50*l.* towards the building of this chapel.

2. The Bishop further applied for help towards the rebuilding of St. Barnabas' Chapel School, in the parish of St. Paul, destroyed with the parish church in the hurricane of 1848. The rebuilding of the chapel was commenced in October, 1861, but the Bishop added "it will be completed only about Easter. The Colony is passing through too great a crisis to permit any application for a second grant by the Legislature." Towards this object the Board voted a grant of 25*l.*

A letter was received from the Rev. E. George Curtis, Secretary of the Society's Branch Committee at Pera, Constantinople, sending a short account of the books distributed and sums received during the year 1862. Of the Turkish New Testaments—the gift of an English lady—very few copies remained. The New Turkish Version (edited by Dr. Schauffler) had appeared, and was highly approved of.

Thomas Lyde, Esq., brother of the late Rev. Samuel Lyde, asked for a grant of Arabic books for the use of the Mission to the Ansaireeh of Northern Syria, where it was proposed to re-open the schools built in the mountains by the Rev. T. Lyde, and for some time maintained and superintended by him, till his declining health obliged him to retire from that sphere of hazardous and self-denying labour.

Several other grants of books, &c. were made to applicants at home and abroad.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—March 20.—The Archbishop of Canterbury in the chair. Present, Bishop Chapman, &c.

A letter was read from the Bishop of Natal, acknowledging the receipt of the resolutions of last month, and expressing his regret that the Society should have thought proper to deviate from its ordinary course.

The Secretary stated that the committee on the Constantinople Church was dissolved, great difficulties, hitherto unsurmounted, having arisen in the way of carrying out the architect's plans. A new committee will shortly be appointed, when it is hoped that the works will be carried on vigorously. There is no lack of money, as the fund was stated to amount to 21,000*l.*

A letter was read from Archdeacon Wright, dated New Westminster, British Columbia, Dec. 17, 1862, of which the following is a passage:—

“I entered my new home in September. The more I become acquainted with this diocese, the more do I feel the importance of a Bishop heading missionary labour in a new colony. Dr. Hills has already, under God, done a great work; his powers of organizing have done the Church good service. There is scarcely a single township which has not its missionary clergyman and parsonage; nearly all congregations have churches; and attention is being turned to education. The clergy, by their intelligence and zeal, have obtained the respect of a population composed of very curious elements.

Perhaps, at times, you hear reports of settlements numbering two or three hundred souls, and not more than twenty or thirty who go to church. True; but that is the best testimony for the necessity of being early in the field with the means of grace. Spiritual growth cannot be measured by mere statistics: it is by openly declaring for the truth, in the midst of such a population as ours is just now, that we shall secure a large blessing from Heaven in due season. Indeed, we have already reaped largely. In Victoria, there are two crowded churches, with services conducted as well as those of the best-managed parishes at home; and in New Westminster we are, thank God, in every way equal to our brethren over the water, as regards church, rector, choir, and all that is necessary for decency and order.”

The following Resolutions, arising out of the correspondence between the Archbishop of Canterbury and the Bishop of Durham, respecting the Bishop of LABUAN, were adopted by the *Society for the Propagation of the Gospel*, at the General Meeting of Feb. 20th:—

“1. That the Society offers its respectful thanks to the Archbishop of Canterbury for his two letters on the subject of the part taken by the Bishop of Labuan in a conflict with the pirates, and leaves the matter, as far as it regards the Bishop of Labuan, in the hands of his Grace. And the Society further requests the Archbishop to address to the Bishop of Labuan such a letter as he, in his wisdom, shall see fit.

2. That, apart from all reference to the case of the Bishop of Labuan, the Society feels bound to repeat what has always been its principle, and so to deprecate in the strongest manner its Missionaries ever willingly engaging in any of those conflicts which may, from time to time, surround them in their distant fields of labour.”

These resolutions have been communicated to the Bishop of Durham, and have had the result of inducing him to retain the office of a Vice-President of the Society.

The Annual Public Meeting in the West-end of London is to take place on April 30, at St. James's Hall; and on June 16, the Anniversary Service will be held in St. Paul's Cathedral, at four p.m., when the sermon will be preached by the Primate of All Ireland. The City meeting will be held in the Egyptian Hall, Mansion House, on June 17th, at two p.m.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

MAY, 1863.

DANISH CO-OPERATION IN MISSIONARY WORK.

IN our present number will be found two letters to us which have been called forth—the one from the Colony of New Brunswick, the other from the Scandinavian kingdom with which the recent royal marriage has allied our country—by a communication from a New Zealand clergyman, published by us in February, “On the want of men for the work of the Church in the Colonies.” The latter of these two letters has also been in part occasioned by some remarks which we made ourselves that same month, in an article headed “Church Questions in South Australia,” upon the great problem how best to promote the religious welfare of the numerous non-British immigrants in the British Colonies. The representations of our Danish correspondent appear to us exceedingly important, and have suggested the remarks which we are about to offer.

I. The first point to which he adverts is the general want of men for that missionary work to which the English Church is manifestly called by her Divine Head. We are not singular in holding this to be a want worse than that of money. It is sad enough to institute, with a writer in our last number, a comparison of the remittances sent up by the various dioceses of England and Wales to the oldest of our missionary societies, and to draw thence the inevitable conclusion that taking into account every other missionary organization which professes to be of our Church, we are still, in spite of all our exertions, and all our improvements, shamefully below—not only the standard

deducible from Holy Scripture, but the level which would in our case be equivalent to that actually attained by the Church of Rome or by the connexion of Wesley. But it is yet more sad to observe that, stunted as is the measure of the pecuniary contributions made on this behalf by the richest Christian community of the richest country in the world, the amount of personal service forthcoming is even less. For instance, it is sufficient to point to the Special Fund for India lying unused in the coffers of the *Society for the Propagation of the Gospel*, to the difficulty that Society has met with in setting on foot its proposed Mission to Peking, and generally to the length of time which so often elapses before suitable candidates can be found for its vacated posts. Now, this sad want of men for the missionary work is, as we know, to some extent connected with the difficulty which the Church is beginning to feel in maintaining the ranks of her ministry at home. This was pointed out in the paper on "Native Ministry" which Bishop Chapman permitted us to publish in our last November number. In great part, that difficulty can be accounted for in such a way as quite to forbid any one drawing the melancholy conclusion that the Church is falling back, and our zeal growing cold. The State, by adopting the system of competitive examination, draws off many young men who would otherwise—with somewhat mixed motives—have sought admission to holy Orders; while in the meantime, benefices and curacies grow in number at home, and beyond the seas—not only within, but without the limits of the Empire—the work of the Church goes forward like the river of Ezekiel, with its waters ever becoming deeper and wider. But whatever may be the extent to which one might account for the present—we hope, temporary—diminution in the number of candidates for the Ministry, when considered relatively to the increase of population—it equally remains a very grievous hindrance to our missionary work, at a singularly inopportune time. For mean as our offerings of gold and silver are still, they are greater now than ever; and at no former period was there open to our ecclesiastical enterprise abroad so wide and diversified a field: "the harvest truly is great, but the labourers are few."

A method of alleviating this mischievous—and we feel bound to add shameful—want, is pointed out to us by our Danish correspondent. Why, he asks, do we not seek for Missionaries in Denmark? It is true that the English Church draws recruits for her foreign service from Basle and other places in Germany; and of the worthiness and loyalty of most of such accessions to our Missionary forces we wish to say nothing in depreciation. But it is to be regretted that we are on no hand making any attempt at present to procure similar assistance in

Denmark, a country where, not to mention the school of Dr. Grundtvig, the retention of the Catholic framework of the Church, though, we fear, not of the Episcopal succession, and the maintenance of the unvaried Augustan Confession (without the addition of the "Formula Concordiæ") combine with the homely, practical, English-like character of most of the population, to give hopes of finding a much larger proportion of men than in an equal area of Germany, or any other part of the Continent, who would imbibe with readiness the distinctive spirit of the English Church, as contrasted with the temper of a mere inorganic Protestantism. And it so happens that, while in Sweden—though the Church there has better resisted Erastian encroachments, and her priesthood has a well-founded claim to Apostolic succession—the candidates for holy Orders scarcely supply the native demand; in Denmark, on the contrary, the number is more than sufficient, notwithstanding the very modest revenues which its Establishment has saved from sacrilegious nobles and autocrats.

That Denmark should be willing to send forth Missionaries, and those Missionaries to labour in connexion with the Church of England, is, as our readers well know—no new thing. The Tranquebar Mission was for years conducted by men chiefly from Denmark, with money chiefly from England. So long as the names of Ziegenbalg and Archbishop Wake are remembered, so long will an argument exist for renewing such a union in good works as was in their day so signally crowned with the Divine blessing. That union may have then exposed the English Church to the taunt of seeking to convert the heathen by proxy, and of "tarrying at home to divide the spoil" with none but a most inglorious excuse: in the present day no taunt of that kind could be ventured on by her bitterest antagonist. There scarcely are more than two points in which we think it would be needful to depart from the precedent of Tranquebar; viz. the ordination of the Missionaries, and the confirmation of the catechumens. The *Society for Promoting Christian Knowledge* never forgot that it had *adopted* that Danish Mission; and this, as Mr. Anderson observes, was the sufficient reason, which restrained us from raising a question as to the regularity of the ministerial commission of those whom we found conducting it. But in any future co-operation of our Church with Denmark in similar enterprises, that reason for forbearance would not exist, and therefore, it would be proper to stipulate that all Danish volunteers for the work should be ordained by an Anglican Bishop. (To require this would not of necessity imply that Danish orders are really non-Episcopal, nor even that those foreign Protestant ordinations are invalid which confessedly are Presbyterian. Those two

questions would still remain as they are now, topics for historical inquiry and theological discussion.) With regard to the second point named, the confirmation of catechumens—in the days of Ziegenbalg, when the Colonial and Indian Episcopate had not begun to exist, this was a rite of which the Episcopal ministration was impossible; but now, wherever a diocesan is at hand to visit, there of course it would have to be performed by a minister of that order to whom the English Church exclusively commits it. In these two points, but we think in scarcely any other, a deviation would have to be made from the precedent of last century. In nearly all that concerns the ritual and discipline of an Anglo-Danish Mission in India or any other heathen land, we see no impediment now to the revival of that adaptation of Scandinavian Church-usages with which Ziegenbalg successfully laboured then: we are, at least, unacquainted ourselves with any new ecclesiastical or civil legislation that would prevent it.

Thus much as to Danish Missions to the heathen of our Eastern Empire, in protected territories, if not also in our immediate possessions. We should gladly hail the establishment of any such upon the plan suggested, not only as a valuable help towards performing the mighty task for which our own efforts are inadequate, but also as a step likely to bring us nearer to an Apostolic union with the whole of the Scandinavian Church in Europe.

II. The other topic to which our Danish correspondent has adverted concerns the religious destitution of his countrymen from home. This cannot be quite so simply treated. We must distinguish between the cases of Danes in England, in the Colonies, in Scotland, and in regions beyond our borders to which Missionary Bishops have been sent.

1. The number of Danish seamen to be met with in the ports of England is larger than might be imagined, notwithstanding the Danish is known to be, next to the English, the most seafaring people in Europe. It has been stated on good authority that the number annually frequenting the port of London is 4,300; Hartlepool, 2,800; Newcastle, 3,400. At present there is only one Danish chapel in England—that in Well-close Square, which is also partly occupied by the Parish Mission of St. George's-in-the-East. The revival of religious earnestness in Denmark is at length stirring up that country to make some better spiritual provision for its children here: the question is, in what way is it to be done? We fear that the Act of Uniformity would prevent the course proposed by our correspondent. That Act expressly excepts "Foreign Protestant Churches," from the effect of its enactments, but it sanctions no terms of union with us short of uniformity. Let strangers come here in whatever numbers from Russia,

Greece, Sweden, or any other land, having a Church Episcopal and Orthodox ; it seems that they have no alternative but to comply with all our usages and—if clergymen desirous of ministering—to sign our Articles and Formularies, or else to stand completely apart from our Communion, as if we or they were schismatics. Let us venture to inquire a little whether this state of things is quite satisfactory.

Doubtless, it may be said that there is no reason in the worship or teaching of the English Church why foreign Christians visiting our shores need abstain from seeking within her pale the means of grace, that their duty here is to take the course of Polycarp at Rome, and Monica at Milan, however the usages of the countries whence they come may differ from ours. But to this it may be replied that the instances just cited are only partially similar. We have now to deal with diversity of language as well as of rites. A new element has come into play, which is itself half-sacred, and cannot be ignored—*nationality* ; and this the Church of the middle ages already recognized and made allowance for. The following well-known regulation is the ninth of the Canons which pass under the name of the Fourth Lateran Council : “Where there are within the same state or diocese people of different languages mixed together, having under one Faith various rites and customs, we distinctly charge the Bishops of these states or dioceses to provide proper persons to celebrate the Divine offices and administer the Sacraments of the Church, according to the differences of *rites* and languages, instructing them both by word and example.” It is known, says Mr. Palmer, in his *Treatise on the Church*, “that Latin converts existed in the East before the division of the Eastern and Western Churches” without “interfering with the essential principles of unity.” Conversely, as early as the time of Nilus, we find Greek convents and Greek churches in Lower Italy maintaining their distinctive usages in spite of some unwise clamourers for uniformity, usages which to a remarkable extent they have kept even to this day. Nay, to such lengths has the Church of Rome at last gone in tolerating national diversity of rites, that there are now in Syria as many as six communities, all of her obedience, but each possessing a distinct ceremonial, and even governed by a distinct hierarchy.¹

This national liberty which the Church of Rome allows even to excess, not only in the East, but in the “Eternal City” itself, is not at present permitted by the Anglican Church in England and Ireland. But our Reformers intended otherwise. The preface of the First

¹ *Colonial Church Chronicle*, 1861, page 409.

Prayer-Book, after remarking the diversity which had prevailed here in Divine Service, declared that thenceforth "all the whole Realm should have but one Use:" but simultaneously with this, the King and the Primate permitted foreigners to follow their own rites in the churches which were granted them, without being in consequence regarded as of necessity separatists from our Communion. And when this privilege was seen to be abused to the encouragement of ultra-Protestant errors, a remedy for that evil was sought in the reign of Elizabeth, by subjecting the appointment of ministers and exercise of discipline to the general superintendence of the English diocesans. Even as late as the time of Laud, the foreign reformed communities in England were still viewed as not wholly separate from us, though neglect on our part had allowed heresy to arise on theirs; for a brief while Laud's efforts to remove their abuses seemed likely to succeed, but his martyrdom was the signal for their secession from our pale. Thenceforward, the "Foreign reformed Churches" here have for the most part been nothing but Protestant Dissenters, although they have not restored to us those consecrated buildings in London, Norwich, and elsewhere, which were only granted them on conditions which they have ceased to fulfil. Those of their congregations who have sought our Communion, have together with the re-ordination of their pastors received a translation of our Prayer-Book. The original idea of foreign Church union without uniformity has been completely lost in England—for even the Swedish Church in London forms no exception, the ground on which it stands having been formally transferred to the archdiocese of Upsal!—but this loss is due not to our Reformers, but to the foreigners themselves.

At present, then, it would seem that foreign Christians cannot worship here in their own way in connexion with the English Church: but we would not regard the conclusion as inevitable that they all ought therefore to conform, if they would avoid schism. Even if they can meet with an English clergyman willing to perform our services in their language, the exhibition is too often so painful that, although perhaps a right-minded few may endure it, it is merely repulsive to the great majority; and in such a case as that of the Danes, though their laity may attend and communicate in our churches, we can very reasonably excuse their native clergy if they hesitate to undertake the fresh engagements without which they can have on our part no official recognition. They have studied and subscribed their own Articles and Formularies; they have not so studied ours. What they see of our worship and system they may heartily approve, as Scandinavian Church-publications and our own acquaintance with Scandinavian

clergy most pleasantly assure us ; but they may well be pardoned for reluctance to *subscribe*. Suppose one of them, orthodox in the main himself, and regarding in the same light the Anglican Church ; yet there may be points of opinion on which he thinks, rightly or wrongly, that a difference subsists between him and her. To such thoughts some features in our Reformation history have led and, though happily to a less extent, still lead Scandinavians in common with all adherents of the Augustan Confession. Such a person might mark for instance, the intimacy of A-Lasco with Cranmer, his presence in the committee which in 1552 drew up the "Reformatio Legum," a work which, though not authoritative, was designed to be so by Cranmer and King Edward VI. ; and then he might contrast the complaint made against this ex-Bishop-elect of Vesprim by Melancthon "that of all the Sacramentaries he was the most mischievous," and the refusal, for that reason, of the Danish authorities to permit his landing when Mary had driven him from England. And things yet stand in our Articles, if not in our Prayer-Book, at which his German prejudices might cause him to stumble ; for example, the XXIXth Article, which those Lutherans who are ignorant of a late decision in our Ecclesiastical Courts regard as diametrically opposed to one of their most sacred convictions.

For considerations such as these we are of opinion that visitors here from foreign Orthodox Churches may be at present excused for retaining the use of their rites, and the ministrations of their own clergy, in congregations not in full visible communion with the Church of England. So long as our laws are unmodified to meet their requirements, we shall not for our own part censure them for pursuing this course ; but we feel it to be anomalous, and regret that a *tertium quid* seems impossible. Our Bishops might, however, consent, if asked, to give an informal sanction to foreign priests, just as the late Archbishop Affré, at Paris, met a like application from Mr. Archer Gurney.

2. With regard to foreigners in Scotland, the case we hope might be different. A considerable number of Danish and Norwegian seamen must yearly visit Aberdeen and other places there ; it would be a happy thing could the Primus, whose interest in the Scandinavian Church is not unknown,¹ effect some arrangement for her sons to worship as nearly as possible as at home, with priests of their own either in Scottish orders or in such others as might be shown to be truly episcopal. Unfettered as the Scottish bishops are by the parliamentary enactments which in some respects strengthen and in others hamper

¹ *Colonial Church Chronicle*, November, 1861, page 409.

their brethren at the South, they can, if they will, attempt great things for the unification of divided Christendom, and the placing our relations to foreign Churches on a more satisfactory footing. They might, as a correspondent suggests in our present number, very suitably take part in the American proposals for inter-communion with the Russo-Greek Church, considering that their predecessors conducted negotiations in that quarter with some success till they were broken off by political changes, and considering that they still retain that primitive-minded liturgy which then gave them powerful aid. They might also do us signal service in respect of the Scandinavian Church, were they to address that half-forgotten sister, and show her that others in Scotland are as much interested in her as the Free Kirk-men, Christians who do not regret the rejection of the Puritan offers of Dury, and are not responsible for the Eucharistic *Placita* of Forbes of Corsa.

3. But we must hasten to look at the Colonies, and there we find that the neglect to make provision for the case of Danish and other foreign immigrants is productive of much wider and more permanent evil. Whole villages and townships are growing up with a population not merely aliens in race and language, but hereditary aliens in religion, who yet would have joined our Communion *en masse*, had our Bishops ordained them priests of their own, with leave to use a ritual adapted from that of the country whence they emigrated. But of the restrictions which prevent this in England, most are also in force in the Colonies, as we have already remarked.¹ Yet from a conversation with a Colonial Bishop, we are inclined to believe that some amount of ritual variation will be allowed there in case of foreigners; for the employment of native catechists with leave to use certain special forms of worship has long been a custom in the West Indies and Ceylon, and there seems nothing to hinder those "catechists" being also foreign presbyters, who would thus be able to conduct the devotions of their fellow-immigrants after a manner partly resembling the English Ritual, and partly resembling their own. If this, however, cannot be done, and if no greater efforts are made by the Anglican Church than at present for seeking out and feeding the "sheep not of this fold," who have gone forth into our colonial "wilderness," who will be able to blame with justice their countrymen at home for sending them pastors and teachers? *Salus populi suprema lex esto*. But we trust that among the Germans and Danes, at least, the Colonial Church will make a new and successful endeavour to extend her communion and her means of grace, by means of presbyters of those several nationalities willing to

¹ In our Number for February, page 51.

undertake such engagements as are found to be indispensably requisite to give regularity to their ministrations. Of Germans and Danes, some have already been found large-hearted enough to act thus, and more will follow the example, when they see that we are doing all we can to make such concessions to the plea of different nationality as "strike not at some established doctrine or laudable practice of the whole Catholic Church."

4. We have yet one more aspect in which to view the relations of foreign Christians towards ourselves. It is a fact which we can never mention without hearty gratitude to heaven that the English Church has extended her Missions beyond the borders of the British Empire, and that at the head of such Missions she has already been enabled to place three, if not four, Regionary Bishops. In those portions of the outer world's wilderness which our Church has thus essayed to reclaim, she is confessedly in as great a need as anywhere of all possible assistance. Such accounts as that of the Orange River State which appeared in our last number disclose a scene of spiritual necessity fully equal to anything in China or Hindustan. Two considerations—that such outlying countries have a most important and growing part of their population English in origin, and that they are more accessible to us than to any other people—are sufficient to vindicate the attempts of the English Church at entering them from the charge of "impatient ambition of conquest." But that charge would appear even more undeserved, did she show herself able and willing to welcome to her aid clergy of another Church, without requiring them to exchange all the peculiarities of their system for all the peculiarities of hers. And we really think that this is possible. The Bishops of Honolulu, Central Africa, and the Orange State have been consecrated in accordance with the Act of Parliament (5 Victoria, cap. 6) under which the "Anglican Bishopric at Jerusalem" was established. Now without any discussion of the general merits of the last-named scheme, or of the manner in which some of its original conditions have been observed, there is one feature in it to which we would here call attention. It was authoritatively arranged in 1842, between the King of Prussia, and the Archbishop (Howley) of Canterbury, that the Bishop at Jerusalem should receive into communion, and under his jurisdiction, such congregations of German Protestants (within the territorial limits assigned) as might be willing to enter the one and submit to the other. The terms of admission were to be these: their ministers were to be ordained by our own Bishop on subscribing the Three Catholic Creeds, and taking the oath of canonical obedience; their catechumens were to be confirmed by the same after the Anglican form; but in

other respects the ritual to be introduced in the congregations was to be drawn from that in use among the Lutherans of the Continent. This compact remains in full force ; and we see no reason why the course it sanctions at Jerusalem may not be followed by every Bishop who has been consecrated under the same Act as Bishop Alexander. If so, we shall be glad to hear that some of our Missionary Bishops propose availing themselves of this their peculiar and truly Catholic liberty, and that Denmark consents to send men to aid the English Church in regions where they can enter into perfect union with her, and yet be excused the reception of Articles and Formularies which they knew not in their native land.

Against the adoption of this course by our Missionary Bishops we see no ecclesiastical objection which may not be readily met. To employ the language of an able defender of Archbishop Howley's measure, as there is here no injury done to Catholic principles, so there is none to the English discipline. "A careful perusal of the 36th Canon will show that subscription to the Articles or adherence to the Prayer-Book is only required *within* this realm ; consequently that in all parts beyond it, the Bishops of our Church are free to exercise their discretion in insisting upon it or not."¹ And to those who would raise a difficulty from having doubts concerning Danish orthodoxy, we commend the following observations of the same writer, which may at present be also on another ground worthy of notice :—

"It is urged, 'The discipline of the Catholic Church requires that, when heretics are admitted to her communion, they should make new renunciation of their heresy' (II. in General Council and Canons of 1603). It is most true. 'But the Lutherans are heretics ; they cannot, therefore, be admitted without renunciation, for which no provision has been made.' If the fact of the heresy of the Lutherans (apart from their defective orders, which is stated to be by misfortune, and the fault of others—involuntary, and, therefore, not heretical in them ; and, if otherwise, the seeking episcopal jurisdiction may be regarded as a sufficient renunciation of it on the part of the individuals concerned) can be maintained, the objection must be allowed, and the provisions regarded as defective. But let us first ascertain the fact. On what does the allegation rest ? It is said that they have been anathematized by the Church of Rome. It is true ; but is it not true that the Greek Church and our own are also anathematized in that self-same instrument ? . . . It is also said that they are

¹ Mr. Percival proceeds : "Men may differ, as to whether this was contemplated, or was an oversight in framing the canon ; but if they cannot deny that this is the legitimate construction of the canon, it will follow that Bishop Alexander exercising his functions beyond the realm, is unfettered by this canon : and that therefore no violence has been done to the order and discipline of our provincial portion of the Catholic Church, in his forbearing to insist upon the requirement of the canon beyond the bounds assigned by the canon."

anathematized by the Greek Church. I am not prepared to contradict it ; but is it quite clear that we ourselves are not also anathematized by that Church ? not only in common with the Romans, for the interpolation in the Nicene Creed, but also for causes common to us and the Lutherans, viz. the rejection of the Deutero-Nicene Synod, and the refusal to worship images. . . . Except it be in confirmation of some decree promulgated by the Church in earlier and better days, it does not appear that our Bishops are called upon, by any legitimate principle of the Catholic Church, to recognise the anathemas which, since the separation of East and West, either Rome or Constantinople has pronounced without consultation of the rest."

But although there may be few amongst us who will share in the strong hostility with which the *British Critic* incessantly assailed all subscribers to the Augustan Confession, there will be many who will regard the ecclesiastical standing of the Danes at present as more or less different from that of the English Church, and who will therefore be inclined to condemn any measure which may seem to identify our Communion with them. To such persons we would simply say : " Suppose that this were indirectly to procure some amount of Anglican countenance to the Danish Church-establishment as it stands ? What is that to us or to our rulers ? If ' it is in the power of our hands to do good to them to whom it is due,' are we to forego it because of the false construction another party may put upon it ? Surely not. We are indeed to ' shun even the appearance of evil,' and not to ' let our good be evil spoken of,' but we are to accomplish this, not by leaving the good undone, but by being careful that no step of *our own* in doing it shall be open to just exception." We have heard it said in some quarters which surprised us, that in one respect the reflex effect of the proposed mode of action would be highly objectionable, viz. the possibility of some of the Danish priests ordained by our Missionary Bishops participating, on a temporary or permanent return to Denmark, in the ministrations of their fellow-countrymen, notwithstanding the latter are assumed to have lost the Apostolic succession. But if it be feared that the Church of England would thereby be identified with Presbyterianism, the fear comes too late to be of use ; the mischief is already done ; for, as every one knows, there are already plenty of clergymen of English birth, some of them high English dignitaries, who have thought proper to take part in non-episcopal ministrations in different parts of the Continent. The conduct of these, however, or any other individuals in our Communion, can only at most compromise themselves ; if a priest violates his canonical obligations with impunity, no one can fairly construe that impunity into a sanction ; though the non-vindication of discipline argues a lack either of power, or vigour, or loyalty, in those with whom the chief authority is placed. Moreover,

we would ask why the danger thus suggested should be thought of as more than a transient one? Why should we not hope that the expression of readiness to accept, to our utmost ability, all Danish offers to reinforce our spiritual army would have for one of its first results an expression of readiness on the part of Denmark to get rid of the Bugenhagen difficulty by the instrumentality of the Anglican Episcopate?

We ask this question advisedly, because we know that in Denmark a portion of the clergy are already desirous of taking a step which would materially strengthen their position in the eyes of both Anglican friends and Roman assailants. The terms on which they are willing to take it are neither unreasonable, nor such as it is impossible to grant. They would stipulate that no question should be raised respecting their Bishop or Bishops elect as to whether they had regularly received the orders of priest and deacon, and that no attempt should be made to impose on their Church our Articles and Formularies. With regard to the former term, there are not only the numerous instances in antiquity of consecration *per saltum*, like that of St. Ambrose to the See of Milan; but in our own Church since the Reformation, the consecration of Spottiswode and two other prelates for Scotland has furnished an exact precedent. So also with regard to the latter term, it is asking for nothing more than what was granted in the case of Scotland just mentioned; the Scotch kept their Confession and most of their discipline, though in these things they were unquestionably less like us than are the Danes; full thirty years elapsed before the ill-managed introduction of a Prayer-Book; and between the Restoration and the Revolution, the Westminster Confession, which the Scots had adopted in the Rebellion, was never formally laid aside, and in the judgment of Dr. Neale retained a measure of authority. The permissibility of uniting in the communion and ministerial acts of a Church differing from our own, not merely in Formularies but in Articles, is also strikingly shown by the fact that the Church of England remained thus united with her Irish sister during the twenty years in which the latter received the Calvinizing Articles of Usher, "that Shibboleth," as Bishop Taylor called it, "which made the Irish Church in some little degree to speak the speech of Ashdod, and not the language of Canaan."

Now the Danes receive the three Catholic Creeds, and have never withdrawn that appeal to a future General Council, which, in the reign of Christian III., induced the reunion of Tausen's friends and opponents, and thus conferred on the Danish Reformation all the national legitimacy it can claim. On the grounds we have indicated, we are, therefore, of opinion that the English Episcopate would be able to

comply, were the Danes, by making the suggested application, to seek to remove a stumbling-block out of the way towards that full Church union between Britain and Scandinavia, of which the recent Royal marriage ought to prove the precursor. The Danish Church being left in the integrity of her Apostolic freedom, it would remain to be seen whether she would set in order what may be amiss, or supply what may be lacking; but she would be more likely to do this of her own accord than at the bidding of foreigners. However, if the English Episcopate could not, under present circumstances, come to a corporate determination to consecrate for Denmark, it is satisfactory to reflect that even one of their number would be sufficient for the purpose. And shall we say that there is not one of our Missionary Bishops who would not, in this exigency, be willing to use his Catholic liberty, not only in welcoming Danish candidates for work in his region, but also in accepting an invitation to exercise his episcopal function on behalf of their brethren in the land from whence they would go to his aid?

But the present state neither of the Danish ministry nor of the Danish doctrine and discipline, as a whole, appears to us an objection to co-operation in Mission-work at once, in what manner and in what places it is possible. We have already hinted that some restrictions in the way of its fuller acceptance appear to us matter for regret; yet we would not rashly affirm that reasons may not preponderate for refraining from present change. We commend the whole subject for further consideration to our readers, of both nationalities. If we are right in what we have urged above, one door is already most fully open to our Danish friends, if they will offer aid to the Missionary Bishops. That field is wide, and admits of indefinite extension. (There ought to be added to the list, without delay, Patagonia and the Falklands, and the Scandinavian West Indies.) Thither, then, we would chiefly point the countrymen of Absalon and Ziegenbalg. Let our "fishermen" of souls "beckon" to these "partners in the other ship" to "come over and help them." If that invitation is offered and accepted, it will promote not only Missionary work, but Catholic union. We take leave of our Danish correspondent and his friends in words taken (all but one) from St. Augustine:—"Multum valet ad propitiandum Deum fraterna concordia. Si duobus ex vobis, ait Dominus, convenerit in terrâ, quicquid petieritis, fiet vobis. Si duobus hominibus, quanto magis duobus populis! Simul nos Domino prosternamus, participamini nobiscum gaudium, et charitas cooperiat multitudinem peccatorum." (*De Bapt.* lib. ii. cap. 13.)

NOTE.—The following is the letter of Archbishop Howley respecting non-English congregations, above referred to as a precedent for the Danish co-operation now proposed :—

“Lambeth, June 18, 1842.

SIRE,—As it seems to me to be desirable that your Majesty should be thoroughly acquainted with the relations, in which the German congregations in Palestine will stand with respect to the Bishop of the United Church of England and Ireland in Jerusalem, I take the liberty most respectfully to submit the following proposals, which I hope will be agreeable to your Majesty :—

The Bishop will consider it as his duty to take under his pastoral care and protection all the congregations of the German Protestant faith, which are within the limits of his diocese and are inclined to place themselves under his jurisdiction, and will afford them all the support in his power. The German Liturgy, which has been carefully examined by me, which is taken from the Liturgies received in the churches of your Majesty's dominions, will be used in the celebration of divine service by the clergymen who are appointed, on the following principle :—Young divines, candidates for the pastoral office in the German Church, who have obtained your Majesty's royal permission to this end, will exhibit to the Bishop a certificate from some authority appointed by your Majesty, in which their good conduct, as well as their qualification for the pastoral office, is in every respect attested. The Bishop will, of course, take care, in the case of every candidate so presented to him, to convince himself of his qualifications for the especial duties of his office, of the purity of his faith, and of his desire to receive ordination from the hands of the Bishop. As soon as the Bishop has fully satisfied himself on these points, he will ordain the candidate on his subscribing the three creeds, the Apostles', the Nicene, and the Athanasian ; and, on his taking the oath of obedience to the Bishop and his successors, will give him permission to exercise the functions of his office.

With respect to the confirmation of young persons of such congregations in Palestine, the clergyman of the congregation will prepare them for that purpose in the usual manner, will subject them to the requisite examination, and receive from them, in the presence of the congregation, the profession of their faith. They will then be presented to the Bishop, who will confirm them, according to the form of the Liturgy of the United Church of England and Ireland.

With the most profound respect, I have the honour to remain,

Sire,

Your Majesty's most sincere and humble servant,

W. CANTERBURY.

To His Majesty Frederick William IV. King of Prussia.”

Correspondence, Documents, &c.

ON THE WANT OF MEN FOR THE WORK OF THE CHURCH IN THE COLONIES.

Diocese of Fredericton.

DEAR SIR,—I was much interested in a letter in the February number of your excellent Journal, on the “Want of Men for the Work of the Church in the Colonies.” Although some part of the observations do not apply to this Diocese, seeing we have scarcely any “native” population, yet we feel most deeply the want of good earnest men for our vacant Missions. There are, I believe, some five or six Missions unsupplied with clergymen, in most of which the stipend would be forthcoming, if the men were. There seems little probability of many candidates for ordination being found in this country amongst those who are born here—at least for a few years; and yet almost every year naturally thins our ranks, and leaves a gap for the inroads of evil.

At the urgent request of some Churchmen, I visited an adjoining Mission a few weeks ago, which for a long time has been deprived of regular services. It was on a cold, bracing February morning that I started in my sleigh, and drove briskly along on the river and over the lake, till I reached the road that led to my destination. About one, I halted at a log-house by the roadside, and, whilst baiting my horse, made arrangements for holding service in the neighbourhood on my return.

About four, I arrived at the end of my twenty-eight or thirty miles’ drive, and, as usual, met with hospitable entertainment. The next morning (Saturday) I spent in visiting some few of the Church people, and in the evening held service in the church. Although built some twenty years ago, it has never been plastered, and rough planks supplied seats for the congregation of about seventy. On Sunday, I performed service twice in this church; and in the afternoon at an out-station some six miles off. A large number attended each service, though the weather was stormy and disagreeable.

Monday morning I set out on my return, and kept the appointment I had made, in a house by the roadside, where some fifteen were assembled. I shall not forget the warmth with which one old woman shook my hand at parting, and, with tears in her eyes, said, “It’s good of you to come to preach to us poor people. The rich can get what they want, but we can’t.” I replied that even the rich in some parts were deprived of the ministrations of religion.

Now in this Mission, which is a rapidly increasing one, there is a grand field, I believe, for any discreet, hard-working person. It is unoccupied by any other denomination; and from the heartiness with which they received the services of the Church, I feel confident that they would gradually be won to its fellowship. They said they could raise 50*l.* for a clergyman, if they could get one; and this, with the aid of the Societies, would easily support one who could be content to conform to the simple tastes of those around him.

The adjoining Mission has also lately become vacant, from the resignation of the aged Missionary; and there seems no prospect of its being filled

up for some time at least. In the north of the Province, a Mission, comprising, I believe, the greater part of two counties, containing some large villages and towns, is left unoccupied; whilst several others are waiting for fresh labourers.

From whence are we to expect them? I have said not from the Province itself, as yet. Not from our neighbouring Dioceses—it is rather the other way; they gain from our loss. We must look to our mother country to supply our wants for the present. We have no theological college, and the effects produced by the Provincial University—so called—as far as the Church is concerned, will be trifling for the present. St. Augustine's College sends us one now and then; but even there a disposition seems growing to throw in the shade Colonial work for the more exciting labours amongst the heathen. Now, I am far from denying their claims; but I ask for those who have left their native country—where every blessing a National Church could afford them had been theirs—a fair share of attention, if not the first place in the objects of that institution.

But there are many young men in the “old country” who would be well fitted for Colonial work, and yet have had no regular College education. They could read with a clergyman, perhaps, and gain a thorough knowledge of divinity, without being much versed in classics; and if they can *read well*, and have true earnestness and heartiness for the work, there are very few Bishops who would refuse them, and few parishes who would not be glad to welcome them, and where they might labour with the greatest success.

I perfectly agree with the writer of the article referred to above, that the newspapers should be made the medium for calling attention to missionary objects; and I often regret that St. Augustine's College is not more frequently mentioned even in the Church papers. Notices of the College Examinations, &c., might surely appear with those of the Universities and Schools; and the Occasional Papers might be sent regularly to the leading periodicals, who would doubtless extract from them, as the *Chronicle* as done, and from that the *New York Church Journal*.

The day for apathy has passed, and we must make use of all legitimate means to rouse the attention of the Church to her duty, and the hearts of her young men to the imperative necessity of devoting themselves to the spread of her pure and apostolic principles.

H. P., S. A. C.

LETTER FROM DENMARK.

You know what I think of the Anglican Church. Believing, as I do, that it is the Divine will that a closer relation and full intercommunion ought to take place between our establishment and you, I cannot but feel assured that it will be realized in due season, and perhaps, as I fervently hope, in our own lifetime. To this the recent marriage of the Prince of Wales will tend to contribute.

There were two papers in your February number, on “Church Questions in South Australia,” and “On the Want of Men for the Work of the Church in the Colonies,” of a very practical and suggestive character. On these I wish to offer you my thoughts, which you are at liberty to make as public as you please.

And, first, with regard to the latter paper, as concerning the more general subject. I cannot read of the scarcity of clergy in the British colonies without heartily regretting that I am not myself free to go forth at once, and that I am not a hundred Danes instead of one. I regard with admiration the many apostolic men in the Colonial Episcopate, and could wish nothing better than to work under their encouraging eye. But why do you not seek out labourers amongst us? In Denmark, as things now stand, a candidate, with the best character, may wait ten or twelve, or even more years, after his *examen* (or after he has graduated), before he can become a *sognepræst* (incumbent); and if he would enter without delay on his ministry, he can only do so as a *capellanus* (curate), a position not always enviable in the personal point of view, seeing he has to live in the rector's house, and gets a stipend of about 40*l.* sterling per annum. I am certain that, if the Anglican Church would seek for labourers amongst us—and we have, God be thanked, many zealous and orthodox-minded men among our candidates—she would be sure to obtain from this country, very soon, priests for the Colonial work.

Secondly, the remark in the article on "Church Questions," that foreign immigrants will naturally give preference to their own forms of Divine service, just as Anglicans do to theirs, is very just and important. Much as I set store by the English Prayer-Book, and well as I can comprehend that they whose Christian life it has nurtured and moulded will hold fast to it with ever-increasing affection, I must yet say, on the other hand, that if I were in a place where there were two services, the one according to the English and the other according to the Danish use, I should, *cæteris paribus*, elect to attend the latter. For what one is accustomed to, and what has for years fostered one's religious life, it seems a sort of ingratitude needlessly to abandon. Upon this, as on several other accounts, I should be deeply rejoiced if the suggestions of that article found fitting attention among the Colonial Bishops, in whose dioceses are Danish, or, speaking generally, Scandinavian settlers. It should be observed that the Liturgies of Scandinavia are all three very much alike, and stand nearer to each other than to the English. If the Bishops would ordain candidates to minister in the Danish tongue, according to the Danish *Alter Bog*, or a similar Liturgy compiled from Scandinavian sources, I am convinced both that priests could be obtained from this land, and that the Danish (as well as other Northern) immigrants would gladly join the Anglican communion *en masse*.

And why should not a similar thing be accomplished in England? Why could not the Bishop of London, or Durham, or other diocese, station a Danish priest at the port of London, Hartlepool, or elsewhere, subject to their superintendence, but licensed to use the Danish *Alter Bog* and *Psalm Bog*, both of which are orthodox? At the *Kirkemøde* which they propose holding this year at Copenhagen, the case of the Danish (or, perhaps, all Scandinavian) settlers, and voyagers abroad, will, in all likelihood, be brought forward. Could not, in the meanwhile, some proposition emanate from the Anglican Church, by which we might combine in our efforts to diminish the frightful spiritual destitution, from which, thanks to Church disunion, and its consequence, Church-lethargy, our countrymen have

been long suffering? Such a proposition, if it kept a due distinction between the essential and the accidental, the Catholic and the National, would, I think, be heartily welcomed on this side. . . .

I read in the English Church papers, at this time, much respecting the Lent services. In Denmark, also, we have such. Every Wednesday in the Fast we have preaching on our Lord's Passion, after which the priest catechizes the young. In many towns, during the prevalence of rationalism, these services fell into disuse, but the clergy are now generally restoring them with zeal. In my own parish, we keep up the old custom, which was dropped almost everywhere, that, after the sermon, the priest and clerks sing a Litany, including a general confession of sins and prayer for grace. . . .

ANGLO-ITALIAN LETTERS.—LETTER ON CELIBACY OF CLERGY.

THE three Letters of Canon Wordsworth "On the present Conflict between the Court of Rome and the Kingdom of Italy," have been translated into French by the Rev. Dr. Godfray, and have received, we are glad to learn, the complete concurrence of the Gallican leaders.

The following letter on the same subject as that in our last number, but by another writer, has already appeared in Italy. The first Edition of 1,000 was exhausted there in three weeks; and a second Edition of 5,000 has since been printed.

HONOURED SIR,—The rule of imposing a state of celibacy on the clergy operates most powerfully both on the interests of the Church, and those of society in general, as these two are inseparably connected with each other. It is, therefore, a subject justly demanding the attention of every enlightened statesman. As grounded on ecclesiastical authority, defended by many learned and holy men, and sanctioned by the observance of so many centuries, this practice certainly possesses a strong prior claim on our respect. Still, as it does not rest on the obligation of a Divine Law, nor is universally received throughout Christendom, nor even enforced in all places of the Roman Communion, it fairly lies open to discussion. It will, then, I trust, be no act of irreverence or presumption on my part, if I venture, in this letter, to submit it to those approved tests by which truth in religion may be discerned from error: nor can this inquiry fail of doing good, when conducted in a spirit of candour and Christian charity, such as the Gospel requires of us, and such as God will surely bless.

The authorities to which I would make my appeal, are those to be derived from *Holy Scripture*—from *primitive antiquity*—and from the *historical testimony of practical results*. These will help us to form a correct judgment in deciding this most important question—whether this law of clerical celibacy is one which ought to be retained or abrogated among Christians?

(1.) While every Church has the full power of enforcing matters of discipline for its own internal regulation, it is not lawful for it to ordain

anything, with this view, that is contrary or repugnant to the written Word of God. Where, then, is any authority given by God in Holy Scripture to ecclesiastical rulers, that they should require of candidates for the ministry a solemn pledge and engagement, having all the force of an inflexible law, that they will henceforth abstain from marriage; and that they should make this an indispensable condition of their obtaining holy orders? It appears that in no part of the Bible is either a single or a married life enjoined on any man; and much less on any particular class of men. Every person, being of a proper age, has a perfect liberty of choosing for himself, in the fear of God, that state of life which he believes to be best suited for him, and likely also to prove most conducive to his happiness here and hereafter. Of this he is himself the most competent judge; and he is accountable to God alone for the judgment he forms. Marriage is pronounced to be "honourable in all";¹ single life better for some;² but the best life is the one most adapted to the particular temperament and circumstances of each individual: and this life, as it is beyond the power of others to know, so it is beyond their power to dictate to another or to decide for him.

Under the Law of Moses, the priests—yea, the High Priest himself—were allowed the liberty of marriage.³ In no sense did it unfit him from offering acceptably in the temple the great annual atonements for the sins of the whole Jewish people. If conjugal society could have had any such effect, or at all defiled his ministrations, a clause most probably would have been inserted in Leviticus xviii. in order to prohibit his marriage. But we find nothing there of the kind; a clear proof that such society had nothing in it of an unseemly and disqualifying nature in the sight of a pure and holy God. Why should it, then, in the sight of man?

We know that, in some particulars, when our blessed Saviour gave no positive order in regulating the affairs of His Church, it was well understood by His Apostles that they were to adhere to the precedents given and sanctioned by God, once for all, under the preceding dispensation. This was a sufficient warrant for observing the first day in the week, and for admitting infants into the Church by baptism—ordinances nowhere positively enjoined by Christ, but answering to, and now coming in the place of, the Jewish Sabbath and the rite of circumcision. Grant, then, for argument's sake, the marriage of Christian ministers to have been nowhere recognised in the New Testament, yet, was not the principle of such marriages fully admitted and established in the Old? I have clearly shown that it was so. Who then, or what, forbids, that our priests also should be married men? Is it pleaded, on the other hand, that there is an essential difference between the two dispensations—that we are now brought much nearer to God, through the Incarnation of His own dear Son; that we are now capable of being raised to far higher degrees of holiness by the full outpouring of the Holy Spirit? True; but I see not how this affects the question. I rather infer, that the fact of our living now under a more spiritual system would seem to have rendered it a still more imperative necessity that the old law that sanctioned the marriage

¹ Heb. xiii. 4.

² Cor. vii. 8, 26.

³ Lev. xxi. 7; 1 Sam. ii. 12; St. Luke i. 5.

of the priest should have been authoritatively repealed under the Gospel, had it at all stood in the way of his attaining these higher degrees of personal holiness, or his properly performing, at the altar of God, these more heavenly acts of Christian worship.

I will dismiss, however, all conjecture. What do we know for a certainty? We know that when Christ made choice of the twelve, some of them were married men; nor does it appear that they left their wives in order to become Apostles. The fact of St. Peter being a married man is placed beyond all question:¹ and from his election it is quite evident that our Lord gave no preference, and made no distinction in favour of the unmarried. But is it not, sir, a very significant fact that the only Apostle of whose married state we are thus certified in Scripture should be this very *St. Peter*? Ought not this to be enough to make men very cautious before they condemn a married priesthood? Or are you to expect in your priests, even among the inferior clergy, a mortification of the body, and a continency and supposed purity of life, quite unknown to him whom you honour as the Prince of the Apostles and the Vicar of Christ?

The case of St. Peter being thus certain, there is less need of my noticing what St. Ambrose,² St. Basil,³ and Clemens Alexandrinus⁴ report of the other Apostles. But the exhortations delivered by St. Paul in his Epistles to Timothy and Titus, demand our closest attention; being almost sufficient of themselves at once to decide our controversy. St. Paul enjoins that *the Bishop be the husband of one wife*: and so the *deacon*; that they *rule their houses and their children well*; that their *wives be grave*,⁵ possessing all other good qualities befitting them in their peculiar relation. Can a fact be stated more plainly? There is only one inference to be drawn from it, if we would receive the Word of God in its simplicity, and not be guilty of *adding to it* or of *taking from it* by our forced and unnatural comments and exceptions.⁶ And let it be considered, that what

¹ St. Mark i. 30.

² Ad Hilar. in 2 Cor. ii.

³ De Abdic. rerum.

⁴ Strom. iii.

⁵ 1 Tim. ii. 3—4, 11, 12; Titus i. 5, 6.

⁶ It cannot be said with any truth, that these expressions are retrospective, applying to the state of life of bishops and deacons before their ordination. The learned Bishop Espenceus (De Continentia, Lib. i. c. 1) gives the true sense. "Those places of St. Paul," he writes, "concerning bishops, priests, and deacons, cannot be so eluded, as that they do only belong to men that have been sometimes married, and are now widowers and single; but the text doth plainly note out *husbands*, and those that are now found in the present estate of marriage; which is implied both by the word *esse*, and by *unius uxoris vir*; that is, *having one wife*, not, as some have understood it, 'which hath had one.' For, as Chrysostom hath noted, the Apostle would, by the society of marriage and priesthood, stop the mouths of heretics, that condemned marriage; whereto add that the Apostle, amongst the virtues of a Bishop, reckons up this, that he doth *govern his own house well*, not that he did govern it." The demand made by St. Paul seems to authorize this interpretation. *Have we no power to lead about a sister, a wife, as well as other apostles and as the brethren of the Lord and Cephas* (1 Cor. ix. 5). For a very able divine thus comments on these words, "It is true that some of the Fathers understood this not of a *wife*, but of those Christian women, who ministered to the Apostles, as some had ministered to our Lord, when on earth. But the more ancient Fathers understood it of carrying their own wives about with them. Clemens Alexandrinus so interpreted this passage, and his testimony is quoted

St. Paul here prescribes in these Pastoral Epistles was intended for the guidance of the Church in future ages. If, then, any Church now repudiates and forbids marriage in the bishop and the deacon of its communion, and thereby places itself beyond the need, or the reach of these apostolic admonitions, does it not place itself in a very anomalous isolation, and make *the Word of God of no effect*, in regard to itself; that I may not bring upon it a far heavier charge and condemnation?¹

2. *Scripture evidence*, to guide us in this inquiry, being thus clear, full, and consistent—whether we appeal to the state of ministers under the Law or under the Gospel—I proceed to show how this evidence is confirmed by *primitive antiquity*. During the first three centuries, when the purity of Christ's visible Church shone most conspicuously, no obligation of celibacy whatever was laid on any persons, as an indispensable condition of their ordination. On the contrary, we have numerous instances, attested on the best authority, of bishops, presbyters, and deacons living in wedlock, without any mark of dishonour to themselves, and without any detriment to their ministry. Among these I will mention some few, who have obtained greater distinction in the Church, as Spiridion, Bishop of Cyprus; St. Hilary, Bishop of Poitiers; Novatus and Cæcilius, presbyters of Carthage, mentioned by St. Cyprian; Tertullian, also a married priest; and Gregory, St. Basil's brother, a married bishop, as was Gregory, the Bishop of Nazianzum, father to Gregory Nazianzen, who, notwithstanding his wife and children, was "a faithful servant and a steward of the mysteries of God"—"a man of spiritual desires"—"the god of Pharaoh—the pillar and buttress of the Church, and the star of the world."² We read, moreover, of the sons of bishops and presbyters, who lived to be promoted even to the apostolic see of Rome; thus confirming the comment of St. Chrysostom,³ "St. Paul shows that the state is faultless; yea, so precious a thing, that with it thou mayest be promoted even to the holy episcopal chair."⁴

with approval by Eusebius. Tertullian also distinctly asserts from the same passage of Scripture, that "it was permitted to the Apostles to marry, and to lead about their wives with them (De Exhort. Castitat. c. viii). The earlier interpretation, therefore, according with the more obvious sense of the words, we cannot but suspect that the later Fathers interpreted them otherwise, from the then unduly increasing esteem for celibacy." Rev. Harold Browne, B.D. Norrisian Professor of Divinity in the University of Cambridge (Expos. of Artt. xxxix. of Church of England, art. xxxii.)

It may be further observed, that many approved ancient writers understood the expression used by St. Paul (Phil. iv. 3) *germana compar*, "true yoke-fellow," to apply to his wife; among these were Clemens Alexandrinus (Strom. iii.), Origen (Comment. in Rom. i.), Eusebius (Hist. Lib. iii. c. 30).

¹ 1 Tim. iv. 1—5.

² Nazian. in laudem patriæ.

³ In Tit. i. Homil. 2.

⁴ *Gratian* records the names of many. The fact being so important, I give it in his own precise language:—"Hosius Papa fuit filius Stephani subdiaconi. Bonifacius Papa fuit filius Jocundi Presbyteri de titulo Fasciolæ. Agapetus Papa fuit filius Gordiani Presbyteri. Theodorus Papa filius Theodori Episcopi de civitate Hierosolymæ. Silverius Papa filius Silverii Episcopi Romæ. Deusdedit Papa filius Jocundi Presbyteri. Felix enim tertius natione Romanus ex patre Felice Presbytero fuit. Item Gelasius natione Afer ex patre Episcopo Valerio natus est. Item Agapetus natione Romanus ex patre Gordiano Presbytero originem duxit, quoniam plures etiam alii inveniuntur, qui de Sacerdotibus nati Apostolicæ Sedi præfuerunt." (Decret. Part i. Disp. 56.)

It is quite true that ascetic opinions and practices obtained in the infancy of the Church, and among them an undue respect paid to celibacy in general, and to the celibacy of the clergy in particular. But these opinions arose from an impure source, foreign and external to the Church; they probably received their primary impulse from the austere Jewish sect of the Essenes, and were certainly after fostered by the heretical rigour of the Encratites, Montanists, and even of the Manichæans, in their absurd and blasphemous notions of an intrinsic evil in bodies and in matter. In the meantime, by the plausible pretences they put forward, they succeeded in gaining over many well-minded religious persons, as, for instance, among the Novatians. But, in their appeal to the high commendations which Christ and St. Paul had bestowed on a single life, they wrested the words of Scripture from their proper intended application. What was pronounced good for particular persons—*able to receive the saying*,¹ what was judged expedient for particular times—*for the present distress*,² was now divested of these qualifying circumstances, and made more and more absolute and universal. Marriage, indeed, was not condemned, as being a state unlawful in itself; but it was considered less favourable to the cultivation of holiness, and, beyond all, of holiness in the priests of the sanctuary. It was, therefore, rather permitted than recommended; and, in due time, actual attempts were made to deprive the clergy, though with a variety of exceptions, of the liberty which they enjoyed under the Gospel. Strife and division were the consequences of this rash innovation upon the primitive tradition and doctrine of the Church; and in different provinces, both in the Eastern and Western Communion, local synods and councils enacted canons on one side or the other, according as the ascetic and monastic tendencies of the age found favour, or otherwise. But it would not be difficult to show, if space allowed me, that the preponderance of opinion was strongly on the side of adhering to ancient usage, and against laying any unnecessary burden on the clergy.

The Apostolical Canons had already made this decree: "Let not a bishop, priest, or deacon put away his wife under pretence of religion; if he do, let him be suspended from the Communion; and if he persist, let him be deposed."³ I might also refer to the Councils of Ancyra,⁴ of Gangra,⁵ of Toledo,⁶ of Agatha,⁷ and to the Council in Trullo;⁸ and, above them all, to the first General Council held at Nice,⁹ where, on its being proposed to pass a law to oblige the clergy to abstain from their wives, whom they had married before their ordination, the 318 Fathers assembled on that occasion resisted the motion, and only prohibited their marrying a second time.¹⁰ This continued the rule and practice of the

¹ St. Matt. xix. 11.² 1 Cor. vii. 26.³ Canon vi.⁴ A.D. 314; Can. 10.⁵ A.D. 324; Can. 4.⁶ A.D. 400; Can. 1.⁷ A.D. 506; Can. 9.⁸ A.D. 692; Can. 13.⁹ A.D. 325.

¹⁰ To the resistance made by Councils must be added that of many good and wise men from time to time, who would not suffer themselves nor others to be thus enthralled, nor cheated of their rightful liberties. History presents us with two notable instances. We read in Eusebius (Lib. iv. 23) that when Pinytus, Bishop of Gnosus in Crete was anxious to impose the law of celibacy on his clergy, *Dionysius*, Bishop of Corinth, advised him in a letter, that he should "consider the weakness of men, and not lay that heavy burden on them." And so, when

Eastern Church, and was confirmed in several subsequent councils; and never more emphatically than by the decree of the Sixth General Council.¹ It is found in all the Greek copies, and its genuineness is allowed by Gratian. I give the words, as correctly translated by Chemnitius:—
 “ Quoniam in Romanâ Ecclesiâ loco Canonis aut decreti traditum esse cognovimus, ut ii, qui digui sunt habendi Ordinatione Diaconi, vel Presbyteri, profiteantur se deinceps cum uxoribus suis non congressuros, vos, sequentes Veterem Canonem Apostolicæ, sinceræ, exquisitæ, et ordinatæ constitutionis, legitimas sacrorum virorum cohabitationes conjugales etiam ex hodierno die in posterum valere ratas et firmas esse volumus; nullo modo eorum cum propriis uxoribus conjunctionem seu copulationem dissolventes. Itaque, si quis dignus inveniatur &c. is minimè prohibendus est ad hunc gradum ascendere, ideò quod cum legitimâ uxore cohabitet; nec tempore ordinationis suæ ab eo postuletur, seu cogatur, ut abstinere velit, aut debeat, legitimo congressu cum uxore propriâ.”

The reference made in this canon shows that in the Western Church the innovating spirit of asceticism had obtained more footing. It had enlisted in its favour the popular sentiments, ever so likely to be led astray by novel and strange opinions, and especially by that *show of wisdom in will-worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh*, that had already, once for all, been condemned by the Apostle.² Besides, in the West, the spirit of sacerdotal domination, with a power of enforcing its arbitrary decrees, more strongly prevailed; and this was in decided favour, on its own account, to the new movement. The Pontificate of Siricius³ was memorable for the first authentic Decretal of the Bishop of Rome; ⁴ and by that Decretal—probably meant to lay the foundation of a vast system of ecclesiastical polity—the marriage of the clergy was interdicted, as by an immutable statute, to all priests and deacons. This was subsequently confirmed by Pope Innocent I. John XIII. Leo IX. and above them all, by Gregory VII. the famous Hildebrand, who outstripped his predecessors in extending and enforcing its obligations. “ Still ”—to use the words of an excellent modern historian⁵—“ Christendom was against them. This law, while it implied the ascendancy of monastic opinions, showed likewise that there was a large part of the clergy who could only be controlled into celibacy by law. In most cases, those who were most conscientiously opposed to these austere restrictions, had recourse to evasions, or secret violations of the law, infinitely

Synesius (A.D. 410) was requested by the Church at Ptolemais to be their Bishop, he thought fit, in consequence of the ascetic spirit of the times, to state plainly beforehand on what terms he would undertake the office. His words, as reported by himself, are remarkable. He said, “ God, and the law, and the sacred hand of Theophilus has given me a wife. I therefore tell all men beforehand, that I will neither suffer myself to be altogether estranged and separated from her; neither will I live with her secretly as an adulterer. For the one of these is no way pious and godly (εὐσεβὴς) and the other no way lawful. But it is my wish and prayer that very many good children may be born to me; nor in this will I have him, that is to be chief in consecrating me (τον κύριον τῆς χειροτονίας), to be ignorant of.” (*Synesius, Ep. ad fratrem. cv. Ed. Paris, 1640.*)

¹ Constantinople, A.D. 681.

² Col. ii. 20—23.

³ A.D. 385.

⁴ Ep. ad Himerium Tarragon. c. 7.

⁵ Dr. Milman, Dean of St. Paul's, London. “ Latin Christianity,” B. i. ch. 2,

more dangerous to public morals. Throughout the whole period from Pope Siricius to the Reformation, the law was defied, infringed, eluded. It never obtained anything approaching to general observance, though its violation was at times more open, at times more clandestine." The full triumph, however, of this long-continued struggle against the natural rights and strongest affections of mankind, was reserved till the Council of Trent, where it was finally sealed under the form, and placed for the future under the defence, of an *Anathema*: "Si quis dixerit Clericos in sacris ordinibus constitutos . . . posse matrimonium contrahere, contractumque validum esse . . . non obstante Lege Ecclesiasticâ, Anathema sit."¹

3. And what have been the results of all this legislation? How speaks *the testimony of practical effects*, as recorded by history? Did celibacy conduce to the purity of the sacerdotal order, and to its increasing efficiency among Christians; or did it succeed only by the toleration of far greater evils than those it was intended to remove? For I give Pope Siricius and Gregory VII., and other principal leaders in the matter, credit for having such good objects as these in view. Paolo Sarpi, indeed, in his "History of the Council of Trent," records a very important fact. He writes thus: "Furono biasmati li Legati d' aver lasciato disputar questo Articolo, come pericoloso; essendo cosa chiara che con l' introduzione del matrimonio de' Preti si farebbe, che tutti voltassero l' affetto ed amor loro alle mogli, a' figli; e, per conseguenza, alla casa ed alla patria: onde cesserebbe la dipendenza stretta che l' ordine Clericale ha con la Sede Apostolica; e tanto sarebbe conceder il Matrimonio ai Preti quanto distrugger la Hierarchia Ecclesiastica, e ridur il Pontifice, che non fosse più che Vescovò di Roma." This disastrous effect would, in all probability, have been the consequence of granting liberty of marriage to the clergy; whereas the event has proved that their celibacy—whether enforced by the Council with this design or not—has been a most successful means of detaching them from the rest of society, from its common sympathies, affections, and interests; of investing them with a superior dignity; and of thus rendering them more inclined as well as better qualified to do Rome service. But let us, with more charity, suppose that the Roman Hierarchy was simply actuated by a zeal for the glory of God and the benefit of souls, when it endeavoured to secure by these rigid laws the more exemplary holiness and purity of the pastors of the Church. I ask, Have any such results followed? Let clerical celibacy be "known by its fruits," and let those fruits be declared by such unexceptionable witnesses as Aventinus,² St. Bernard,³ Alverus Pelagius,⁴ Salvianus,⁵ and Cassander,⁶—these men who have faithfully recorded the many sins, immoralities, and scandals that followed upon the attempts made to enforce continence by law, and to put an unnatural restraint upon the innocent passions of men. So flagrant and wide-spread were the evils thus occasioned, that many wise and good sons of the Church earnestly desired the repeal of these obnoxious statutes.

¹ Sess. xxiv. can. 9. A.D. 1563.

² De Convers. Cleric. c. 20.

³ De Gubernatione Dei, lib. v.

⁴ Annal. Boiorum, lib. v.

⁵ De Planctu Eccl. lib. ii. Art. 73.

⁶ Art. 23.

Durandus¹ gives many reasons why the lawful liberty of marriage should be again restored to the priests, by the authority of a General Council. Platina² and Sabellicus³ report of Æneas Sylvius (afterwards Pope Pius II.) that he used to say, that “they had no doubt a reason so to do, who forbade the marriage of the clergymen; but that there was much greater reason to leave it free again.” The words of Card. Panormitanus, who was commended by Card. Bellarminus,⁴ as a “Catholicum et doctum Authorem,” are very express: ⁵ *Melius foret, et pro bono et salute animarum salubrius, si et uniuscujusque voluntati relinqueretur; ita ut non valentes, aut non volentes, continere possint contrahere; quia, experientiâ docente, experimur contrarium effectum sequi ex illâ lege continentiæ, cum hodie plerique non vivant spiritualiter, nec sint mundi, sed emaculentur illicito coitu, cum ipsorum gravissimo peccato, ubi cum propriâ uxore esset castitas.*”

It seems then quite clear that the effects resulting from the operation of these laws were generally most injurious; and that they, in too many instances, quite failed in securing the advantages which we charitably suppose were contemplated by the framers of them.

Far be it from me to assert that this was universally the case. Doubtless, many ecclesiastics have lived, and are now living chaste and continent lives under this rule, and are even indebted for much of their sanctity and usefulness to it. These men, however, would probably have “made themselves eunuchs for the kingdom of Heaven’s sake,”⁶ without the force of an external law obliging them to it. They would have been “a law unto themselves.” But is it so with others—with the generality? and if not, if others have not, whether by natural temperament, or by the special gift of God, the same inclination and desire, is it wise to demand of them a sacrifice so easy in one case, so hard and often intolerable in the other? Is it a right thing to exact from them, in the days, perhaps, of their youth and inexperience, a solemn pledge to any particular course of life, of which afterwards, under altered circumstances, and when their judgments are more matured, they may have cause to disapprove, and which may not only fill them with the most bitter and unavailing remorse, but be the means of betraying them into such sins and temptations as otherwise they would have escaped? Or, to speak to the point, since the holy state of matrimony was instituted by God, as a remedy against sin, and “to avoid fornication,”⁷ is it lawful, under any plausible pretext whatever, to deprive men of the use of that remedy, and so to abandon them, as it were, to their own inventions, and to expose them to the full power of the enemy? Is not celibacy as repugnant to sound reason as to those higher principles to which I have appealed?

Naturam expellas furcâ, tamen usque recurret.

If the propensities which are so deeply rooted in human nature are refused their innocent and proper gratification, they will break out in an

¹ De modo Concil. General. celebrandi.

² Ennead. x. lib. 6.

³ De Cler. Conjug. c. “Cum olim.”

⁷ 1 Cor. vii. 2, 9.

² In vitâ Pii ii.

⁴ De Cleric. lib. i. c. 19.

⁶ St. Matt. xix. 19.

unlawful way. They will find or force their own outlet. They will sooner or later, more or less, evade the demands of an unwise overstrained discipline; and by the liberty they allow to themselves will proclaim the folly and presumption of men's attempting to destroy some of the strongest affections of our nature, and even to subvert the appointments of the providence of God.

For can we admit the soundness of the arguments by which the Trentine Council justified its compulsory law, when it made it obligatory on all ecclesiastical persons? *Cum Deus id rectè petentibus non deneget, nec patiatur nos supra id quod possumus tentari.* Our Lord affirms that the gift of continency does not belong to all men. *All men cannot receive this saying, save those to whom it is given.*¹ St. Paul writes to the same purport.² But, according to the Council, every man may receive this gift; because God will refuse it to none who pray for it. Are then all men to pray for that which God distinctly assures them belongs but to some? Surely, to be acceptable, our prayers must be according to God's will; they must rest on some command, they must rely on some general or particular promise of His Word. What ground of authority, or of encouragement, have we in the case before us? Were celibacy necessary to the salvation of the individual, or necessary to the success of the ministry, and so declared by God to be, it would be the unquestionable duty of every ecclesiastic to ask of God the gift of continency in the full assurance of receiving it. But who will assert any such necessity? Therefore there is no apparent warrant for this doctrine, *Cum Deus id rectè petentibus non deneget.* And so we may say of what immediately follows, *nec patiatur nos supra id quod possumus tentari.* These words were used by St. Paul, when speaking of the extraordinary trials which assailed the first Christians, and which differed from other trials "common to man." But who would ever place a compulsory, or self-imposed life of celibacy under a state involving such trials? And if not, then the argument of the Apostle, so encouraging when properly applied, completely fails. God will *make for us a way to escape that we may be able to bear temptation*, when that temptation meets us *in viis, sed non in precipitiis*, when we suffer according to His will, when He finds us walking in the path of evident duty; but surely not, when we have rashly exposed ourselves to spiritual danger, or allowed others to expose us to it by our yielding to their dictation and dominion.

But, while we would rescue men from the dangers of an unauthorized reliance upon God, and from the evils so likely to arise from the unnatural restraints of celibacy, our wish must be to see them living in the enjoyment of those blessings which will surely attend the matrimonial state when entered upon with due heed given to that only restriction which has so wisely been placed upon it, *ubi hoc ad pietatem magis facere judicaverint.*³ These blessings are freely enjoyed by their brethren in the Oriental Church and in other communions. Why, it may be justly asked, are the clergy of the Church of Rome to be cut off from them, and to be

¹ St. Matt. xix. 11.

² 1 Cor. vii. 7, 17.

³ De Conjug. Sacerd. art. Eccl. Anglicanæ, art. 39.

compelled to live, in this respect, like persons under a ban, or interdict? Why are they not to share in that mutual society, help, and comfort, which is common to husband and wife, both in times of prosperity and adversity? Why is the Church of Christ not to receive from their daughters, born to them in lawful wedlock, some such subordinate good services, as holy women used to render it in ancient times? Who can have greater helps and opportunities than the clergy for training their sons to the ministry, so as to render them far better qualified for it than can be expected of young men taken from the ranks of the laity? And why is the State and Commonwealth to be a loser? Do we not need a constant supply of persons well grounded in the principles of order, loyalty, and obedience, to fill different offices of trust and importance, to give a healthy tone to society by discouraging vice, and countenancing true religion and virtue? The consideration of these advantages is, I allow, no part of my main argument; yet it may very properly engage the attention of a Minister of State: for on what does the prosperity of any nation more depend, under God's blessing, than on the purity of its domestic and social institutions? And what can more vitally affect these, than the influence exercised by the constituted ministers of religion? That influence is already great in their present less favourable position. Would it not be much enlarged by bringing them into closer contact, as far as might be consistently done, with the usages of society, and in giving them wider scope and fresh opportunities of becoming useful in their generation? Who, or what, forbids?

Whatever the obstacle be, I trust that your Excellency will lend the influence of your high position and personal character; in aid of every wise and proper step taken with a view to its removal. If this ecclesiastical law is found to rest on no sure warrants of *Holy Scripture*, nor of *primitive antiquity*, nor to be justified by the nature of its general *practical effects*, it must henceforth lose all claims on your reverence and your support. You will then be ready to assist any effort that the clergy themselves may make for the recovery of their just rights; and whatever power the State may give you in such matters, you will generously employ it in shielding a particular class of your fellow-citizens from their present state of bondage. In doing this, you will enjoy the testimony of a good conscience for having defended the cause of Justice, Truth, and Charity; and you will receive the hearty thanks of all friends of a rightly understood Christian liberty, *according to the will of God*, as opposed to the *commandments and doctrines of men*.

I have the honour to be, D.V.S. &c. &c.

ELEUTHEROS.

INTERCOMMUNION WITH THE RUSSO-GREEK CHURCH.

THE *New York Church Journal* presents its readers with a second letter from the Rev. George Williams, dated King's College, Cambridge, Feb. 17th, announcing the happy progress made in the Convocation of Canterbury in co-operating with the movement begun in the late General Convention of the United States. After recording the adoption of Mr.

Massingbird's Petition by the Lower House, and its presentation to the Bishops, Mr. Williams goes on to say:—

“As this was all done in the Lower House on the last day of their meeting, all further action in the matter is necessarily postponed until after the adjournment. Convocation meets again on the 19th of May; and I hope that, long ere that, your Committee of Convention will have put themselves into communication with our Convocation, through the President, and that when they reassemble, a Committee of both Houses may be formed to co-operate with your Committee.

I would take the liberty to suggest further, as I ought to have done before, that your Committee should address the Convocation of the Northern, as well as of the Southern Province, i.e. York as well as Canterbury; that whatever is done, may be the united action of the whole English Church.

Your Committee will, I trust, appreciate the delicacy of our Lower House of Convocation, in not proposing to the Bishops any line of action in the matter, and they could not suggest co-operation with your Committee until they knew that this would be agreeable to you; but I have no doubt that this would be the most approved course of action to both Houses, and is obviously that which is most likely to prove effective.

I must now tell you how well things are speeding in Russia; and how the public mind there is being prepared for your advances. I sent my friend, ———, the *Colonial Church Chronicle*, which had extracted your report of the proceedings in Convention. He writes to me as follows, under date of the 4th inst.:—

‘I am very grateful to you for having sent me the *Colonial Church Chronicle*; and, according to your desire, an article was written by the Deacon, embodying the intelligence which it contained, with reflections upon it, and will be published in the February number of the *Orthodox Review*, edited at Moscow. It will contain also a short sketch of the present state of the American Episcopal Church, which we found, with all particulars, in a German work. The Deacon is also preparing another article on the Church in England, which is also extracted from a very sensible work on that subject, published in Germany. This will, I think, excite curiosity in our public, and make them better acquainted with the present state of things in England and America. We shall now wait for information from you, as to what you intend proposing at the next meeting of the Convocation of the Province of Canterbury. At the same time the Priest has written to the Confessor of the Emperor; so that you will see we have been doing our best to further the cause.’

I trust I shall not get into trouble with your Committee for taking upon me so much, without any authority from them. But the distance is so great, and the time so long, that I have ventured to run the risk of being thought *ἀλλοτριόεργος* rather than allow a golden opportunity to slip.”

In correction of its former statement, the *Church Journal* now makes known by authority, that “The Joint Committee appointed by the last General Convention ‘to consider the expediency of communication with the Russo-Greek Church, to collect authentic information bearing on the subject, and to report to the next General Convention,’ consists on the

part of the House of Bishops of the Right Rev. Bishops De Lancey, Williams, and Whitehouse; and on the part of the House of Clerical and Lay Deputies, of the Rev. Drs. Mahan and Thrall, the Rev. J. F. Young, and Messrs. S. B. Ruggles and S. Eliot." This Committee has held its first sitting.

We have received the following letter from a correspondent on the same subject:—

SIR,—In common with many others, I have read with much interest the letter of the Rev. G. Williams in your last number, on the subject of Intercommunion with the Russo-Greek Church. Will you allow me, through you, to suggest to the Committee of the Anglo-American Church which is engaged on this subject, that it would be in them a peculiarly graceful act, if they were to invite the co-operation of the Scotch Church, seeing that the Anglo-American Church received the succession in the first instance from Scotland: and that probably under God's blessing that co-operation would be peculiarly useful, as by means of her Liturgy, so happily of late preserved, the Church in Scotland touches Eastern Christendom, while she is also in full communion with one portion of the West as well as with the American and various Colonial Churches.

Your faithful servant,

R. S. H.

INSTRUCTIONS FOR THE GUIDANCE OF THOSE ENGAGED IN THE MISSION WORK IN THE DIOCESE OF GRAHAMSTOWN.

(BY AUTHORITY, JANUARY, 1863.)

THIS body of Instructions is chiefly compiled from resolutions already agreed upon at previous Conferences of the Missionaries of this Diocese, held from year to year, under the presidency of the Bishop. Some of the regulations which have been hitherto in force it has been found desirable to modify, and the whole are now issued with alterations and additions, accepted at the last Mission Conference as authoritative directions for the guidance of all who are engaged in the Mission work of this diocese.

§ I.—THE MISSIONARY.

1. Every Missionary Agent, on reaching the station to which he is appointed by the Bishop, will place himself under the direction of the Missionary clergyman who is in charge of the station or district, and will follow his instructions as to his studies and other duties.

2. The first duty of a Missionary is to acquire a thorough knowledge of the language in which he is to minister, and until he can at least read that language correctly he will not, as a general rule, receive a licence for the performance of spiritual functions. The employment of an interpreter must be regarded only as a temporary expedient, and of doubtful value.

3. The one great object of the Missionary's labours must be *to make known by all methods*, to the natives, the fundamental truths of the Gospel. Among these methods catechising is especially recommended.

4. All services for Europeans must be considered as exceptional, and

requiring special sanction from the Bishop, save such as may be necessary on the station for Europeans connected with the Mission.

5. All Missionaries are advised to unite from time to time with their fellow-labourers in the same Mission or district, if possible, for the purpose of prayer for God's blessing and that aid of the Holy Spirit, without which all labours will be in vain.

6. Every Missionary will send an annual statistical return and a quarterly report of Missionary operations to the Society at home; he will also send to the Bishop, immediately on the close of the year, a tabulated statement of the statistics of his Mission, according to the form supplied by the Secretary.

7. (a) Every Missionary will communicate with the Finance Committee, through the Secretary, whenever any departure from the arrangements of the Conference in regard to the expenditure on the station is desired, and no change and no undertaking involving additional expense must be entered upon, until the sanction of the Committee has been first obtained.

(b) On the first of every quarter, he will send to the Secretary of that Committee statements of the expenditure and liabilities of the Mission during the preceding quarter, as nearly as the same can be made out.

8. Register-books for all Baptisms, marriages, and burials (which can be obtained through the Secretary) shall be kept on every Mission station, as well as a nominal list of all baptized natives connected with the Mission.

9. No person shall be admitted to Christian Baptism who is living with more than one wife at the time, or who is known in any other way to be violating the laws of Christian society.

10. No marriage in which either person is unbaptized can be performed by the Missionary; marriage by a civil magistrate, according to Colonial law, provides a secure legal contract, which the Missionaries ought to encourage, even when both are heathen, instead of any union according to Kafir law.

11. In the exercise of discipline among the native Christians, the Missionary will always consult with the lay members of his congregation, particularly with those who act as Missionary agents.

12. In this exercise he will be guided by the Rubric before the Communion-Service in all cases to which it is applicable, and other cases he will refer to the Bishop.

13. At the time of the annual Visitation of the Bishop, the Missionary, aided when it may be practicable by the lay members of his congregation, will present to him the names of such professing Christians as may require to be presented, either on account of the irregularity of their lives, or their neglect of Divine worship and the Sacrament of the Lord's Supper.

14. In every case the Missionary will apply for instructions to the Bishop, as to any formal act which may be necessary, either to exclude an offending member, or receive him again on repentance.

15. All Missionaries will seek to act as peacemakers among their people, and to settle disputes when possible, on the principles laid down in 1 Cor. vi. 1—7; but they will in no case assume any prerogatives of the civil power.

16. The attention of the natives should be called to the duty of aiding

in the support of the Missions, and every native Christian will be expected to make a special offering at Easter, towards the funds of the Society for Propagating the Gospel in Foreign Parts.

17. Missionaries are recommended to collect and preserve any native proverbs, legends, or tales, current among the people, illustrative of their history or national character.

18. In all matters of moment, affecting the welfare of his station, the Missionary will consult the Bishop.

§ II.—NATIVE AGENTS, PAID AND UNPAID.

1. Such native converts as, in the judgment of the Missionary, are qualified, should be encouraged to labour under his direction for the spiritual good of their fellow-countrymen, and a sphere of labour should be marked out and assigned by him.

2. All services rendered by those native Christians who are not engaged as catechists or schoolmasters, should be voluntary and unpaid.

3. All native agents, paid or unpaid, should receive personal spiritual instruction, at stated periods, from the Missionary himself.

4. The position of native teachers who have passed through any training-institution, should be assimilated to that of the better class of native interpreters, constables, and others in Government employ; and the domestic habits of native students at such institutions in these Missions should be regulated with a view to such position.

§ III.—SERVICES, SCHOOLS, AND INDUSTRIAL TRAINING.

1. In arranging the details of the daily services and hours of school on each station, the Missionary in charge shall exercise his own judgment, but he shall follow as far as possible the usages of the other Missions of the diocese, and shall keep the Bishop informed of the arrangements made for his station.

2. In all public services for Christian worship, the prayers used shall be taken from the Book of Common Prayer, and its general order and the principles of its arrangement shall be always followed, the services on Sundays being as nearly complete as possible.

3. Missionary services among the heathen should consist chiefly of instruction, and in them the Missionary is not bound to follow the order of the Prayer-Book, but the Creed, Lord's Prayer, and Ten Commandments shall be frequently used.

4. The same translation of the Lord's Prayer, Creed, and Ten Commandments shall be used in all the Missions, and the new version of the Kafir Prayer-Book, as soon as it shall be published.

5. In the absence of the Missionary, native Christians should be entrusted, as far as practicable in his judgment, with the services necessary for their Christian fellow-countrymen, and they should be gradually prepared for such duties by reading the lessons and other suitable parts of the service in his presence.

6. All children in training for industrial pursuits should attend school one part of each day, either morning or evening, as may be most convenient.

§ IV.—THE SETTLEMENT OF NATIVES AND OTHERS ON MISSION LANDS.

1. Natives will be permitted to settle on the Mission lands, and will have gardens allotted to them, on the following conditions:—

- (i.) That they reside at such parts of the station as the Missionaries in charge shall direct.
- (ii.) That they abstain from all heathenish practices and customs inconsistent with Christianity, and clothe themselves decently.

[Experience has shown that it is wiser to include circumcision under the general head of heathenish practices, than to lay down a rule, as has been done heretofore, which must continually be found inapplicable fully to deal with the many difficult cases which arise.]

- (iii.) That they send their children to the Mission schools, and themselves attend the Church service.
- (iv.) That they obey all rules for the well-ordering of the station, which the Missionary shall make from time to time.

[These conditions to be translated into Kafir, and published on all the stations to which they apply.]

2. As the object in allowing natives to settle on a Mission station is to enable them to have more frequent opportunities for Christian instruction and worship, the Missionary should admit those only to settle who appear to come from such motives, or are likely to profit by these opportunities; and he will consider the continuance of any family in heathenism, after they have received Christian instruction for some time, as disqualifying them from becoming permanent residents on the station.

[This rule cannot be fully carried out on the stations which are of the nature of native reserves.]

3. The principle must be recognised in regard to all native settlers on the stations, not only that they should be no pecuniary burden, but that their occupation of the lands should at once contribute towards the support of their teachers, and ultimately provide an endowment for a native minister.

4. It is desirable, when practicable, to let the Mission farms to natives in small allotments, but to avoid the evil against which Instruction ii. of this section provides, no long lease must be granted to a heathen.

5. In all except special cases the parents of children boarded in the Mission schools will be required to contribute for their support at least a sufficient supply of proper food, and to provide clothing for them also when they are able.

6. In the case of the expulsion of any native from the station for any breach of the conditions of residence, or for other causes, the Bishop should be informed of the circumstances as soon as possible.

7. As the station lands are granted by the Government for Mission purposes and the benefit of the natives, no European not connected with the Missionary's family will be allowed to reside on a station, except in furtherance of such objects. Leave of residence on the stations for such Europeans must be obtained in every case from the Bishop, of whom they will be regarded as tenants at will, dismissible at any time, unless they

have come under some special arrangement. Under all circumstances, any encouragement given by them to heathenish practices—as, for example, by the sale of red clay—will be considered sufficient ground for their removal from the station.

APPENDIX.

Copy of certain Resolutions passed at the Conferences held in the years 1861, 1862, and 1863.

1. That it is the unanimous and decided conviction of the Missionaries of this diocese, that no persons living with more than one wife ought to be admitted to Christian Baptism.

2. That whilst they fully admit that such cases require Christian wisdom, delicacy, and consideration, especially in regard to the women concerned, yet they are satisfied, from experience, that there are no difficulties which do not soon disappear before a faithful adherence to the Christian law of marriage.—*Conference, King-Williamstown, 1861.*

3. That the practice of buying and selling of wives, called by the Kafir “uku-lobola,” is not only a custom inconsistent with the spirit of Christianity, but one which, as leading to other great social evils, ought to be in every way discouraged by a Christian Missionary; and should receive no sanction from him, directly or indirectly, even when existing amongst heathens.—*Conference, King-Williamstown, 1862.*

4. (i.) That industrial training in the schools has been found by experience to be a valuable handmaid to missionary work, by forming habits of industry and order, and preparing the pupils to be more generally useful in whatever station of life they may hereafter be placed.

(ii.) That when the pupils are so trained as to qualify them to gain their own livelihood by their trades, a powerful impulse is given to the general advancement of civilization amongst the Natives.

5. That in regard to sending youths to England, in particular cases it would be desirable to do so; but that in other cases a training at the central Institution would suffice; and that all the higher class of school-teachers should receive instruction there.—*Conference, King-Williamstown, 1862.*

ORGANIZATION OF THE CHURCH IN LIBERIA.

WE are enabled by a correspondent to give the following account of the recent “Organization of the Protestant Episcopal Church of Liberia,” of which mention was made by us last month in the Report of the American “Board of Missions.” It is taken from the *Liberia Herald*:—

“The complete organization of the Protestant Episcopal Church in Liberia has been a topic of consideration on the part of this body during the last two or three years. To this end a meeting was summoned at Cape Palmas in April, 1862, and a missionary organization was formed, and rules and canons adopted. But this meeting was attended by only half of the Episcopal Ministers of this country; and the organization effected was merely voluntary, missionary, and unauthoritative. During the last few months the subject has been seriously discussed, and at length the conviction has been arrived at, that the Episcopal Church in this country must take upon her a complete form.

The convocation which met at Cape Palmas last year adjourned to meet in Monrovia on the third Wednesday in February; and according to appointment, the Missionary Bishop of Cape Palmas and all the clergy of the Episcopal Church met in Monrovia at Trinity Church, Ash Wednesday, for Divine Service.

The Right Rev. J. Payne, D.D. preached a sermon on the progress of Missions and Church organization; after which Holy Communion was administered by the Bishop to all the Presbyters and Deacons, and a number of the congregation present.

The missionary convocation was then called to order by the Bishop, and the following resolutions were unanimously adopted by the Liberian clergy present:—

‘Whereas, when in the course of Divine Providence these Liberia settlements became independent, with respect to civil government, their ecclesiastical independence was necessarily included, so that the different religious denominations of Christians in them were left at full liberty to model and organize their respective churches and forms of worship and discipline in such manner as they might judge most convenient for their future prosperity, consistently with the laws of the country: and whereas this power has never been exercised by the Episcopalians of Liberia, and hence her increase, prosperity, and order have been greatly retarded therefore;

Resolved, that we deem it a duty to ourselves, our children, and the Church of God, to organize an independent Church within the limits of our country, according to the order, doctrine, discipline, and worship of the Protestant Episcopal Church in America and Church of England;

Resolved, that the clergy present, who are citizens of Liberia, do now organize and hereby form a general council of the Protestant Episcopal Church in Liberia, for the purpose of adopting a constitution and canons for the future government of the same.’

The Rev. E. W. Stokes, being the senior Presbyter present, was appointed temporary chairman, and the Rev. J. K. Wilcox secretary *pro tem*.

On motion it was resolved, That the Right Rev. J. Payne, D.D., now present, be invited to take a seat in the council, at the right hand of the president.

Resolved, That the Rev. C. C. Hoffman be invited to a seat in the council.

The council then proceeded to ballot for a president, and the Rev. G. W. Gibson, Rector of Trinity Church, Monrovia, was elected. The Rev. Thomas Thompson, Rector of St. Andrew’s Church, Buchanan, was elected secretary.

The council, being thus organized, proceeded to the organization of the Protestant Episcopal Church in Liberia. At its second session, the following resolution was presented by the Rev. A. F. Russell, chairman of committee on ‘Episcopal Services,’ and unanimously adopted.

Resolved, That the Right Rev. Bishop Payne be requested to continue his Episcopal supervision of the Church in Liberia, and to perform episcopal offices where they may be needed throughout the country.

The Right Rev. Bishop Payne, being present, thanked the council for the honour conferred upon him, and readily consented to continue the pi-

formance of his episcopal offices, whenever and wherever they might be needed, during his residence on the coast.

The chairman of the committee on Constitution and Canones, Rev. A. Crummell, then presented his report, and the Constitution of the Protestant Episcopal Church of Liberia was unanimously adopted.

On Thursday, the Rev. A. Crummell, in behalf of the committee on Prayer-Book, made a report: the chief items of which are (1) the appointment of a committee to draft a book of Common Prayer, to be presented at a future Council; (2) withholding all power from the committee to alter in any way the office for Holy Communion, the Baptismal Offices, the Church Catechism, the Thirty-nine Articles, the Ordination and Consecration Offices, as in use in the Protestant Episcopal Church of the United States of America.

The following resolution was also passed:—

Resolved, That this Church, now in council assembled, do adopt the above several offices for use and authority in this Church. Thursday, Friday, and Saturday were spent in adopting the Canons of this Church, which are substantially those of the Protestant Episcopal Church of the United States of America, altered to suit the circumstances of an infant Church and a new country.

A committee of three clergymen were appointed to inform the Foreign Committee of the Protestant Episcopal Church of America of the proceedings of this council, also another to inform the presiding Bishop of the American Church, and the Primates of the Church of England and the Scottish Episcopal Church, of the acts of this council. The council adjourned Monday morning, with prayers, and the apostolic benediction by the Right Rev. Bishop Payne."

From the same source we also learn that, on the 22d of February last, Trinity Church, at Monrovia, the seat of government, was consecrated by Bishop Payne, assisted by nine Presbyters. Also that the "Liberia College" was opened on the first Monday of the same month, under Professors Crummell and Blyden, with eight students. The Rev. A. Crummell is already very favourably known to some in this country from his residence at Queen's College, Cambridge.

Reviews and Notices.

Four Charges to the Clergy of his Diocese, by the Bishop of Fredericton: in 1853, 1856, 1859, and 1862. Hammans, Oxford; Rivingtons, London.

WE desire to direct the attention of our readers to these weighty Charges of a Colonial Bishop: and we are sure that Churchmen generally will thank Mr. Woolcombe for bringing them together in so compact and convenient a shape. They and the short historical notes which the editor has prefixed convey a very accurate notion of the

past history and present condition of the Church in the Province of New Brunswick. The charge of 1853, delivered in the new and beautiful Cathedral of Fredericton, for which that diocese will for ever owe a debt of gratitude to the zeal, liberality, and good taste of its first Bishop, dwells largely on the evils introduced by the system so common in America of the sale of pews.

The church was built on the understanding that every seat should be free, and a weekly offertory was from the first introduced. The Bishop is entirely satisfied with the result. He next comments on some of the main difficulties with which the Colonial Church has to contend. On this subject he says :—

“ I venture, you will think somewhat strangely, to reckon the venerable *Society for the Propagation of the Gospel* as one of our great difficulties. It is, indeed, our great benefactor. We owe to its liberality all we have as a Church, spiritual and material. Yet I am persuaded the whole system is fallacious and self-destroying. In this world of contradictions and perversities, no one seems to value what he does not pay for, and pay dearly for. . . . The Society constantly tells us it will withdraw, but it never does so, and we do not believe it ever will. But suppose it were to do so suddenly, are we prepared for so great an emergency? I fear we are wholly unprepared.”

New Brunswick lies on the border line of the United States. This geographical position leads the Bishop to contrast in many particulars the active energy and rapid progress of the Americans with the stationary conditions of the colonists. But in a survey of Church matters the colony presents the more favourable aspect. Thus the State of Maine, with 548,000 inhabitants, had in 1853 only about 3,000 Church members, while New Brunswick, with a population of 200,000, had 10,000 churchmen and fifty-four clergymen. It is needless to say that for this advantage the colony is very much indebted to the grants of the *Society for the Propagation of the Gospel*, whereby the Bishop is enabled to send clergymen to small villages, when otherwise there would be no means of supporting them. The voluntary system has certainly failed in the States, and the Bishop is therefore laudably anxious to provide a moderate endowment in the several parishes of his Diocese.

We are unable at present to enter on many other important topics which the Bishop discusses in his triennial charges, and must conclude by thanking Mr. Woolcombe very warmly for introducing them to the notice of Churchmen at home.

From Messrs. J. H. and J. Parker we have received a pamphlet, on *Church Rates, and the Liberation Society*, by the Rev. W. ACWORTH,

Vicar of Plumstead. It appears that even membership of the Council of the Prayer-Book Revision Society fails to propitiate the Nonconformists. (2) *Our Want of Clergy ; its Causes, and Suggestions for its Cure*, is a sermon preached before the University of Oxford, by the Rev. T. E. ESPIN, containing, among much valuable matter, some questionable proposals for relaxing the terms of clerical subscription.

We also acknowledge the following series of *Oxford Lenten Sermons*, 1863, preached at St. Mary the Virgin's :—I. *The Abiding Presence of the Spirit in the Church, the Fulfilment of Christ's Promise*. By the ARCHBISHOP OF YORK. II. *The Spirit, a Divine Person, to be worshipped and glorified*. By the Rev. PROFESSOR MANSEL. III. *The Spirit, the Teacher of the Church*. By CANON WORDSWORTH. IV. *The Spirit, the Giver of Life*. By the Rev. T. L. CLAUGHTON. V. *The Grieving of the Spirit*. By PROFESSOR STANLEY. VI. *The Sin against the Holy Ghost*. By the Rev. T. T. CARTER, of Clewer. VII. *The Spirit convincing of Sin*. By the BISHOP OF LONDON. VIII. *The Spirit interceding*. By the Rev. J. R. WOODFORD. IX. *The Spirit comforting*. By DR. PUSEY. X. *The Spirit witnessing with our Spirit*. By the Rev. DANIEL MOORE, Camberwell. XI. *Growth in Grace*. By the Rev. DR. MAGEE. XII. *The Perfected Work of the Spirit*. By the DEAN OF CANTERBURY.

There have also reached us, from the same publishers, the following sermons, preached on the occasion of the Prince of Wales' marriage :—*Fellowship in Joy and Sorrow*, preached before the Queen, on the previous Sunday, by the BISHOP OF OXFORD ; *The Royal Marriage, a Nation's Hope*, by the Rev. J. EDWARDS, Rector of Newtown, Montgomeryshire ; *Prayers for those in Authority, and Marriage*, by the Rev. T. L. CLAUGHTON, Vicar of Kidderminster.

Other sermons from the same publishers :—

The Daily Service, preached at Diss by the Rev. P. S. WILSON, suitable for parochial distribution by those who would promote a much needed revival ; *Counsels and Confirmations before and after Confirmation* (8d.) are three discourses by the Rev. W. B. CAPARN, plain and sound.

We have received *Missions to the Heathen*, No. 44. (3d.), being a Journal of the Bishop of Grahamstown in a Visitation of the Kaffrarian Missions in October and November, 1862.

Psalms, Lessons, and Prayers, compiled by the Rev. ERNEST HAWKINS for family worship, has reached a seventh edition.

The Christian Mother; or, Notes for Mothers' Meetings, by Mrs. E. HOARE (Wertheim and Co.), is a little volume which would be more widely useful were it less exclusively subjective in its contents.

Is it the Best? is a tale (Masters, price 6d.), by the author of "Trevinan Court" and other excellent stories, which illustrates the truth that "in life the theory of most moment is, not the success of what we attempt, but our making the attempt with all our energies, and sparing nothing that can insure our gaining the thing for which we are striving; that if we do our *best*, it is all that God requires of us."

Colonial, Foreign, and Home News.

SUMMARY.

THE Lord Bishop of BOMBAY held an Ordination in the Cathedral Church of St. Thomas on Sunday, the 1st of March, when four Missionaries connected with the *Society for the Propagation of the Gospel in Foreign Parts* were ordained—one to the office of Priest and three to the office of Deacon.

MELBOURNE.—In the last Session of the Church Assembly of Melbourne, the Bishop submitted his scheme for the management of the new Cathedral which was proposed to be erected. "It differed slightly from that in operation in England, as there the Dean was the head of the Cathedral, and the Chapter was composed of clergymen only." He proposed that the Bishop should be the head, and that a number of laity should be introduced into the Chapter, as he considered their advice and assistance was of the utmost consequence; besides, since the establishment of the old ecclesiastical system in England, the Church had greatly changed, and the clergy of themselves would not be able to do all the work required of them. It was agreed that the Bishop should secure designs when in England.

The Bishop of HONOLULU has transmitted 500*l.* from the Sandwich Islands for the Lancashire Relief Fund.

FIFTH CONFERENCE OF KAFFRARIAN MISSIONS.—(*From the Grahamstown Church Gazette.*)—The fifth Annual Conference of the Church of England Kaffrarian Missions was held at King Williamstown on Jan. 22, 1863, and the three days following. Besides the Bishop of Grahamstown, Archdeacon Kitton, and others, there were present seven missionary clergymen and ten European catechists. Another Missionary and six European catechists were absent in charge of stations. We have not space for any account of the Bishop's opening Charge, but on another page will be found the "Instructions to Missionaries," which were the valuable fruit of its deliberations.

ITALY.—DR. PASSAGLIA has brought into the Parliament at Turin his Bill for securing “a Free Church *and* a Free State.” The main objects consist—1, in exacting an oath of allegiance to King and State from all the clergy, as a condition to the free exercise of their functions; 2, in submitting the candidates for the priesthood to several years’ lay education in the lyceums and colleges of the State; 3, in exacting from the Bishops indemnities in behalf of such priests as they may deem fit to suspend *à divinis* for political causes.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, April 7, 1863.*—The Right Rev. Bishop Chapman in the chair.

The Bishop of Toronto forwarded the memorial of the Rev. Walter Stennett, of North Gwillimbury, Canada West. This township, though one of the oldest settlements in the province, has been without the regular ministrations of the Church, as no Missionary could be sent to parts where the people did not aid in his maintenance. Mr. Stennett has succeeded in raising a stone church, at a cost of 300*l.* Towards its completion the Board granted 25*l.*

The Bishop of Grahamstown having forwarded a representation of the financial difficulties which have befallen his diocese, owing to the Government of British Kaffraria discontinuing grants to the Missions, it was agreed to place at his disposal the sum of 156*l.* from the Canning Fund.

Read a letter from the Bishop of St. Helena, dated Oakbank, St. Helena, Feb. 28th, soliciting a grant to enable him to erect a building to serve as a mission chapel and as a schoolroom for the liberated Africans brought into the island in the slave prizes, and landed at the Government Station at Rupert’s Valley. Hitherto all that the Bishop and clergy have been able to do for the religious instruction of these people has been to assemble them together in the open air, to the number generally of above 200, and address them through an interpreter. Their extreme ignorance, the difficulty of language, and the constant succession of fresh Africans from the coast, render this mode of instruction very unsatisfactory. The Bishop had applied to the Government for a salary for a schoolmaster, and for a grant of 50*l.* towards the erection of the proposed building. The Board agreed to grant 100*l.* towards this object, provided the Government acceded to the Bishop’s request.

Read a letter from the Rev. Dr. A. Fallet, now in England, calling attention to the necessities of the poor inhabitants of the Seychelles Islands, of which he is the Chaplain, and asking for grants of books, which were accordingly made.

A letter was received from the Rev. John Earnshaw, Principal of the Sawyerpuram Training Institution, South India, giving a report of the Institution for the past year. The number of students was seventy-five: nine had gone out as schoolmasters, all of whom were employed in mission-work in Tinnevely; three died, during the holidays, of cholera, which was then raging in their villages; five had gone up to Madras, to the Institution Gardens, for more especial training for Holy Orders. There

had been two public examinations, one by the Government Inspector of Schools in secular subjects, and the other by the missionary brethren, who form a sort of council of the Institution. The reports of both were encouraging.

Read a letter from the Rev. R. Loftus Tottenham, British Chaplain at Turin, requesting assistance towards building a chapel at Turin for the use of British residents and visitors. The residents, whose number is 141, are, with few exceptions, poor; but by private exertions the sum of 200*l.* may be raised at Turin, to meet 500*l.* from England, the total cost being estimated at 700*l.* A site has been given, the fee simple of which will be secured for ever "to the English Churchwarden and Chaplain for the time being, and to their successors in office," an assurance to this effect having been obtained from Sir James Hudson, H.M. Minister at Turin, provided the requisite amount be raised. The Board made a grant of 75*l.*

John Goodwin, Esq. H.B.M. Consul at Palermo, in a letter dated March 6th, applied, on the recommendation of the Rev. L. M. Hogg, for a set of the Society's educational series of maps and prints, together with such of their elementary school-books as have been translated into Italian, for use in the normal, elementary, and night-schools established under the sanction of the Government in Palermo. The supply requested was granted.

A letter from the Rev. F. Meyrick, Secretary of the *Anglo-Continental Society*, gave account of the distribution of the books, formerly granted by the *Society for Promoting Christian Knowledge*, by means of the agent of that Society in Italy; and, the supply being nearly exhausted, Mr. Meyrick applied for a further grant of Italian books, viz.:—20 Bibles, 200 Common Prayer-Books, 20 New Testaments, 20 Bishop Bull's Corruptions of the Church of Rome, 20 Jewell's Apology, 200 Homily No. I., 10 Wilson's Prayers. These were granted by the Board.

Several other grants of books, &c. were made.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The monthly meeting was held on Friday, 17th April. The Archbishop of Canterbury was in the chair: the Bishop of London and several members of the Society were present. After the Treasurer's Report had been read, various grants were made, the principal of which were as follows:—For a missionary at Sault Ste. Marie, in Toronto, 80*l.* per annum; for two travelling missionaries in Ontario, 50*l.* each per annum; for a catechist in Virgin Gorda, Antigua, 50*l.* per annum; for Capetown, 300*l.* per annum; for a native girls' school at Moulmein, 180*l.* per annum; for clergymen engaged in the Melanesian Mission, 200*l.* per annum; for a catechist in British Columbia, 50*l.* per annum.

The Rev. C. Clulee was accepted by the Society for a mission in the Orange River Free State.

Several new members were incorporated.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

JUNE, 1863.

CONNEXION BETWEEN THE ENGLISH UNIVERSITIES
AND OUR COLONIAL CHURCHES.

WE desire to draw the special attention of our readers to a document which they will find in another part of this Number.

It is a document, remarkable in two points of view : first, as illustrating the strong attachment which exists in the minds of members of the ancient Universities towards these, the *Almæ Matres* of their youth : and secondly, as suggesting a new purpose which these time-honoured seats of learning may serve ; and by serving which, they may themselves partake of the vigour which they are the means of imparting to others. This paper is an address from certain prominent clergymen and laymen of the Diocese of Natal (South Africa), to the Vice-Chancellors of Oxford and Cambridge, praying them to take such steps as, in their discretion, may seem best, towards carrying out a scheme, which may bring the influence of the Universities to bear upon schools and colleges in that distant colony.

The memorialists rehearse the difficulties which meet them in carrying on such institutions, the force of which will be at once apparent to those of our readers who have any colonial experience, and will be easily intelligible to those whose only experience of schools has been conversant with the highly-organized and frequently-examined places of education with which our country abounds. Two plans are suggested in the memorial, one rather bolder than the other, yet neither (as we would hope) too visionary to be carried into effect. One idea

is, to give a commission to graduates resident in the colonies, who shall examine, and confer degrees, in the name of the Universities; and the other, which we have called the bolder scheme, contemplates the affiliation of Colonial Colleges to the English Universities. We will not enter at present into the details of the proposal, nor prejudge the question by deciding which of the two last-named propositions is the more feasible. We had rather leave all such matters for the consideration and decision of the eminent authorities to whom they have been referred.

But, after this brief abstract of the paper, which we trust our readers will peruse for themselves, we desire once more to draw attention to it from the two points of view already indicated. For, first, is there not in this colonial communication, a delightful proof of the strong filial feeling which still exists towards those Universities, which have for so many centuries trained the youth of England in the paths of literature, of honour, of virtue, and of religion? We know of course, full well, that the tendency of the present day is towards independence of all control. Yet, here are a body of gentlemen, who might well be proud of educating a rising colony, and might naturally desire to carry out their work in a manner free from English restraints, as more suited to the wants of a new country, yet desiring on the contrary, of their own accord, to submit themselves to the judgment, nay, even to the authority, of what some advanced politicians are apt to call one of the least liberal and most prejudiced of English institutions.

Thus England may learn something of her own children; and Englishmen at home may pause before they denounce those venerable establishments, whose influence still extends so widely.

And, secondly, if, as we trust, the Universities are able, and being able, shall be minded, to respond to the call; if from this small beginning great results should issue; if we should see the dignities and the recommendations of Oxford and of Cambridge appreciated, desired, and obtained, throughout our vast colonial empire, what may not be the result upon the Universities themselves?

Through those classic retreats, those abodes of piety (for we hope they will never forfeit either title), a new life, a new vigour will circulate; when it is felt that they are not only supplying fresh accessions to the ranks of the best educated clergy and laity of England, but that they are also helping to give to infant empires, or infant republics (as the case may be), whether they shall remain dependent upon the mother country or not, no mean supply of those blessings which are suggested by the name of an "English University Education."

Correspondence, Documents, &c.

INTERCOMMUNION WITH THE RUSSO-GREEK CHURCH.

WE are greatly obliged to the REV. GEORGE WILLIAMS for permission to print the following letter, which he has recently received from America:—

“ 83 W. 24th Street, New York, April 16, 1863.

REV. AND DEAR SIR,—AT a meeting of the Joint Committee of the General Convention of the Protestant Episcopal Church, in the United States of America, on ‘ the expediency of communication with the Russo-Greek Church,’ holden this day, the following resolution was unanimously adopted:—

‘ Resolved,—That the Secretary of the Committee be requested to correspond with the Rev. George Williams, of King’s College, Cambridge, to express to him, and through him, at his discretion, to the Convocation of Canterbury, the gratification of this Committee at the interest they have expressed in the object we have in view; with the assurance to Mr. Williams that, while the Committee are not in a position formally to approach Convocation on the subject, they will be glad to give a full and respectful consideration to any action or communication on the part of Convocation.’

The object in passing this resolution, it is proper for me to say, was not only to express to you, and through you, at your discretion, to Convocation, our sincere gratification at the interest which both you and they alike have manifested in the matter we have in hand, but likewise to invite correspondence from the Convocation of Canterbury, and to intimate our desire to act in conjunction with our mother Church.

The phrase ‘not in a condition formally to approach Convocation,’ may not, perhaps, be perfectly clear to you without a word of explanation.

The petition of the Lower House of Convocation is, for the Upper House to use their endeavours to ‘bring about *inter-communion* with the Russo-Greek Church.’

Our powers as a Committee do not extend so far as the action contemplated in this Petition. The first resolution which passed our House of Deputies aimed at the appointment of a committee to *open a correspondence* with the authorities of the Russian Church, upon the subject of inter-communion, and report the results, with such information as might be gathered on the subject, to our next General Convention. In this the House of Bishops did not concur. A ‘Committee of Conference’ was consequently appointed, which changed ‘*opening a correspondence*’ to ‘*considering the expediency* of communication,’ &c. Our functions, therefore, only extend to *collecting information* and *considering the expediency* of communication, and not to opening directly with the Russian Church any negotiations on the subject. This restriction of our authority precludes, in our judgment, direct action of every kind which would at all commit our Church, and, of course, all formal and final concurrence in the same on the part of others. We can correspond, collect facts, receive

proposals from any quarter, and report the same to our next General Convention. But this is all. We are the medium through which the Church of England, or the Church of Russia, may address that body; but we are not authorized to make any overtures to either on its behalf. We should be glad, as a Committee, since the action of your Convocation, were our powers less restricted, but, as it is, we must not venture to transcend their limits. Had your action *preceded* ours, so that we could have had its great moral support, our Convention would probably have met you on common ground. But, as we were taking the *first step*, were moving *alone and in the dark*, it was thought most prudent to proceed very cautiously. Still, our powers may be sufficient for all that our Church is, as yet, prepared for. By the masses of our communion but very little is known of any of the Oriental Churches; and it would be a good three years' work should we succeed in collecting and diffusing such an amount of information as to prepare our people understandingly, and with the unanimity which would be desirable, to acquiesce in further and direct advances looking to actual intercommunion.

But let me assure you, reverend and dear Sir, that, in heart and mind, *every member* of our Committee is cordially and fully with you. And we shall be greatly gratified by the receipt of any communications touching this matter from the Convocation of Canterbury, or that of York, or any representative body of the Church of England, as likewise from yourself individually, or any of the authorities or members of the Church of Russia. For any *items or sources of information* respecting the Russian Church, we should be likewise greatly obliged. I have the entire office books of the *Greek Church* in some twenty volumes, the two volumes of Neale's 'General Introduction to the History of the Eastern Church,' King's 'Greek Church in Russia,' Blackmore's 'Translation of the Catechisms of the Russian Church,' and his 'Harmony of Russian and Anglican Doctrine;' Mouravieff's 'History of the Russian Church,' Palmer's 'Appeal to the Scottish Church,' and his 'Dissertations on the Orthodox Communion;' Neale's 'Voices from the East,' Popoff's 'Translation of the History of the Council of Florence;' and other members of the Committee may have still other works, though of this I am not informed. Stanley's History and popular books, so generally known, I do not, of course, mention. What other sources of information are there accessible to us in either the Greek, Latin, German, or French languages? Anything of value we shall be glad to know the title and scope of, as likewise the publisher and place of publication, that some one of us may order it for the benefit of our Committee. Any information, or suggestions of any kind bearing upon the matter, in any of its aspects, through whosoever kindness they may reach us, will be most kindly and thankfully received; for 'to collect authentic information' is the principal business for which we, as a Committee, were appointed.

In your second letter to the *Church Journal*, you inform us that the Russian deacon at C—— was preparing an article, embracing a sketch of our Church, which would be published in the *Orthodox Review*, and that he was preparing, likewise, another article on the Church in England. Would it not be well to have these articles translated and published in

English? It would be a matter of interest, perhaps of moment, to know what the ecclesiastic referred to is publishing concerning us; and it is the more necessary to make sure of its accuracy, from the fact that his materials are gathered from a German source. I will take care to have published in America translations of these articles, and everything, indeed, which will aid us in our object, and which you may think it worth while to send me.

You will be glad to hear that the Rev. Dr. Mason, whose ecclesiastical learning you so justly appreciate, and who declined serving on the Committee, lest it should embarrass his action as a member of another Committee, 'On friendly intercourse with the Church of Sweden,' has been invited by a formal resolution to meet and deliberate with us, and we hope that he will favour us with his judicious counsel.

Two sub-committees were appointed at our recent meeting, with a view to a division and greater efficiency of labour—one on theological, historical, and ecclesiastical points; consisting of the Right Rev. Dr. Williams, Assistant Bishop of Connecticut; the Rev. Dr. Mahan, Professor of Ecclesiastical History in our General Theological Seminary; the Rev. Dr. Thrall, late Rector of Trinity Church, San Francisco; and the Rev. Mr. Young, an Assistant Minister of Trinity Church, New York. Another, consisting of the Hon. Samuel B. Ruggles, of New York, one of our most earnest Churchmen and distinguished citizens; and President Eliot, of Trinity College, Connecticut, likewise an able and eminent layman; on the secular as affecting the ecclesiastical relations of Russia and America, from the rapidly increasing intercourse of the two nations on the Pacific.

I cannot close this communication without an utterance of thanks to God that a decided and earnest movement has so auspiciously begun towards reuniting, in the full fellowship of the Communion of Saints, the two great branches of Christ's vine, which, shooting forth, centuries ago, from the same parent stock in Asia Minor, and trending the one towards the east, and the other towards the west, have at length so extended their growth, as to encompass the globe, and are now beginning to intertwine their foliage on the shores of the Pacific in Asia and America.

God grant that the repose which characterises this majestic ocean, as compared with other seas, may but symbolize the peace in which, after the storms and tossing of ages, His Church, in the three great Empires now meeting on its shores, shall from henceforth for ever unchangeably dwell; and that these preliminary steps towards a restoration of the long-lost communion of the East and West, may prove but the harbinger of a restored Catholic unity, unto the fulfilment of the Redeemer's earnest prayer—'That they all may be one as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me.'

Very sincerely and faithfully

Your brother and servant in Christ,

J. FREEMON YOUNG,

Secretary of Committee.

P.S. Our next meeting is appointed for the 23d of June, before which we shall have heard, we trust, of the favourable action of your Upper House.

This letter is at your service, for any use which you think will subserve the cause we have in hand."

THE CHURCH IN DENMARK.

THE *Church Review*, the organ of the "English Church Union," has of late contained a considerable amount of correspondence respecting the Scandinavian Church, particularly its Danish branch; and, though some of these letters have been very unfriendly, the journal itself has advocated in a most excellent temper the proposal to improve our relations with the Scandinavians, in the belief that "at least they have a substratum of Catholic truth, in common with ourselves," and have in Sweden undoubtedly preserved a continuous Episcopacy. We need not say how heartily we welcome this new ally, in the agitation of one of the most important and urgent of all the Church questions of the day.

The correspondence in the *Church Review* has not come exclusively from the Anglican side. One letter has appeared from a Danish layman, "in vindication of the Scandinavian Churches generally from imputations of heterodoxy which had been inconsiderately cast on them;" another letter, from a Danish clergyman, defended the Danish Church in particular. The *Review* says of this latter communication, that its author "is a divine of high personal character and of no mean theological attainments, that he thoroughly understands his subject, and may be relied on for his candour as well as his ability in the treatment of it." We subjoin the following interesting passages of the letter, which is dated April 24th:—

"SIR,—It has not been without a deep regret that I have read several articles on the Danish Church which have appeared of late in your valued *Review*. Being a Danish clergyman, who has for several years studied the history and condition of the Church of England, and the religious questions which have been debated within her pale, and who has thus learnt to esteem and love her, I cannot but wish that the hindrances which at present are to be found for an intercommunion between the two Churches could be removed—wishes which are expressed in the excellent article, 'The Three Crowns and the Three Churches,' in your Number for April 4. But how shall such happen, when misapprehensions as to our Church take root in the hearts of English Churchmen, and when harsh judgments on our Church, on your side, are made known amongst us? The expressions of the learned and excellent Dr. Pusey, that he had heard that the Danish Church, owing to the prevalence of rationalism, is in a very degraded state, has been made known in Danish newspapers, and has scandalized many. The fact is, that rationalism *has* reigned in Denmark, but its reign has expired, and rationalistic preachers and sermons are seldom to be found amongst us. If Dr. Pusey would visit Denmark, and understood Danish, he would certainly alter his opinion.

It has been my comfort, however, that one of your correspondents has allowed that he does not possess much knowledge on the subject; and, perhaps, the other assailants of our Church will be so honest as to confess the same. But would it not be much wiser in such a momentous case to guard our silence, if one is not very well informed on the question, than to irritate Christian brethren by unconsidered words? Would it not be much better to notice the good that the Danish Church has in common with the Church

of England? I myself cannot see any great difference between the doctrines of our Churches: the only important difference I have observed is, that your Church maintains the necessity of Bishops and the Apostolical Succession. As to the Episcopate, we have also Bishops, but without claiming an indubitable Apostolical Succession, in your sense of the word. But our Bishops may not be confounded with the Prussian Bishops—when a Bishop is elected, he is consecrated by another Bishop; and while the Danish Church may not, in the opinion of some, teach the necessity of Bishops, she makes a step further than the German Lutheran Churches. Would it not be wiser for those who wish the furtherance of a Christian union calmly and friendly to make the doctrines of the Anglican Church known to Danish Christians, and to persuade the Danish Church to get a future Bishop consecrated by an English Bishop, than to cavil and calumniate our Church, and thereby irritate our feelings? Believe me, my dear Sir, it is not utopian to hope that an intercommunion between our Churches shall be established.

A DANISH CLERGYMAN."

The subject of the Scandinavian Church has also been noticed of late in the *Guardian*, the *Scottish Ecclesiastical Journal*, and the *John Bull*. This is an indication of the growing interest-felt in it amongst us; and from a letter of Mr. Skinner's to the *Guardian*, we find, moreover, that a Canon of the Gallican Church has been attracted to the study of at least its Liturgical aspects. But nothing which we have hitherto seen has gratified us more than the following communication and editorial comments in the *Danmark*, a Copenhagen daily newspaper, under date of May 5th. Surely we may well say, with a contemporary, "It is evident that the necessity of a valid Episcopate is now deeply engaging the mind of the Church in Denmark: and if the hope is indeed to be realized, that 'the time is not far distant when the bonds of Christian love will draw all the Northern Churches closely together,' the Church of England must meet, in a true Catholic spirit, their overtures for her assistance:"—

"A clergyman, of the Danish Established Church, has favoured us with the following note:—

'Your respected English correspondent has spoken of the difficulties which beset Anglican Christians settled in Scandinavia in obtaining confirmation for their children. With regard hereto, the undersigned would direct his attention to a circumstance, perhaps unknown to him. Some years ago, the then Bishop of London, Dr. Howley, requested the Bishop of Gotenburg to confirm for him the Anglican youth of that city. This was accordingly done. As the views of Dr. Howley were High-Church, he would not have taken this step unless he had been firmly convinced of the canonical authority of the Swedish Bishops. The Swedish Church, as is well known, possesses the *Successio apostolica*. This has been undeniably proved in the excellent *Colonial Church Chronicle*, 1861. It was also acknowledged by Bishop Whitehouse, of Illinois, who at once admitted into his diocese a Swedish priest, ordained by the Bishop of Skara. It is, surely, much to be desired that a more intimate union should be brought about between the Scandinavian and the English Churches.

A DANISH PRIEST.'

We were aware [says the *Danmark*] of the above, and other similar facts. But such accidental help is not sufficient in Sweden, and could not be available in Denmark and Norway, where the Bishops are said to have not the apostolic succession. And then come the English congregations in Germany, Holland, Russia, &c. The thing required is Episcopal supervision, as well as Episcopal confirmation. As to the great need for a nearer tie between all the Northern Churches, nothing is more desirable. The Scandinavian Churches themselves are almost isolated from each other, and they have no intercourse with the Anglican. This is so much the more lamentable, as Scandinavia was largely, Sweden and Norway chiefly, evangelized by English Missionaries. It was to make the English Church better known in the High North, that the *British Society for Promoting Christian Knowledge* caused the English Prayer-Book to be translated into Danish in 1849. This work was happily accomplished by the late Mr. Repp, and copies were distributed, as presents, to all the Scandinavian Bishops, and in various other quarters. Let us hope that the time is not far distant when the bonds of Christian love will draw all the Northern Churches closely together !”

ANGLO-ITALIAN LETTERS: SECOND LETTER ON LITURGIES.

SIR,—In the letter which I lately had the honour of addressing to you, it was shown, both from the practice of the early Church and the authority of the holy Fathers, that it is lawful for a National Church to frame a Liturgy for its own use, without consulting the Bishop of Rome, or imitating those forms which, for the interests of his own See, he has but too successfully endeavoured to impose on the reluctant Churches of the West. Permit me now, Sir, to request your attention to several points in which, if that liberty should be again exercised in the kingdom of Italy, it will be right to revert to the practice of the Catholic Churches of the first ages, from which, under the pressure of Papal tyranny, or the illusions of Papal fraud, so many national Churches have unhappily been induced to deviate.

The first striking peculiarity that we observe, on comparing the Roman Office with those of the Primitive Church, is, that it is composed in a dead language. It is in Latin, a tongue not understood by the uneducated classes even in Italy, where it was once the mother-tongue of the great majority of the people. Yes, Sir, the ignorant faithful are now, in effect, commanded either to worship God at the Blessed Sacrament in words which they do not understand, or not to worship Him, as His Church therein worships Him, at all. Contrast this, now, with the practice of true Catholic antiquity. In those first and best days of our holy faith, all present were enabled and were encouraged to worship in their own native tongue. All joined with heart and voice in the great sacrifice of prayer and Eucharist; and, in so doing, effectually set forth their brotherhood in Christ, their mutual love, their common faith, and hopes and fears. “Each one,” saith Origen, speaking of the Church of his own day, “prays

to God and celebrates Him in his own tongue with all his might; and the Lord of every tongue hears those who pray in every tongue, as hearing (so to speak) but one voice making itself heard out of the various languages.”¹ Then was the common worship of priest and people indeed a “reasonable service;” for it was the intelligent offering of men, who knew the meaning of every word, and the reason of every action, in their united celebration of the Divine mysteries.

For some centuries after Christ, there was no instance of public prayer in a language not understood by the worshippers. As each tribe or nation was added to the Church, Liturgies were framed or adapted for it in its own tongue. Hence, at a very early period we find God worshipped in the holy Eucharist in the various languages of Greece and Italy, of Syria, Armenia, Arabia, Persia, and Egypt. Many of the ancient Liturgies of those several lands survive to this day to testify against the custom, so dear to the Court of Rome, of public worship in a dead language.

It is not doubtful, Sir, what judgment the blessed Apostles would have given in this dispute, could it have arisen in their time; for a clear and certain indication of their mind on the subject is found in the 14th chapter of St. Paul’s First Epistle to the Corinthians. It appears that there were certain persons in the Church of Corinth who were tempted to use the miraculous gift of tongues in a spirit of ostentation, and without profit to the hearers. When the Apostle reproves their conduct, he does it, under the guidance of God, in such terms as to show that he would equally have condemned a Latin Mass in France or Germany. “If ye utter not by the tongue,” saith he, “words easy to be understood, how shall that be known which is spoken? For ye will be speaking into the air. . . . For if I pray in an [unknown] tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with my spirit, but I will pray with my understanding also: I will sing with my spirit, but I will sing with my understanding also. Else, if thou shalt bless with the spirit, how shall he that filleth the place of the private person (*i.e.* the layman) say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest? For thou verily givest thanks well; but the other is not edified.”² The word here rendered *giving of thanks*, is in the Greek *εὐχαριστία* (*eucharist*), from which fact many divines have concluded that the Apostle is here speaking expressly of the celebration of the holy Eucharist. Their opinion may be incorrect; but even if he uses the word in its general sense of *thanksgiving*, that general sense must include the particular; and therefore, in any case, we have the witness of Holy Scripture against the use of an unknown tongue in that act of Divine worship to which the Fathers gave the name of Eucharist, because it is the great and distinctive *thank-offering* of the Church of Christ.

This truly unnatural custom of prayer in an unknown tongue was not introduced by design, but crept in through a want of proper care and vigilance. Latin was the mother-tongue of the great majority of Christians in Italy, Spain, France, &c.—at least by the end of the second century—and for that reason their Liturgies were then in Latin. The

¹ C. Celsum, l. 8, Ed. Spenc. p. 402.

² 1 Cor. xiv. 9, 14—17.

language of the people, however, gradually changed, while that of the Liturgies was allowed to remain the same. This, then, was one great and serious error. Another still greater mistake was that men ceased to provide for the new Churches, that from time to time were founded among the heathen, Liturgies in their own tongue. Thus, the various Teutonic tribes of Germany and England, who were all converted later than the sixth century, received only a Latin Liturgy. We may partly excuse the error from the infelicity of the times. The Church was already entering into the shadow of the Dark Ages. The holy men by whom those nations were converted were not deeply learned in the best Christian antiquity, and only followed, with too little consideration, the custom of the Churches in which they had been nurtured. We will not blame them; but while charity bids us excuse their act, let us beware lest it blind us to the reality and magnitude of the present evil.

It is the more surprising that the Bishops of Rome should have canonized this error into a rule of their communion, when we remember that, if they had always refused to change the language of their Liturgy, it would, to this day, have been in Greek. The Gospel was first brought to Rome by men who spoke that language, and was there first addressed to those who used it. For nearly two centuries, the Christians of that city were, for the most part, a Greek-speaking people. Out of the first twelve Bishops of Rome, only two bear a Latin name, Clemens and Pius; but Pius was probably in part of Greek extraction, as we infer from the name of his brother (Hermes),¹ and the Epistles of St. Clemens, written in Greek, are still extant to attest the foreign character of the Primitive Church of Rome. The Liturgy ascribed to him, though of a later date, is in the same language. St. Jerome tells us that Pope Victor, who died A.D. 203, was the first ecclesiastical author who wrote in Latin.² The works of his contemporary, Caius, a Roman priest, with a Latin name, were in Greek;³ and, some fifty years later, we find Hippolytus, at one time a Roman senator, and afterwards Bishop of Portus, close to Rome, a great opponent of Pope Callistus, writing in the same language.⁴

There can be no doubt that a Latin Office was provided for the Latin members of the Church of Rome as soon as it became necessary; but it is not known when this took place. In all probability, a Greek and a Latin Office were both in use for a considerable time. This was in accordance with the primitive principle, which long prevailed in theory even at Rome itself. Thus, among the decrees of the 4th Lateran Council, drawn up by Innocent III., we find the following:—"Since in very many parts people of different languages are mingled together within the same city and diocese, having various rites and customs under one faith, we strictly command that the Bishops of such cities or dioceses provide competent

¹ Baron, ad Ann. 159, § 4.

² De Vir. Illust. cited by Tillemont, Mem. Eccles. tome iii. Tit. Victor, Art. 8.

³ Vales, Annot. ad Euseb. Hist. Eccles. l. vi. c. xx.

⁴ Until lately, there was some uncertainty about the see of St. Hippolytus; but the question has been set at rest by the discovery of a part of his great work on Heresies, and the investigations to which it has given rise.

men to celebrate the Divine Offices for them, and minister the Sacraments of the Church according to the differences of rites and languages.”¹

Such, Sir, was the practice of the Primitive Church, and such the avowed *principle* of the Church of Rome (whatever her *practices* might have become) so late as the beginning of the thirteenth century. And why, let us ask, should this inalienable birthright of man, the privilege of common prayer in his own tongue, be denied to the good Catholics of Italy? The laity do not seek to intrude into the Priest’s Office. Far from every faithful heart be the thought of such a sacrilege! They only demand what their Lord designed for them, what their forefathers enjoyed in the best ages of the faith, and what reason tells them is their right. Sir, my heart burns within me as I look forward, full of hope, to the auspicious time when priest and people shall again unite in the intelligent worship of their common Master, and a full harmony of voice and mind and spirit shall rise to the Throne of Grace from every temple in the land.

II. Another instance, in which the Church of Rome has departed from her own ancient practice and from that of the whole Church, is in the denial of the Cup to the laity. For more than a thousand years after Christ His holy ordinance was faithfully observed throughout the world. In the eleventh or twelfth century the custom of communion in one kind first crept into a few Churches; but it did not become general till the fourteenth, nor was it strictly enforced until the fifteenth. It was then established, as the rule of the Latin Church, by the Council of Constance, A.D. 1415; but observe, Sir, that in the very decree which sanctioned the innovation, the Council confessed that “in the Primitive Church this Sacrament was received under both kinds.”² This unhappy decree led to the Calixtine war in Bohemia, in which myriads of lives were lost, the greatest cruelties perpetrated, and miseries endured on both sides, until at length, in 1433, the Council of Basle, by conceding the Cup to the Bohemians, reunited the more moderate of their party to the Communion of Rome.³

As the practice in question is thus modern, we cannot of course expect to find any direct protest against it in the early Fathers; but it does so happen, through the good providence of God, that a pope of the fifth century, being led to give an opinion of communion in one kind, so expressed himself that his words condemn the present rule as clearly and as strongly as if they were designedly written against it. In the Pontificate of Gelasius I. some Christians at Rome were infected by a heresy which induced them to avoid the reception of the Cup. The Pope, hearing of this, ordered that, as they would not receive in both kinds, they should be cut off from the holy Sacrament altogether; “because,” saith he, “the division of one and the same sacrament cannot take place without great

¹ Mansi, Concilia, tom. xxii. col. 998, can. ix.

² Sess. xxiii. Mansi, tom. xxvii. col. 727.

³ A condition was attached to the permission:—“Hoc semper observato, quod sacerdotes sic communicantibus semper dicant, quod ipsi debent firmiter credere, quod non sub specie panis caro tantum, nec sub specie vini sanguis tantum, sed sub qualibet specie est integer totus Christus.”—De Vocat. Bohem. in Fasciculo Orthuini Gratii, p. 317, Ed. 1690.

sacrilege.”¹ This decree was called forth by a “superstition,” as the Pope termed it, of that day; but you will observe that the reason which he gives for condemning the irregularity is general, and quite as applicable to the later custom of his own Church.

What need have we to say more? The Church is defrauded of a precious privilege, bestowed on her by her Divine Founder and Head, and for many ages enjoyed freely by all His faithful people. The wrong is patent and undeniable. How long will men wait for the remedy? How long will the good Christians of Italy show themselves behind their brethren of Bohemia in zeal for this blessed Sacrament? Let one and all take up the watch-cry of Nicæa, LET THE ANCIENT CUSTOMS PREVAIL, nor cease till they obtain the restoration of the ordinance of Christ to its pristine integrity.

But there is another consideration, not to be passed over, that ought, if possible, to increase the anxiety of every well-taught Catholic to see the cup restored to the laity. Many divines of authority have taught that a greater benefit is conveyed to the recipient under both kinds than under one. Thus, Alexander Alesius determines:—“Reception under both kinds, which mode of receiving the Lord delivered, is of greater efficacy and completeness.”² Many who have written since the Council of Trent have held the same. Thus Vasquez: “The opinion of those has always seemed to me the more probable, who say that greater fruit of grace is acquired from both species of the Sacrament than from one only.” The same writer acknowledges that, according to this view, “the laity to whom one species is denied are defrauded of some grace.”³ Francis Blanco, Archbishop of Compostella, who was at the Council of Trent, declared that it was the unanimous opinion of the divines present, that “the two species convey grace separately,” but that they were unwilling to define it, “lest occasion should be given to the heretics to make an outcry.”⁴ John de Lugo, from whom we learn this, points out the consistency of the statement with the words of the Council, by whom “it is cautiously said, that ‘as regards the benefit of receiving, they who receive one kind only are defrauded of no grace necessary to salvation.’”⁵ It does not say absolutely ‘of no grace,’ but ‘of no grace necessary to salvation.’ . . . Besides which,” adds this author, “we have the authority of Clement VI., who in a bull addressed to the King of France granted him communion in both kinds, and the Pope adds that he grants this *for the greater increase of grace*,—for the reason that both kinds give more grace than each severally.”⁶

All men know the reason commonly assigned for depriving the laity of their right. It is said to be done out of a reverent fear, lest the sacred contents of the chalice should be spilled. If we accept this reason, we must pronounce the Universal Church guilty for above a thousand years

¹ In Gratiani Decr. Aur. p. iii. Dist. ii.

² In Sentent. iv. Q. 53, § 1.

³ Comment. in P. iii. Q. lxxx. Disp. cccv. cap. ii. iii.

⁴ Joh. de Lugo de Sacr. Euch. Disp. xii. § iii. No. 68. Blanco is alone in asserting that the Council was unanimous on this point; but other writers (as Sarpi, Hist. l. iv.) show that many of the divines present “believed that though more of the sacrament is not received under both kinds, more of grace is.”

⁵ Sess. xxi. De Commun. c. iii.

⁶ Joh. De Lugo, *ut supra*.

of a profane indifference to the danger;—nay, O impious thought, we must accuse the Lord Himself, who instituted this blessed Sacrament under both kinds, of having needlessly exposed His Sacred Blood to the risk of profanation. But let that pass, while I ask your attention to another reason, less generally known, which some divines have alleged in justification of the modern practice. It is argued that, “as the priest has a higher dignity and a double share of authority, it is befitting that he should receive double grace!”¹ I am appalled, Sir, by the presumption and the injustice of this pretence. What! Shall the laity be robbed of a right, conferred by our Lord on all alike, that the clergy, by retaining theirs, may have another ground of superiority over them? I cannot believe, however, that many priests in modern Italy will defend communion in one kind by an argument so entirely opposed to every Christian principle. Rather, let us hope that they will haste to disavow it, and with one heart and voice reclaim for their injured brethren that sacred privilege which has been so long and so unjustly withheld from them. We intreat it for religion’s sake! We implore it for their country’s good! It is only by union in their great cause that the people of Italy can make head against their common foes, and no true union can subsist unless the clergy and the people are at one in all that relates to their holiest and most abiding interests.

I have the honour to be, &c.,

To His Excellency, &c. &c.

PHILARCHÆUS.

NASHOTAH SEMINARY, WISCONSIN.

NASHOTAH, this year, accompanies her annual catalogue with a historical statement:—

“In 1841, Rev. Messrs. Adams, Breck, and Hobart, our Founders, came to the village of Waukesha, and began an associated missionary work, on what was then the frontier of North-Western civilization. The plan for the work had been arranged while they were students in the General Seminary, and was intended to be mainly itinerant labour among the scattered settlers of the new territory of Wisconsin.

In 1842 they removed to Nashotah Lakes, and continued this itinerant work from thence, travelling on foot through the scattered settlements, and preaching the Gospel when and where they could have opportunity, sometimes in a settler’s cabin, sometimes in a schoolhouse, sometimes in the common room of a wayside inn.

Meanwhile, Wisconsin was filling up beyond all precedent in the history of our new States. Emigrants were flocking in from the East and from all parts of Europe. The hamlet became a village, the village became a city almost in a year. Resident pastors were needed where the itinerant missionary could give only occasional services. Clergy could be found in the East, to some extent, to accept the charge of these *organized parishes*, but the frontier was rapidly moving westward—that must still be looked to. Then it was that, in the scarcity of labourers for the wider-

¹ I give this argument in the words of a divine present at the Council of Trent. See the History of Pallavicino, lib. xii. cap. iii. Part ii. p. 270.

spreading field, and in the impossibility of supplying the necessity from abroad, the clergy at Nashotah, under the Bishop's advice and direction, began to receive young men as students for Holy Orders, at the same time continuing their missionary labours proper. This was in 1844. It was the natural development of the work.

In 1845, the first graduate who heads the list of our alumni, the Rev. Gustavus Unonius, a Swede, and a graduate of the University of Upsala, was ordained for a settlement of Scandinavians in the immediate neighbourhood of Nashotah.

In 1850, the work, under the Providence of God, had developed to another point. This mixed labour of itinerating and teaching had continued five years. Twelve had been ordained. Permanent parishes under their care, or that of others, surrounded Nashotah. The frontier had advanced comparatively far westward. Dr. Breck anticipated its advance, and removed to the opening Territory of Minnesota; Dr. Hobart had returned East; Dr. Adams was left alone at Nashotah. The original work of the three associates was performed. But, meanwhile, the other work, the work of Ministerial Education, had grown up to important proportions; Dr. Adams was left, in 1850, with ten candidates for Orders and four preparatory students under his care.

It was then considered that the leading of Providence indicated, distinctly enough, the future of Nashotah. The work of teaching was to be, hereafter, her *main* work. With this aim, the Rev. Dr. A. D. Cole, a class-mate in the General Seminary of the first founders, was called to be the Head of the Mission; and himself and the Rev. Dr. Adams began, prominently from 1850, our present work.

Thence to 1861, graduates were ordained each Trinity Sunday. The work was sustained and developed.

In all, up to the present time, we have graduated seventy-three, who have completed the course prescribed, and received our B.D. degree on examination. We have also educated more than twenty who have been ordained before completing the course entirely. Nashotah, therefore, has been instrumental in adding *one hundred* at least to the ministry. They are at work in nearly every diocese in the land, and are, as a body, marked, on the testimony of Bishops, clergy, and laity, by devotedness and loyalty.

That, *in figures*, is the result of the work of education carried on here. *It has all been done by the freewill offerings of Christian men and women.* There has never been anything for the morrow. Daily bread has come for daily needs, *and that is all.* Having food and raiment, teachers and students have been content.

There are thirty students to be sustained, and four professors, this year. The Church is asked again to remember *there is no endowment*, nothing but prayers and offerings.

Educational work, though now our *main*, is not our *sole* work. The old missionary labour still goes on in our immediate vicinity. There are seven Sunday schools more or less connected with Nashotah, some of them quite large. The Professors are largely engaged in active pastoral duty besides the work of their lectures. Nashotah is, in this way, always a centre of evangelizing effort."

A LETTER

ADDRESSED SEVERALLY TO THE REVEREND THE VICE-CHANCELLORS
OF THE UNIVERSITIES OF OXFORD AND CAMBRIDGE.

Natal, South Africa, July, 1862.

SIR,—We, the undersigned, Graduates of the Universities of Oxford and Cambridge, now resident in her Majesty's colony of Natal, South Africa, having, in our several positions, had forced upon our consideration the difficulties connected with the promotion of the education of the youth of the country, are most desirous to look to our own honoured Universities for advice and assistance.

We venture to do so, as, bearing gratefully in remembrance the benefits we ourselves have received from our education, we would gladly see their fostering care extended to the youth in distant lands; and further, regarding the two great Universities as the instruments in the hands of Almighty God, by which the Church at home trains her sons religiously, and in sound learning, we can scarcely regard the Church as planted in her fullness in the new colonies of the empire, unless, concomitant with the erection of bishop's sees within them, the Universities enlarge the field of their operations, so as to embrace these lands also.

Having learned that the Universities have been extending their care beyond the limits of the public schools and the colleges more immediately under their control, with great benefit to those who have submitted themselves to the examinations, we venture to hope that the Senate and Convocation may find it practicable to extend such examinations to the colonial youth.

How great we consider the advantages would probably be, we would point out by enumerating some of the difficulties experience has taught us have to be contended with in colonial schools:—

1. There is the extreme difficulty of creating a standard; such exists by tradition in the public schools at home, and is maintained by the competition of one school with another; but, amongst us, the means of establishing and maintaining a standard appear at present to be wanting.

2. The difficulty of providing a stimulus to youth to continue their studies after leaving school, which they ordinarily do at an early age, as the service of boys to their parents is very valuable.

3. There is also a special difficulty in cultivating the moral qualities in boys, owing to intellectual advancement being the principal aim in schools, and the supervision or regulation of the boys' behaviour out of the school-room being rarely undertaken.

Should the Universities, as we sincerely trust they may, find it practicable, by issuing commissions to Masters of Arts resident in the colonies, or by some other way, to extend their system of middle-class examinations, the difficulties enumerated would be overcome, especially as we understand, in harmony with the discipline observed at the Universities, testimonials as to moral conduct are required as a condition of admittance to these examinations.

We would further beg leave, with much deference, to state that we feel that the Universities would confer a great benefit on the colonies were they; if it be feasible to do so, to introduce into them a collegiate system, in in-

timate relation to, and dependence on, the Universities. We venture to suggest this, because, although aware of the great benefit accruing to each separate college at Oxford and Cambridge, from being brought into immediate contact with others, yet we would humbly hope that the spirit and power of the Universities would be felt within such colleges or halls in the colonies, exercising an influence upon the students, which no isolated and new foundations could exert whose degrees or testamur would not be acknowledged at the English Universities.

Being unable at this distance to ascertain the exact form prescribed for laying our petition before the authorities of the Universities, we have ventured, Mr. Vice-Chancellor, to address you by letter, respectfully praying you to overlook any irregularity, and to move the University to take our request into its most favourable consideration.

We have the honour to remain, Sir,

Your most obedient servants,

(Signed) JAMES GREEN, M.A. Corpus Christi, Cambridge, Dean of Maritzburg, Natal.

THOS. GLEADOW FEARNE, M.A. Cath. Hall, Cambridge, Archdeacon of Durban, Natal.

JOHN L. CROMPTON, A.M. Trinity College, Cambridge, Clerk in Holy Orders, Member of the Legislative Council of Natal.

WILLIAM HENRY CYNRIC LLOYD, A.M. Scholar of Jesus College, Oxon. Colonial Chaplain, Natal.

MICHAEL EDWARD ROWLANDSON, M.A. Wadh. College, Oxon. Clerk in Holy Orders.

J. W. TURNBULL, B.A. Cai. College, Cambridge, of Lincoln's Inn, Barrister-at-Law, one of the Trustees and Hon. Sec. of the Pietermaritzburg Collegiate Institution.

HENRY HARDWICK, B.A. St. John's College, Cambridge, Master of the Grammar School, Pietermaritzburg.

HENRY WILDE-BROWNE, B.A. Jesus College, Cambridge.

THE LAW OF THE CHURCH IN THE COLONIES.

(From the Grahamstown "Church Gazette.")

THE following letter, which was written to a Colonial Bishop by one of the most learned canonists of modern times, expresses views of so much importance and interest to Churchmen, and so ably and clearly stated, that no apology is due for publishing them. As, however, the letter was not, that we are aware, intended for publication, we print the document without the name of its author, "than whom," as was said respecting him in a late judgment, "in all matters of ecclesiastical antiquity, no higher modern authority can be quoted." We append a few explanatory remarks in illustration of the argument, and to indicate various directions, besides the one mentioned in the letter, in which the principles here stated may be practically applied:—

" August 24th, 1855.

MY LORD,—I have the honour of submitting a brief statement, according to your Lordship's desire, of the views which I expressed in conversation, respecting Church law in the Colonies, and the status of the Colonial clergy.

There were, in the ancient Church, codes or collections of canons, for the use of the Church.

The most important of these was the collection used in the General Council of Chalcedon (A.D. 451), and confirmed in that Council.

This collection embodied the fundamental principles of Church law, and governed its practice. It was a simple and comprehensive code, suited to the wants of a growing Church.

It was afterwards adopted by Justinian into the civil law, and thus passed into the law of most Christian states.

In the seventh and eighth centuries it was received in England by the ecclesiastical and temporal powers, and thus became the law of the land.

The nature of its composition had a necessary effect on the nature of its reception and sanction. It was more properly a 'collection' than a code.

Hence it was everywhere received with latitude, and subject to modification. But it is the basis of the general law of the Church, and, as received in England, of the common law in relation to matters ecclesiastical.

By this law, the cure of souls throughout a diocese always belonged to the Bishop. The Bishop could not divest himself of that charge; but it was his duty to associate presbyters with himself in the execution of that cure in particular districts.

Each presbyter possessed an *officium*, which consisted in his being appointed by the Bishop to execute the Bishop's office in the cure of souls.

The presbyters, as sharing and executing the office of the Bishop, were his advisers, his council or synod.

But that general law of the Church, as sanctioned by Chalcedon, and as adopted into our common law, knew nothing of benefices.

Benefices were not introduced as a substitute for the ancient *officium*, but were superadded to it, as an accessory to a principal.

The common law then received additions as respected the *beneficium*, but remained unchanged as respected the *officium*.

The common law is in force in the Colonies, as far as it is applicable to local circumstances.

The patent of the Crown, which constitutes a diocese in a colony, is a legal recognition of the Bishop's cure of souls, and of his power to associate presbyters with him in that cure.

A Colonial Bishop, therefore, legally confers the *officium*; which is not dependent on the form of a license, but arises from inscription among the presbyters of the diocese with appointment to a particular cure.

In most of the Colonies benefices have not been created.

That portion of the common law which relates to the *officium* is, in fact, the general code of the Church, as received in England.

This code is the inheritance of the Church in the Colonies—a badge of

its union with the Church of all ages—the surest guide to maintaining its unity for the future.

Colonial Church Acts are sought for on the assumption that the Church in the Colonies is without law; at least, without law applicable to its circumstances and position.

The assumption appears to be hasty and erroneous, tending to disconnect the Church in the Colonies from the Church of all former times.

It is to be feared, that if powers were to be conferred upon such an assumption, the Church in the Colonies would be practically without clue or guide for its self-legislation, having lost sight of that general law of the Church, which it has ever been the wisdom of particular Churches to observe; and as no means exist of procuring harmonious action among colonial legislatures—as one may act, and another refuse—united action of the Church might be greatly embarrassed.

This is not designed to throw any difficulty in the way of any useful legislation or recognition that can be obtained from any colonial legislature, but only to point out the necessity of ascertaining the position and the laws of the Church in the Colonies, as a guide for the proceedings respecting it.

Many laws would be found well adapted to the wants of the Church in the Colonies, or very capable of adaptation, as having originally been framed for a state of things not very dissimilar.

The republication or adaptation of such laws by colonial synods (for which diocesan synods are legally competent) would have a moral weight which a colonial legislature cannot give. Such a course would strengthen the union of the Church both at home and abroad.

And as the general law of the Church is part of the common law of England, such a revival of it, throughout the Queen's dominions, would tend to cement the union of the empire—a bond of union which might still subsist, though the empire should be shattered by political causes.

It would then be apparent what further legislation was desirable or necessary.

Colonial Bishops and legislatures could then frame their measures so as not to be liable to be rejected by the Crown.

There would then be a guide for the harmonious exercise of such powers, when obtained.

Such a fundamental unity of law, founded on the common law of England, would provide for unity, and united action in the Church, though local legislation should be unattainable in some colonies, while in others it was obtained.

The reviving the knowledge of the common law respecting the Church is also necessary for such colonial legislatures as may entertain questions of Church legislation.

By their constitution, such legislatures have not powers to make laws repugnant to the law of England. Where they act in ignorance of that law, it is possible that great confusion may arise from their acts being afterwards pronounced illegal.

The possibility of questions of Church law in the Colonies being decisively settled, without legislation, without proceedings in court, without aid

from the Government, has been demonstrated by the Bishop of Adelaide, in the question of diocesan synods, the legality of which is now not questioned.

Knowledge of the subject is the one thing needed.

The applicability of the law of the Church, and of the land, to the circumstances and wants of the Church in the Colonies, may be illustrated in the question, whether a colonial bishop, can at his own pleasure withdraw the license of a colonial clergyman ?

The general law of the Church, as received in England, provides that a bishop shall not remove *ab officio*, except upon trial, and for canonical cause, and subject to appeal.

By that law the position of a colonial clergyman is as much ascertained and protected as the position of a beneficed incumbent.

The status of the colonial clergy, by the common law, has not been altered by Colonial Church Acts, which are supposed to have conferred on the Bishop irresponsible power, for,—

(1) Those legislatures cannot make laws repugnant to the laws of England; and such irresponsible power in a bishop is repugnant to that law.

(2) Those colonial Acts must be construed in accordance with the common law and the powers of the legislatures; and will probably be found quite capable of such a construction.

The form of proceeding under the ancient ecclesiastical law is as simple as can be desired. The existing evils of proceedings in ecclesiastical courts in England are of a late origin, and do not affect the proceedings in the Colonies.

The proofs and authorities for the foregoing statement are too long to be inserted here, but they have been carefully collected and considered. They could hardly be effectively used, except by persons well acquainted with the original sources of our laws ecclesiastical.

I have the honour to be, my Lord,

Your Lordship's very faithful servant,

To the Lord Bishop of ————"

The collection to which the learned canonist refers is commonly called "The Code of the Universal Church." It contains altogether more than 200 canons of discipline, either made or adopted in the first four General Councils, which were held between the years A.D. 325 and A.D. 451, and were authoritative judgments of the whole Christian world. The first of these Councils, that of Nice, assembled within two centuries and a half from the times of the Apostles; and as during the whole of that period the Roman empire had been a heathen power, it had been impossible for representatives from the universal Church to meet together before in any general Synod, and agree on rules of discipline which should be everywhere observed. But the canons then received refer to rules and usages of yet earlier date, which carry us back to the days when the Apostles organized the Church of Christ, as the basis for this legislation for the Church catholic. Such legislation, indeed, is only of human authority, and there-

fore, as we are reminded in our Articles, is liable to error, and has no force independent of Holy Scripture, in matters of faith, or in anything as necessary to salvation. But in questions of discipline and Church order it has an authority which no wise man can fail to respect. Our Church, in the office for the consecration of Bishops, distinctly recognises the authority of "the ancient canons" (referring particularly to the second of the Council of Nice, and in that to another of yet more primitive antiquity, which is preserved to us), and they are classed next to Holy Scripture itself, as directing the rulers of the Church of Christ in the exercise of their functions.

These laws of the Christian Church were received in the early English Church in several national councils, more particularly in one held at Hatfield, near Rochester, A.D. 680, in which the civil and ecclesiastical powers acted together. Many, indeed, of the particular rules of discipline seem never to have been adopted in the Western Church, or, at least, were never practised. Some were found by experience practically inexpedient—such as those which required that a synod of all the Bishops in a province should be held twice every year. Others gradually fell into disuse, or were formally abolished by particular or national Churches. It has been always admitted, indeed, that "regulations as to variable rites and discipline are not binding on national Churches, except by their own approbation and adoption of them." ("Palmer on the Church," vol. ii. p. 293.) Of this nature are some of these canons, which discouraged marriage of the clergy, although they by no means made it an impediment to holy orders. In this respect our Church has restored the yet more primitive discipline. And, generally, wherever we have directions given in the Rubrics and Formularies of our Church, or in the Canons of 1603 (so far as they are applicable to the altered circumstances of a colonial Church), they must supersede the authority of all other regulations.

But after all these deductions and modifications, there still remains, in the Code of the Universal Church, a very considerable residuum of fundamental principles of Church law and government, which have been recognised in the Church of all ages. This may be best illustrated by mentioning the subjects of some which are applicable in the Colonial Church. (The numbers are those of the Canons of the Universal Code.)

Of the appointment of Bishops, 4, 95, 98, 116.

Of the respective rights of Metropolitans and other Bishops, 6, 88, 190.

Of excommunications and appeals to provincial Synods, 5.

Of the trial and deposition of clergymen, 5, 83, 91, 199.

Of the trial of Bishops by their Metropolitan and comprovincial or other Bishops, 93, 94, 169, 199.

Presbyters to perform no ecclesiastical function without a license in writing from the Bishop, 33.

Against exemptions from episcopal jurisdiction, 186.

For the settlement of disputes between clergy, 187.

No clergyman to be "in the catalogue" of more than one diocese, 188, 198.

Against popular elections to the ministry, 117.

With regard to other points noticed by the writer of the letter, it must

be of course borne in mind that in *this* colony, as being a conquered or ceded country, "the common law of England (as such) has no allowance or authority." At the same time not only must we assume, that in the interpretation of all matters relating to a Church which is an integral part of the Church of England, the fundamental principles of the law of that Church must be followed, but further it can hardly be doubted that the legislation of Justinian, which gave "the ecclesiastical canons made or confirmed by the four Holy Synods the force of law" (Justin. Novel. 131, c. 1, according to Johnson), also makes this code of the Universal Church strictly law in this colony, so far as it is applicable—as it is both to episcopal and to metropolitical functions.

On this question, however, the decision of the Privy Council in the Long case can hardly fail to throw much light. But whatever that decision may be, it cannot alter the fact, that there are fundamental rules of Church order and discipline, which ought not to be abandoned, except for some weighty cause, in the government and organization of the Church.

The principle laid down by Blackstone as to the force of English law generally, in a country discovered and planted by English subjects, seems to describe exactly, *mutatis mutandis*, the force which English Church laws should possess and acquire, wherever there is a branch of the Church of England. He says, "All the English laws then in being, which are the birthright of every subject, are immediately there in force. But this must be understood with many and great restrictions. *Such colonists carry with them only so much of the English law as is applicable to their own situation and the condition of an English colony*: such, for instance, as the general rules for inheritance, and of protection from personal injuries. The artificial refinements and distinctions incident to the property of a great and commercial people, . . . the mode of maintenance for the established clergy, the jurisdiction of spiritual courts, and a multitude of other provisions, are neither necessary nor convenient to them, and *therefore are not in force. What shall be admitted and what rejected, at what times, and under what circumstances, must, in case of dispute, be decided by their own provincial judicatures, subject to the revision and control of the king in council: the whole of their constitution being also liable to be new modelled and reformed by the general superintending power of the legislature in their mother country.*"

In this, substitute for the artificial refinements and distinctions of which Blackstone speaks, those (which indeed he expressly includes in them) which in English ecclesiastical law have arisen out of the endowments of an Established Church and its connexion with the State; for their own provincial judicatures, the action of diocesan and provincial synods; for the king in council and the imperial legislature respectively, such modes of exercising the authority of the National Church, of which the Queen, under God, is the supreme governor, as may be most legitimate and suitable;—and we have the principle which must govern all our efforts, if Church law in the Colonies is ever to be established on a sure basis.

But in the meanwhile, it must not be supposed that the Colonial Church is left in a helpless state, until the difficulties which attend provincial or national action of our Church shall be overcome. The view which is

expressed in the letter, as to the perfect competency of Diocesan Synods of themselves to accept and promulgate rules already made by superior authority, agrees entirely with a legal opinion of great weight to which the writer himself refers, viz. one given by Mr. A. J. Stephens to the Bishop of Adelaide, as to the legality of Diocesan Synods in the Colonies, which was confirmed by the present Lord Chancellor, Sir Fitzroy Kelly, and J. Napier. This opinion states that the office of Diocesan Synods is to republish or *adjust* such canons as have been previously enacted. In provincial Synods the language is, "*constitutiones decretæ*," the canons or constitutions *passed*; in diocesan, "*lectæ et publicatæ*," those *read and published*. Thus, in the Colonies, from a mass of canons which are ineffective or unsuitable, the Bishop of the diocese in his Synod has the power, until higher authority, that of the Provincial or National Church, is exercised, of selecting and adapting such canons as are suitable, which are accepted and confirmed by the voluntary assent of his clergy and laity. Such, it is observed, was the original use of Diocesan Synods. And the particular instance is given of the introduction of the parochial system into the Church. This system not having any legal existence in the Colonies, even where it is actually recognised, the ecclesiastical law of England is generally inapplicable.

But, the learned counsel observes, Diocesan Synods effect the transition from the diocesan to the parochial state, which is thus gradually introduced into the Colonial Church, in the same manner as it was introduced throughout the Church of England itself, by the clergy being first appointed to do duty within certain limits, then the tithes and oblations, which originally were paid to a central fund, being transferred to each parish church, and lastly the inhabitants of each parish being bound to receive all ecclesiastical rites only at their parish church, whilst private spiritual intercourse was always unrestricted, as is evident (Mr. Stephens observes) from the Exhortation before the Communion in our Prayer-Book. But (it is added, and the observations are of great force in reference to the Colonial Church) the parochial system is not an inflexible rule; its application must be governed by circumstances, by experience, and by considerations of men's feelings as well as of their spiritual wants: and its restrictions are not to be assumed to exist any further than has been agreed by consent of all concerned.

It is satisfactory to be assured, on such authority, that doubtful and uncertain as the application of ecclesiastical law to the Colonial Church is confessed to be by all who have studied the subject, yet with the aid of our Diocesan Synods, even without any farther sanction either of the Provincial or the National Church, we may at all events proceed gradually but surely in the work of accepting and adapting to our own circumstances those fundamental rules of Church order which we have inherited from our forefathers.

THE PATAGONIAN MISSION.

Parsonage, Stanley, Falkland Islands, February 25th, 1863.

SIR,—As I have had many applications from friends at home to give them information respecting the progress of the Mission among the Patagonians and Fuegians, you will oblige me by publishing the present communication on that subject.

Capt. Allen Gardiner's commencement of the enterprise, and his melancholy end, are sufficiently known. The Patagonian, or, as it is now called, South American Missionary Society, was established by certain clergy and laity of our communion, chiefly residing at Bristol and Clifton, for the purpose of carrying out his holy object. The first part of their plan has been to bring some of the young savages to one of the Falkland Islands (Keppel). A mission schooner, named after Captain Gardiner, was fitted out. Several young laymen went forth in the first party; Jemmy Button, a Fuegian (who had been, while a lad, brought to England by Admiral Fitzroy), was visited; and subsequently, in company with some of his countrymen, he was brought over to Keppel. The Mission at that time was directed by the Rev. G. P. Despard.

A large party subsequently resided on Keppel for some months; but, on the *Allen Gardiner* returning to Fuegia, the crew, captain, and the catechist, Mr. Phillips, were murdered, while at their devotions; only one man escaping, who, strange to say, was subsequently treated by the natives with the greatest kindness. One Fuegian had, with his wife, taken the first opportunity of returning to the station at Cranmer, where he has since been under instruction, and has enabled the catechist to acquire his tongue. The progress of this native is astonishing. He reads and writes, and has some knowledge of the goodness of God, though the doctrine of the Atonement does not yet seem to be grasped by him. His wife has made equal progress. The new superintendent, the Rev. W. H. Stirling, who has lately been with us here, in Stanley, proposes spending several months in the year on the coasts of Tierra del Fuego, in the *Allen Gardiner*. He is now speeding on his way thither with Okokko, the young Fuegian catechumen, and his wife.

I cannot be too thankful that, as my nearest clerical neighbour, I have found a man of Mr. Stirling's worth and love. My people all feel that he is eminently calculated for the arduous and self-denying work he has undertaken. He does not expect immediate results, but goes forth to sow, here a little and there a little, preparing the way for the *establishment hereafter* of permanent Mission-stations, each with its married priest, schools, and cultivated plot of land, diffusing the light of Christianity and civilization.

But a beginning is already made. About three years ago, two young laymen were landed in Patagonia, who, for a lengthened period, amidst many hardships and dangers, travelled about with the natives; but lately they have established a station at Santa Cruz, or St. Cross, in the heart of the country, whither they hope to gather some of the tribes around them, so that young lads may be instructed in the Christian faith. My young

friends, Messrs. Schmidt and Huntziger, have proved themselves "workmen that need not to be ashamed." They have acquired the language of the Patagonians, and have, in a quiet, unobtrusive manner, gained much influence among these remarkable people. I hope the day is not far distant when Mr. Schmidt will be admitted to the ministry of the Church. The *Society for Promoting Christian Knowledge*, on my application, made him a handsome grant of books for his reading.

Mr. Stirling has also placed two catechists at Rio Negro, a colony belonging to the Buenos Ayrcan Government, who are to reside among the Patagonians in the northern part of their country.

On the west side of South America, the son of Captain Gardiner, the Rev. Mr. Gardiner, is labouring, with the assistance of two catechists, among the *Araucanian Indians*. Thus, the reproach that the Church of England has done nothing for the heathen of southernmost South America is in course of being removed. Already two clergymen, both accompanied by their devoted wives, are engaged in this work, besides seven or eight catechists, dotted here and there along the coast.

The base of operations is the colony of the Falkland Islands at the Mission Station now called Cranmer, about 120 miles from the chief town, Stanley. I think the general information I have sent you will be interesting to your readers. Both I and my charge of English Church people out here all deeply sympathize with the Mission. I believe that it will be conducted with sobriety as well as with zeal, and that there is now no risk to human life likely to be run among the natives.

It may, indeed, be asked, Why have a new society, and that too at Bristol, for this work?—why should it not have been taken up by the *Church Missionary Society*, or by the *Society for the Propagation of the Gospel*? But the former of these Societies declined to enter upon the field, and the latter even now seems to have more on her hands than she can find men for; and I think myself that, at least at the outset, it was well to have a special association for a special work, just as in the case of the Borneo, and now again that of the Central African, Mission. But, however opinions may differ as to the advisableness of multiplying societies, it is an accomplished fact that the South American or Patagonian Missionary Society has actually entered on a work which no other organization had taken up, and therefore, I conceive, it claims our sympathy and support. I gladly notice that at home so many of the Bishops have joined the Society. I shall only express a wish that a larger clerical element may be introduced among its agents in the work; and that, as in God's good providence the openings for its operations are enlarged, it may bring the spiritual ministrations of the Church of England to the many thousands of our fellow-countrymen in South America hitherto almost completely cut off from all the means of grace, *e.g.* the miners in Chili and Peru and the sailors at the Guano Islands.

I am, Sir, yours faithfully,

CHARLES BULL, M.A.
Colonial Chaplain, Falkland Islands

Reviews and Notices.

History of Christian Missions during the Middle Ages. By the Rev. G. F. MACLEAR, M.A. &c. Cambridge: Macmillan & Co. 1863.

MR. MACLEAR has made a successful attempt towards filling up, for English readers, a gap in Ecclesiastical History. The shifting condition of mediæval Christianity in the central seats, where it was established, has found many historians; but its difficult, broken, and obscure intercourse with the heathenism which surrounded it has been treated with too much neglect. The aspect of Christendom as it was in the fifth century, confined to the lands which surrounded the Mediterranean, is strikingly different from what it was in the fifteenth, when it pervaded Europe from one end to the other, and divided Asia and Africa, with Islam and with Paganism. It would seem an interesting and profitable work for the historian to point out the directions in which the light of the Gospel first broke through the gloom, to record the order and method of the successive missionaries, the various measures of success which attended their efforts, and the impression they have left upon the Churches which now flourish in the fields of their labour; but this page of history has been written hitherto with comparatively little care or research. The subject is one which would command the sympathy of every enlightened Christian. Not only the large class who in the present age watch missionary enterprises with enthusiastic feelings, but even calmer and more reflecting observers of the progress of Christianity, require from the historian of earlier labours in that field the means of correcting their opinions and wishes, their plans, their hopes, or, it may be, their despondency.

Mr. Maclear is fortunate in occupying ground which has been so seldom trodden. Archdeacon Grant's fourth Bampton Lecture contains a brief though masterly sketch of missionary progress in the Middle Ages. Neander's popular work, known as "*Light in Dark Places*," was the first to draw attention to many forgotten persons and events. Blumhardt's somewhat tedious and superficial history of Missions is a sealed book to English readers. Archdeacon Hardwicke, whose valuable labours were cut short by a premature death, contributed some useful materials, both in his "*Christ and other Masters*" and in his "*History of the Church during the Middle Ages*." But the work now before us is the first able and scholarlike attempt to give a connected history of missionary life and work throughout the dark ages. Whatever may be said of the discretion exercised by the

authorities of the University of Cambridge in proposing so extensive a theme to the competitors for the Maitland Prize, every reader must be thankful to them for directing Mr. Maclear to enlarge his successful essay into a volume, not wholly inadequate to the subject. Although he has evidently spared no pains to consult original authorities, and to trace out the obscure origin of the events which he chronicles, yet it seems to us that a still further amplification of the work is required to do justice to the theme, and would be a benefit to ordinary readers.

After a preliminary account of the forms of religion prevalent among the Celts, Teutons, and Slaves, and of the early efforts of the Church about the end of the fourth century, the author devotes two chapters to the early progress of Christianity among the Irish and the Picts, under St. Patrick and St. Columba. Then the mission of St. Augustine, and his successors in England, is traced in chapters v. and vi. Germany was the country chosen by missionaries from both those newly-Christianized countries; and the labours of Columbanus and Boniface, and of their associates and followers, in the seventh and eighth centuries, are recorded in chapters vii.—x. The next advancing waves of Christianity reached Denmark, Sweden, and Norway. The apostolic preaching and fluctuating success of Ansgar in the ninth century, and the honest but mistaken violence of the two Olafa, Tryggvason and Haraldson, in the tenth century, are the subjects of chapters xi. and xii. The scene then shifts to the Slavic races; and in three chapters, xiii.—xv., we have an account of the spread of the Gospel, from the ninth to the fourteenth centuries, in Bulgaria, Moravia, Bohemia, Russia, Poland, Pomerania, and Livonia. A chapter is assigned to Missions among the Saracens and Mongols, in the thirteenth and fourteenth centuries, chiefly conducted by Francis of Assisi and Raymond Lull; and another chapter, to the compulsory conversion of Jews and Moors, in the fifteenth century. Two chapters, xviii. and xix., of retrospect and reflections conclude the work.

It would be easy to make numerous extracts from this interesting volume, but our space does not allow us to do so; and we are persuaded, moreover, that most of our readers, being informed of its contents, will not long delay the agreeable duty of making themselves acquainted by actual perusal with its useful details. Partly as a specimen of Mr. Maclear's style, and still more as bearing on questions agitated in the present day, we extract from the eighteenth chapter his view of the value of episcopal superintendence and diocesan synods in carrying on, if not in originating, missionary work.

“Next to the prominence in the missionary work of the middle ages, of the monastic orders, few points are more deserving of note, than the

important aid which the work received from the superintendence of Bishops, and the deliberations of ecclesiastical Councils. Without entering into the vexed question as to the expediency of placing bishops at the head of missions *in the first instance*, we cannot but notice how, during the Mediæval period from first to last, the introduction of Christianity amongst any tribe was followed up as speedily as possible by the establishment of episcopal government. The first seeds of the Gospel may have been sown by inferior ministers, by the influence of a Christian queen, by the faithfulness of captives, by Christian merchants during trading voyages, and many other ways; but uniformly in conformity with Apostolic practice, the management of the infant Churches was intrusted to a local episcopate. Sometimes a bishop headed from the first a body of voluntary adventurers; more often, as soon as any considerable success had been achieved, one of the energetic pioneers was advanced to the episcopal rank, and in this capacity superintended the staff of monks or clergy attending him, ordaining, as soon as possible, a native ministry from amongst the converted tribes, and establishing a cathedral or corresponding ecclesiastical foundation.

And in such a course we trace, not merely a conformity to primitive tradition, or an empty craving after hierarchical display, but we see that such a provision had other recommendations of the most practical character. Already before the inroad of the new races, the Bishops had become not only a kind of privy council to the Emperor, but were regarded in almost every town as the natural chiefs. They governed the people in the interior of the city; they alone stood bravely by their flocks when the barbarous host appeared before the defenceless town; while the civil magistrate and military leader often sought safety in flight, they alone were found able and willing to mediate between the people and the heathen chief, and to inspire him with awe. It is no wonder, then, that on the conversion of any district, the native king or chieftain was glad to have near him one who could assume the functions of the pagan high-priest, and advise him in any matter of civil or religious moment. To influence, moreover, the various chiefs, to counteract the power of the native priesthood, it was very desirable that the bishop should at least stand on a footing of equality with the nobles. To say that when placed in this position, and in his priestly character regarded as superior to the king himself, he was prone to abuse his influence, and to foster many corruptions he ought to have checked, is only to say that he was not above the ordinary temptations of human nature. We know, at any rate, what his generation expected from him. We know how it was required of the bishop that he should 'ever be busied with reconciliation and peace, as he best might; that he should zealously appease strifes, and effect peace with those temporal judges who love right, that in accusations he should direct the *lôd*, so that no man might wrong another, either in oath or ordeal; that he should not consent to any injustice, or wrong measure, or false weight; that every legal right should go with his counsel and with his witness; that, together with temporal judges, he should so direct judgments, that, as far as in him lay, he should never permit any injustice to spring up there; that he should ever exalt righteousness, and suppress unrighteousness; that he should flinch

neither before the lowly nor the powerful, because he doeth naught if he fear or be ashamed to speak righteousness.' This was certainly no mean standard ; and however far the bishops may at times have come short of it, it was a matter of no small importance to have in the court of the newly-converted chief, one who, by the duties of his office, was bound to be a counterpoise to the rude and capricious government of a military aristocracy, a mediator between the noble and the serf, a defender of the weak and the oppressed. The interposition of Boniface in the matter of Gewilieb's succession to the bishopric of Mayence is one instance out of many, which must often have occurred in those times of constant warfare, where the bishop's exalted position enabled him to speak out boldly against a positive wrong and to speak with effect. Of the Anglo-Saxon bishops it has been said by Kemble, ' whatever their class interests may from time to time have led them to do, let it be remembered that they existed as a permanent mediating authority between the rich and the poor, the strong and the weak, and that, to their eternal honour, they fully comprehended and performed the duties of this most noble position. To none but themselves would it have been permitted to stay the strong hand of power, to mitigate the just severity of the law, to hold out a glimmering of hope to the serf, to find a place in this world and a provision for the destitute, whose existence the state did not recognise.'

And then, again, as regards the provincial and diocesan Synods, we cannot fail to have noticed how much they consolidated and supplemented missionary work. They decided not only questions of doctrine, but dealt also, and more especially, with the most important social problems of the age. We find them, from time to time, not only regulating the life and manners of the clergy, but defining the degrees of affinity, protesting against contamination with heathenism, determining the mutual relation of master and slave, laying down laws concerning false coin, theft, homicide, and sometimes enacting what we should call sumptuary laws and sanitary regulations. If our Indian Government boasts that during the last thirty years the enormities of Thuggee and Dacoitee have been suppressed, that piracy has been put down, that female infanticide has been checked, that Suttee has been made criminal, that slavery as a legal status and compulsory labour have been abolished, the Mediæval synods can boast of not less satisfactory results. We find them grappling with similar evils of their own day ; with the Teutonic and Scandinavian custom of exposing weak and deformed children ; with sacrifices of men and animals in honour of the gods ; with similar sacrifices at funerals ; with witchcraft and sorcery of all kinds ; we find them inculcating a due regard for the sacredness of human life, and the necessity for punitive justice and regular forms of law, in contradistinction to the low unworthy notions which would condone all crimes, even murder, by pecuniary fines ; we find them elevating the peasant class, and striving to abolish slavery."

The Churchman's Calendar, for the Year of our Blessed Lord Christ 1863. Designed to exhibit an actual View of the Holy Catholic and Apostolic Church in all the World. No. III. New York : Gen.

Prot. Episc. Sunday School Union and Church Book Society, 762, Broadway. 1863.

IN the words of the Preface to this most valuable and unique little work,—

“ This manual is designed to give to all such a compendious view of the Church beyond their own horizon. How greatly it furnishes a Christian, in his collisions with error, to possess a world-wide view of organic Christianity, and to know more of corrupt Churches than those who undertake to defend their corruptions, may be easily imagined.

But those who believe in the power of God, to revive His work even in the valley of dry bones, will acknowledge the duty of cultivating a genuine love for all Christendom, and of praying, with some knowledge of its condition, for every portion of the Holy Church Universal.

A sincere affection for true Christians among separatists will also show itself effectually, in setting before them the importance of those Apostolic institutions, which, in their native simplicity, are essential to the renewal of Unity. It is certain that the ancient Churches may be reformed; but it is equally certain that they will never cease to be Episcopal Churches. Nor is it too much for them to ask that if they meet others in reforms which are essential, others should meet them in organic forms which they allow to be non-essential.”

We heartily endorse the following statements :—

“ A careful survey of the actual state of the Church, in its various branches, will convince the Christian that its restoration is by no means a thing so difficult as might be at first imagined.

The approaching downfall of the Papacy will emancipate the ancient Latin Churches of Europe. This event, for which we should be prepared, will naturally be followed by negotiations between the East and West, which will insure, by the mercy of God, the eventual recognition of Primitive Unity. Its basis will be, as of old,—

- I. Identity of Faith ;
- II. Identity of Organization.

In other words, (1) the Holy Scriptures, (2) the Creed, and (3) the Theology of the Four Councils being received, all Christians who can establish (4) the genuineness of their Episcopate—will be recognised as the One, Holy, Catholic, and Apostolic Church.

There are Christians, however, who lack the Episcopate, and whose Societies have lost historical identity with the Primitive Church. In the present state of Christendom, they cannot justly be accused of the deliberate sin of schism. They are our brethren, beloved in Christ, and as individuals we count them, by baptism, as members of the Catholic Church. Their case, therefore, presents less difficulty than might be supposed; for many of them preserve even now a formal Episcopacy, which may be easily rendered valid: they are but a small part of Christendom, though by no means an unimportant part of it; and who can doubt that, when the Lord shall have moved corrupt Churches to meet them in purity of Faith, the

same Lord will move them in turn to meet their reformed brethren in Apostolic Ordinances?

It is for them to reflect that, whilst a vast proportion of Christendom must move towards them in reformation of doctrine and worship, it is not much to require of them, that they should move towards the great bulk of Christians in the matter of the Episcopate. No man in his senses can suppose that the Christian Church will ever renounce its ancient organization; and they who regard this as a thing indifferent, cannot consistently refuse to conform in this respect to the general conviction of Christians, in all ages and among all nations.

While, therefore, we honour and love our Christian brethren of various Protestant confessions, which have broken off from the historical Church, we would show that love in beseeching them to return to Unity. Far be it from us to urge upon them an immediate or violent disturbance of their existing organizations. It only remains for them to graft themselves upon the great stock of Identity and visible Unity, and to wait God's time for the more general and complete reconstruction of all Christendom.

Providentially, those organizations which are Presbyterian in their form, have a practical model before them, in Archbishop Leighton's scheme of 'Moderate Episcopacy.' The Lutheran organization seems to lack nothing for a beginning but the vitalizing of its Orders through the Swedish Episcopate."

The learned and interesting Introduction is followed by the "Notitia," or statistics of the Universal Church, giving the names of the hierarchies, and the main points of importance on which the several branches of the Church agree or differ. The information thus placed before the reader is very curious, and must have taken great pains to collect. We extract the notice of the Scandinavian Churches:—

"The three Scandinavian States (Sweden, Norway, and Denmark) have preserved a formal Episcopate in each, but a valid one exists only in Sweden. It is undoubtedly the fact, that of the reformed establishments of the Continent of Europe, those of Scandinavia approach nearest to Catholicity; and could they but adopt the simple suggestion of expediency and diffuse the Swedish succession through the three kingdoms, there can be no doubt that the Scandinavian Church would stand between us and the Lutherans of Germany, as a most precious instrument of Unity. If even the Copts and Abyssinians are dear to us, for the sake of the gift that is in them, how precious, for the sake of Northern Europe, should be the Faith that is found embodied in the Confession of Augsburg, and the scintilla of Pentecostal fire which smoulders under the Establishmentarianism of the Swedes!

Under the Archbishop of Upsal.

1. Upsal.—(Archbishop) Reuterdaahl, Henry.
2. Linköping.—Vacant.
3. Skara.—Butsch, Johan Albert.
4. Strengnäs.—Annerstedt, Thure.
5. Westerås.—Fahlcranz, Christian Eric.

6. Wexiö.—Hulman, Henri Gustav.
7. Lund.—Thomander, Johan Henri.
8. Götheborg.—Björck, Gustav Daniel.
9. Calmar.—Gedberg, Paul.
10. Carlstadt.—Millen, Johan Anton.
11. Hemsöand.—Bergman, Israel.
12. Wisby.—Anjou, Lars Ant.

In Norway (which does not stand as favourably as Sweden, with respect to the Succession) there are five Dioceses, as follows :—

Christiana.—Arup, Jens Laynitz.
 Christiansand.—Lippe, Jacob von der.
 Bergen.—Kaudin, Jens Matth. Pram.
 Trondjem.—Vacant.
 Essendrop.—Carl Pet. Parelius.”

Dr. Coxe appends a note by an “Ecclesiological Protestant,” respecting Architecture in Scandinavia :—

“In Norway, only the four or five great towns have stone churches, which are old and interesting. Those of Bergen and Trondjem are most remarkable. They retain the appearance of Roman Catholic churches, with high altar, statues, and lateral chapels, in which are *ex voto* tablets, &c. Country churches in Sweden and Norway are generally of wood, painted in lively red, and sometimes they are like private houses in their surroundings of ornamental green sward. Perched on a hill, their lively colour and well-defined contour, with belfry or spire surmounting the roof, present a pleasing sight to the traveller. A semi-pagan taste is to be found in the old church of Heitterdal, which is of an ornamentation and construction the most *bizarre*, but which for eight centuries has been held very sacred. Modern churches are frequently constructed like cathedrals, wanting a nave. The choir contains the altar and the organ; the pulpit is set against a pier, at the junction of the transepts; and the transepts contain the lay worshippers.”

We have received the *Report of the Patagonian Missionary Society* for 1862. This Society has now four Missionaries in the border-land between the civilized people and the native tribes, and it purposes to extend its operations among the English emigrants flocking to the River Plate :—

“The *Allen Gardiner* sailed from Bristol in August last, and arrived at Buenos Ayres on the 27th of October. The Rev. Mr. Stirling, who had gone out in her as a Missionary, met with a cordial reception; and many of the principal mercantile people there and in Monte Video have rendered most valuable assistance.”

From Messrs. Mozley: The *Christian Remembrancer* for April. The article on “Universalism and Eternal Punishment” is particularly valuable.

The *American Church in the Disruption* (1s.), by the excellent author of "The Church Cause and the Church Party," has been reprinted from the *Christian Remembrancer* for January.

From the same publishers we have also received : (1) *Cottage Readings* (on Scriptural topics), by Mrs. RICHARD VALENTINE, well adapted to the purpose ; (2, 3) *Lucy Strutt*, and *The First Grave*, are two of a series (6d. each) of tales very suitable for young servants and Sunday-scholars ; (4) *John Lee* (2d.), a true story for farm-lads.

A Plain Help to Public Worship is a book of questions and answers on the Order for Morning and Evening Prayer, by the Rev. FRANCIS EXTON, Curate of Filby. Sound, and very simple in language.

CANON WORDSWORTH'S masterly five lectures *On the Inspiration of the Bible* have been reprinted in a shilling edition (Rivingtons). From the same publishers we have received the fourth edition of the Rev. W. HOARE'S *Letter to Bishop Colenso* (2s. 6d.).

The *Church Builder* goes on with unabated spirit.

We have received from Messrs. Wertheim and Macintosh—(1) the first number of *The Children's Prize*. A new monthly illustrated periodical for children ; sixteen pages for one penny ! (2) *Prayers for Cottage Homes*. Simple, but scarcely liturgical enough to suit some tastes. (3) *The Mourning Mother Comforted*. A selection of passages in prose and verse, by Prebendary JACKSON, on the death of children. Suitable as a present.

From Messrs. Longmans—A new and improved edition of the *Hymns for the Church of England*, which we have already favourably noticed ; but some of the alterations might have been spared.

The Norwich Spectator is a monthly magazine (Cundall and Miller, Norwich), very superior in tone and matter to the ordinary type of provincial periodicals. The numbers for March and April have had able papers on the Reformation movement in Italy.

Advent : a Call to Missionary Work, is the title of a Sermon preached in Christ Church Cathedral, by the Rev. A. A. DAWSON, Irish Secretary to the *Society for the Propagation of the Gospel*, to whose strenuous efforts in Ireland the improved position there of our oldest Missionary Society is largely due.

We are glad that Western Australia has at length its *Church of England Magazine*. Sixteen pages of local matter are sewed up with as many of Mr. ERSKINE CLARKE'S excellent *Parish Magazine*, and issued

at sixpence the number. On the first page is the month's calendar; but by what authority are the black-letter days omitted? With this exception, the publication is such as we should like to see in other colonial dioceses besides Perth.

Colonial, Foreign, and Home News.

SUMMARY.

THE Church Review says:—"At Wick, in Scotland, the Danish sailors who frequent the port always attend the Episcopal Church Services, insomuch that the *Society for Promoting Christian Knowledge* has just made a grant of Prayer-Books for their use in their own language. This fact is a striking comment upon Mr. Norman McLeod's statement in a recent number of *Good Words*—a statement which, though required to do so, he has not had either the literary honesty or the Christian principle to correct:—"The government of the [Presbyterian] Church of Scotland is very similar to that of all the Established Protestant Churches on the Continent." His corrector shows that of all the Established Churches on the Continent, only those of the Protestant cantons of Switzerland and of Holland are, in any respect, similar in government to Established Presbyterianism in Scotland."

The Bill which we stated in our last number to have been brought by Dr. PASSAGLIA into the Italian Parliament has been withdrawn, opposed even by the Government. After protracted and vexatious opposition, the Legislature of NOVA SCOTIA has passed an Act which recognises the Diocesan Synod of the English Church.

Bishop OTEY of TENNESSEE died on April 23d, at Memphis. The *New York Church Journal* observes:—"No one of all our Bishops has felt more deeply the miseries of the present troublous times. True to the Government of the United States, when others were at work in the effort to carry Tennessee out of the Union, his letter in assertion of the duty to use the 'Prayer for the President of the United States,' was published on the day before the 'Secession Ordinance' passed the State Legislature. No Convention of the Diocese, we believe, has since met; and nothing has been done committing it to an affiliation with the new organization of Southern Dioceses. Bishop Otey was one of those who gave his canonical assent to the consecration of Bishop Stevens, thus showing how earnestly he clung to the old Church and its beloved system. After the occupation of Memphis by the national army, he remained with his flock."

We have received the following letter:—

"SIR,—May I ask you to be kind enough to let the Class Lists of St. Augustine's College appear in your journal? I doubt not they would be interesting to many, as certainly they would be very so to myself.

Perhaps Secretaries of Candidates' Associations would also kindly mention in your pages when they are on the look out for properly qualified young men whom they may elect to exhibitions. I should be specially glad to hear now of an Association looking out for a candidate. CANTAB."

Anxiety, if not mistrust, is entertained in America, with respect to the recent independent action of the Church in LIBERIA. But we hope, ourselves, that Mr. Crummell will throw the weight of his education and experience into the scale of prudence and moderation. In addition to the information given in our last issue, we learn from Bishop PAYNE, that the Liberian constituent Synod resolved to divide the Church into four dioceses, corresponding with the four counties of the republic, and to be called "The Sees of Monrovia, Buchanan, Grenville, and Harper." And "foreign missionaries may reside anywhere, especially among the heathen, on promising conformity to the order of the Church in Liberia."

Concerning the CENTRAL AFRICAN MISSION, we learn that "Messrs. Chapman and Baines had effected their passage across from Walvisch Bay to the Zambesi, and confirmed Dr. Livingstone's glowing description of the Victoria Falls."

We regret that nothing definite is even yet announced respecting the contemplated Bishopric of MADAGASCAR. The delay seems most inexplicable.

THE HAWAIIAN MISSION.—A Meeting in support of this Mission was held on April 29th, at Willis's Rooms, the Archbishop of Canterbury in the chair. It appears that the English Communion has been established by the State in the Sandwich Islands, under the title of the "Reformed Catholic Church of Hawaii." The King contemplated giving endowments in land. The offertory had been adopted in the Mission churches, and worked admirably; and there was an early prospect of a native ministry. There had been two disappointments—the death of the heir-apparent, and the outbreak of the civil war in America, which had prevented the co-operation of the Americans who had even named three of their clergy to join the Mission. In proof that aid to foreign Missions never interferes with home charities, mention was made of Bishop Staley having sent home 500*l.* as a first instalment of a subscription for the Lancashire distress.

MINNESOTA.—The devoted Bishop Whipple has put forth an appeal for just treatment of those Indians in the North-west who did not take part in the Sioux rising. His account is heart-rending of the manner in which the Indians are, tribe after tribe, being ruined by the United States Government, kept out of the moneys promised them for lands they have parted with, and compelled to migrate anew contrary to agreement. A rising of the Chippewas, more formidable than even that of the Sioux, has hitherto been repressed by his own exertions and those of his Missionary staff, a native presbyter having been particularly useful. We give a passage or two from the Bishop's appeal, which will show that if the State will act still inhumanly, the Church has not failed to bear witness in the cause of God and man, and to give warning of the impending catastrophe:—

"Our Indian clergyman writes to me—'Do, dear Bishop, do all you can for my dying people. To-day if we had never seen the white man we would be a hundred times better off. Our only hope is in you: if you fail we shall perish. That the good Bishop may yet be the means of doing much good to our people, in private and public we make our devotions. We have remembered him at the throne of grace, and may he as our spiritual parent live many days, and be the means of the salvation of

our people.' Can I hear the cry of this wretched people and be silent? Can I see these wrongs and not speak out? I should be ashamed of my manhood, if I dared to be silent. I should be recreant to my awful trust as a shepherd of souls!

I shall be told it is too late to reform. It is never too late to redress wrongs. It will cost time, labour, and money. This course of injustice will provoke a Chippewa war, and our people can imagine what that war will be, when savage foes have wildernesses for hiding-places, filled with lakes, swamps, and thickets, 300 miles long, and 300 miles broad. Such a war we tried in Florida. After long years of wasted treasure and precious lives sacrificed, we may hunt them out. But the most expensive justice would be a thousandfold cheaper. The chiefs among the Chippewas desire peace. I have no desire to condemn individuals. There have been Indian traders and Indian agents who have desired to do their duty, but they were utterly powerless. The blame of the Sioux massacre does not lie at the agents' door. The same system which has destroyed Indian Missions has fettered the agents. I submit to every man the question whether the time has not come for a nation to hear the cry of wrong, if not for the sake of the heathen, for the sake of the memory of our friends whose bones are bleaching on our prairies. I should feel less sad at this history of sorrow, if I did not see that in Canada there has never been an Indian massacre or an Indian war. They are not compelled, as we are, to remove the Indians or live in terror. They spend a hundredth part in preventing, that we spend in suppressing, Indian outbreaks. Their Missions have prospered, and ours are blasted. They live in peace, and we live in perpetual strife."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, May 5, 1863.*—The Bishop of London in the chair. Present—The Archbishop of York; Bishops of St. Asaph, Oxford, Carlisle, Montreal, &c.

The Bishop of Calcutta, in a letter dated Bishop's Palace, Calcutta, March 2d, reported—1. The opening of the school at Simla, under the Rev. S. Slater, and an assistant master from Battersea Training College. The terms were fixed at 35 rs. to 30 rs. per month; but as it was wished to receive the sons of clerks and others at a lower rate, the Bishop proposed to found some exhibitions of 10 rs. per month each. The Government would double whatever the Society might give. Accordingly, a grant was made of 30*l.* a year for three years, out of the Indian Fund, thus providing for five exhibitions.

2. The Bishop also asked help for the Diocesan Board of Education, which he hoped to establish immediately, as a central body to aid in the foundation of schools for the middle and lower classes in the great cities of the plains. Towards this object was granted 300*l.* out of the Indian Fund.

3. The Bishop being anxious to do something also for the education of European and Eurasian girls, was desirous of purchasing a school at Landown, a station in the Himalayas, and of making it a regular Diocesan Female School. In aid of this design a grant was made from the same Fund of 100*l.*

The Bishop of Calcutta's letter contained the following account of his

late visitation tour:—"As you were good enough to say that the Society has been interested by my account of my visitation tour in the cold weather of 1861—2, they may also like to know what I have been doing during the corresponding period of 1862—3. It was devoted to a visitation of Central India and some stations in the Upper Provinces, which came conveniently in my way. I left Darjeeling, where we had spent the hot weather, on Nov. 15, and on reaching the Ganges was rejoined by my chaplain, Mr. Burn, who has returned, quite recovered, from England.

2. Having held my Advent Ordination at Benares, I went on to Mirzapore, and thence struck into Central India, visiting the following stations: Nagode (where is half an English regiment); Jubbulpore (where are a civil station, European troops, and a mission of the *Church Missionary Society*); Kamptee (a large military cantonment); Seetabuldee (the seat of government of the Central Provinces, close to the great Mahratta city of Nagpore); Baitool and Hoshungabad (small civil stations); Mhow (military); Treelore (civil, the head-quarters of the Governor-General's Agent for Central India, and capital of the Maharajah Holkar); Sehore (head-quarters of the political Agent at the Court of Bhopal); Sangor (a civil station and military cantonment); Jhansi (the same); Gwalior (head-quarters of the political Agent at Scindia's court, and also a military cantonment); with this place the visitation of Central India ended, but in returning I visited, for the second time since my arrival in the Diocese, Cawnpore, Futtehgurh, Agra, Allahabad, and Bhagulpore.

3. From the above enumeration you will see that during the main part of the tour I had very little to do with missionary work. In all the Central Provinces and those native states which I visited, there is but one Mission of the Church of England, that at Jubbulpore. There Mr. Champion labours with great zeal and devotion. He has a large school in this city of about 200 boys, which I examined in company with the Director of Public Instruction of the Central Provinces, who was as much pleased with the boys' answers as I was. I also confirmed nine native Christians in the little Mission Church. The Jubbulpore Missionaries have a very great work before them, if they undertake the task of evangelizing the Gonds. These are one of the most important of the aboriginal tribes of India. They were in the country long before the arrival of the Hindus, and have retained their own simple forms of heathenism unaltered to this day. They are quite unembarrassed by caste, and other prejudices, which keep the Hindus and Mussulmans from the Gospel; and, like many of the aboriginal tribes, are now attracting the notice of Missionaries, in consequence of the successes obtained by our Church among a similar population in Tinnevely, by the Baptists among the Karens, and by a Lutheran Mission in Chota Nagpore. A beginning, I hope, will soon be made; and though the seat of a Mission to them must be rather in their own hills than in the Europeanized city of Jubbulpore, yet the two establishments will be at no great distance, and Jubbulpore will be the head-quarters of which the Mission directly addressed to the Gonds will be an outpost.

4. I also visited a large and flourishing Mission-school in the city of Nagpore, under the superintendence of the Free Kirk; but with these two

exceptions, I found no other Mission of any body of Christians till I had left Central India. This seems a great misfortune and neglect, and in itself is so ; but while many of our existing Missions are so very inadequately officered, and so few men come out from England in proportion to our needs, I confess that I have little desire to begin fresh Missions except where there are very promising openings (as in this to the Gonds), or special opportunities, as in one which the *Propagation Society*, at my request, has lately undertaken in Assam.

5. But although I had but little work in the inspection of Missions, I had plenty to do for the Europeans. Some years had elapsed since Central India had been visited by its Bishop. In all the stations above mentioned I held confirmations. At Mirzapore, Jubbulpore, Seetabuldee, and Indore I consecrated churches. That at Mirzapore had never been consecrated by my predecessor, owing to legal difficulties now removed ; that at Jubbulpore has lately been considerably enlarged ; that at Seetabuldee is quite new, being indeed only just fit for consecration when I arrived ; that at Indore had been recently restored from its almost entire destruction during the mutiny. The Seetabuldee church is a very pretty one, built from the designs of Colonel Maxwell.

6. Besides these stations I visited several others of less importance. In nearly every large station, and in several small ones not mentioned in the above list, occupied perhaps by only half a dozen Europeans, Government officials, and their clerks, or sometimes by a railway contractor and his establishment, or some of the *employés* of the telegraph department, I found cemeteries to consecrate. These small stations are scattered over a wide extent of country among the two mountain ranges of the Sautpooras and the Vindhgas, and the valley of the Nerbudda which divides them. They are visited at rare intervals by the nearest clergyman, from whom, however, they are often separated by intervals of 100 miles or even more. It was solemn and striking to observe that in these places, where there was no church or similar outward sign of Christianity, there still was one sign which could never be avoided, the small burial-ground, often very neatly and carefully kept, containing two or three graves, generally surmounted by gravestones, or by crosses, bearing a single text of Scripture ; for the taste and care bestowed on Indian cemeteries have, I am happy to say, very greatly increased of late. Everywhere I found a desire that these graveyards should be consecrated, and I always took the opportunity of introducing into the service a short address on the dangers and helps of those who are far removed from the blessing of regular Christian ordinances.

7. But there are now in India some Europeans who are still more lonely and neglected than those whose case I have just described. For example, in the hospital at Hoshungabad, on the Nerbudda, I found two men employed upon the railway. One of these had lived absolutely in the jungle, and had not seen a European face for months ; and the case of the other was not much better. I asked each of these men what I could do for them, and each replied with every appearance of sincerity that he should like me to give him a Bible, which would, he said, be a comfort to him when he was quite alone.

8. Of course, in the larger stations, military or civil, there is generally ample spiritual provision for the European population. Each, as a rule, has its Government chaplain, its church, its hospital, its regimental school. And in the visitation of any one of these stations, there is obviously plenty to do in the way of examining the school, holding service in the hospital, and in the church, besides other plain duties.

9. Whenever I fell in with any of the middle and poorer class of Europeans and Eurasians, I found a great anxiety for schools for their children. Some of these were sending them to immense distances for education, some were trying with difficulty to teach them themselves, some, of course, left them altogether neglected. It is quite plain that we must have many more schools, as well as many more clergy, in India. I had the pleasure of opening one school, suited for the sons of clerks, overseers of roads, &c. at Seetabuldee, chiefly established by the energy of Mr. Temple, the Chief Commissioner of the Central Provinces. I hope in time, by his help, to place one or two more clergy at central stations in these provinces, who shall be a good deal employed in travelling and visiting small out-stations and isolated Europeans.

10. I have dwelt with some detail on these features of my tour, because I think that some persons consider that the work of an Indian Bishop is of an exclusively missionary character; while others, on the contrary, imagine that it ought to be so, and that his work with those who are already Christians is of a perfunctory kind, and merely occupies time which ought to be given to the heathen. Thus, a speaker at the Oxford Church Congress said (I cannot but think ignorantly and unkindly), that while the Colonial Bishops are 'the glory of the Church,' the Prelates of India are mere 'paid officials, appointed to look after the English.' In being *paid*, they do not, I suppose, differ from their brethren in England and the Colonies, or indeed from any other clergymen. And as to looking after the English, you will see from the above description, that in doing this they have ample opportunities of fulfilling the charge given to them at their consecration, to 'hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost.'

11. But if the country which I traversed for the first time afforded few objects of missionary interest, I found plenty in going over the old ground. Benares, Agra, Allahabad, and Bhagulpore are important stations of the *Church Missionary Society*, and Cawnpore is a principal one of the *Propagation Society*. In these stations I visited the schools and orphanages, and held confirmations in Urdu. At Benares I admitted to Priests' Orders the native minister of the Allahabad congregation, who had been a deacon for four years, and shown himself most diligent, and an effective preacher. At Agra I had to give an opinion on a troublesome question connected with caste. About 200 boys had seceded from the Church Missionary College in that city, because a sweeper's son (an intelligent lad, who has become a Christian, and is quite competent to derive benefit from the education of the College) had been admitted into it. The seceders attempted to make out that this was not a religious, but only a social question, corresponding to the difference of ranks in England; but it was easy to show that in England our great schools afford facilities by which a deserving boy

may rise from the bottom to the top of the social scale, whereas, had the objection of the seceders been listened to, this would have been declared for ever impossible in India.

12. The latter part of my tour was marked by two ceremonies of the deepest interest—the consecration of the Memorial Well and adjacent cemeteries at Cawnpore, and the consecration of the Memorial Church (All Souls') at Futtehgurh."

A letter was received from the Bishop of Adelaide, dated Bishop's Court, Feb. 24th. The Bishop reported that the walls of the College chapel were now up to the springing of the arch of the windows. Handsome donations were still being received; and the sum of 16,000*l.* raised in the Colony for school buildings, showed that the colonists have not spared themselves.

The Bishop of Columbia, in a letter dated Victoria, Vancouver Island, Feb. 26th, stated that, considering the very mixed character of the ever-growing population, he has had as favourable a co-operation as he could expect. During the last summer and autumn, he had travelled through a considerable proportion of British Columbia, and remained some weeks with three of his clergy in Cariboo, where regular Divine Service was established in three of the principal mining towns.

A letter was received from the Bishop of Toronto, dated Toronto, April 10, forwarding the memorial of the inhabitants of the town of Sault St. Mary's, situated near the rapids, adjacent to the foot of Lake Superior. The district of Allgoma, of which Sault St. Mary's is the chief town, is more than 500 miles long, and about 200 miles wide. There is at present no church or chapel, nor any resident clergyman. The place and country are as yet but sparsely settled, and the inhabitants are poor, but anxious to do their utmost towards providing a church and school. Only two more dioceses are now required around the Rocky Mountains, with that of Sault St. Mary's now in progress, to complete the continuance of the Church of England across the American continent. But all that the Bishop desired at present was to establish a strong Mission in the new district of Allgoma, and located at St. Mary's. "Were this secured," he says, "all the rest must of necessity follow; because this much, with Rupert's Land, will carry us more than half across the continent, and the growing necessity of the railroad, which passes all the four stages within British territory, will bring so many energies into operation as to conquer every obstacle, and complete a certain and regular communication between Halifax and Vancouver." The Board granted 250*l.* towards the proposed chapel and school at Sault St. Mary's, subject to the usual conditions.

The Bishop of Mauritius, writing from Port Louis, Feb. 2, forwarded a portion of Mr. Baker's Malagasy translation of the Book of Common Prayer, requesting that it might be printed for immediate use in commencing missionary operations in Madagascar. The Bishop enclosed a letter to himself from Mr. Baker, who was willing to leave his property in South Australia, for a time, and join the Bishop as a translator and preparer of educational and other works, in his labours for the benefit of that important island. "This seems to me," the Bishop said, "a wonderful opening for the *Society for Promoting Christian Knowledge* to commence its subsidiary operations for Madagascar, and I do trust you will encourage

me to invite him here. The Hovas, from their military manner of administering the government, are continually circulating over the whole island, and a sound literature would be conveyed to all parts by the officers, the aides-de-camp, the merchants, and the carriers of despatches, in a very short time." The Board agreed to make a grant of 300*l.* to the Bishop of Mauritius for the present year.

An application was received from the Rev. A. B. Strettell, British Chaplain, Genoa, for aid towards the erection of a church there, for which a site had been secured. A grant of 100*l.* was voted.

Several grants of books, &c. were made: among them 100 English Prayer-Books, and a supply of tracts for distribution among English labourers engaged in draining a large mere at Jetsmark, near Aalborg, in Denmark, of which parish the Rev. J. Vahl is minister; also 50 Danish Prayer-Books for distribution by Mr. Vahl among the Danish clergy and candidates for the ministry.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL. — The monthly meeting of the Society was held on Friday, 15th May. The Bishop of St. Asaph was in the chair: there were present the Bishops of Lichfield, Lincoln, and Llandaff, Bishop Chapman, C. W. Giles-Puller, Esq. M.P. Sir Henry Young, and several other members. Grants were made in aid of the passages of the Rev. C. Clulee, as Missionary to the Orange River Free State, South Africa; of Mr. W. E. Wilson, as Exhibitioner in the Theological College to St. John's, Newfoundland; of Messrs. Endle and Fancourt, two Candidates for Holy Orders to Calcutta; Mr. J. Holding was appointed Catechist and Schoolmaster in the Madagascar Mission; H. C. Evason was appointed a Mission pupil-teacher. The Rev. E. Christian was approved as Missionary at Port Mourant, Guiana, in place of the late Rev. T. R. Veness. A gratuity of 150*l.* was allowed to the Rev. C. D. Duport, Secretary at Bombay. It was resolved to engage an additional certificated schoolmaster for the Mission at Delhi.

The Treasurer's Report for the month stated that the income of the Society, up to the present time, shows a gradual decrease, as compared with the income for the same time last year.

The West-end Meeting was held in St. James's Hall, on April 30th, the Archbishop of Canterbury presiding. On the platform were the Bishops of Sydney, Montreal, and Melbourne; the Dean of Canterbury, Archdeacon Sinclair, Sir W. Burton, Mr. J. Whiteside, M.P., and Mr. C. W. G. Puller, M.P. The proceedings having been opened by prayer, and the Most Rev. Chairman having addressed the meeting, the Report was then read. It alluded to the loss which the Society had sustained by the death of the late President, Archbishop Sumner, and the gratitude it owed to him for the interest he had evinced in its welfare, and his liberal contributions to its funds. The severe pressure of distress in the manufacturing districts of the north had largely affected that part of the Society's income which was derived from annual subscriptions and collections. That deficiency was, most providentially, more than covered by an augmentation of receipts under the head of legacies. The total amount of the Society's receipts in the year 1862 was 93,326*l.* 5*s.* 6*d.*

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

JULY, 1863.

PROVISION FOR DISABLED MISSIONARIES.

MR. SWEET's letter on "Pensions to Disabled Missionaries," in our number of April last, has directed attention to what we have long felt to be one of the greatest hindrances to an adequate supply of Missionaries. There is indeed at present a want of men for our home work, but there is no difficulty in finding men for the work of chaplains in the army, the navy, or the Indian service. It is not the dread of the climate, nor of personal danger, which deters clergymen from going forth to foreign lands. There was no want of men to volunteer as chaplains to the Crimea. And at the present time many a parent who would oppose every obstacle he could to his son's going to India as a Missionary, would rejoice in his appointment to an Indian chaplaincy. Now what is the reason but this? That the chaplain is provided for after his period of service has expired by his half-pay or pension, while there is no provision for the Missionary. All he can look for with certainty is a curacy, for the duties of which he may, not improbably, be physically unfit. No wonder, then, that many a cautious man thinks that he had better remain at home, where he is sure of abundant work, and where men are really wanted, instead of following the yearning wishes of his heart and going forth as a witness of the risen Saviour to the "uttermost parts of the earth."

It may be said that, having food and raiment guaranteed him while abroad, the earnest Missionary should be content, and that it only argues weakness of faith to think of the future. But this is to require

our Missionaries to be angels rather than men ; and to us it savours more of presumption than of Christian faith, which is more incompatible with Christian prudence. The Apostles' care of widows and poor saints, and their exact ministration of the alms of the Church, show that they, in the midst of all their labours, were yet practical men of business. We suspect that were they now living they would teach boldly, not only their old doctrine that they "that preach the Gospel should live of the Gospel," but that a wealthy Church like that of England is bound to provide for the decent maintenance of the ambassadors of Christ, when, worn out in her foreign Missions, they return to do what little they can, or to die, at home. Very probably we should find the Apostles insisting on a scale of pensions for disabled Missionaries, and rebuking us for expecting provision to be made for them by a miracle, when God places all necessary means within our reach.

But under the present circumstances how is this provision made? The present Archbishop of York, in his sermon in Westminster Abbey, 16th May, 1861, said, when speaking of the obstacles to missionary success arising from the want of men—

"One reason why men would not go was the feeling that there was no return. To have served the Church in the colonies for five or ten years of a man's life was a positive bar to his promotion at home ; and until it was understood that a man's place was kept for him, and that his foreign service would count, the want would continue to be felt."

There is much truth in this, but it is not easy to devise a remedy for the evil. The returned Missionary must have a recognised claim on one class of Church patrons, or he will be surely disappointed of any preferment. The Lord Chancellor might perhaps be induced to copy the example of the Swedish Government in their old North American Mission, and of the Russian Government in conducting their present Mission to Peking (*Colonial Church Chronicle*, January, 1862, p. 3), and to provide, out of his unwieldy patronage, for Missionaries who return with credit. It would be an easy way of getting over the difficulty of finding incumbents for his many benefices with small incomes and small populations. Missionary work would be a better test of fitness for a vacant living than mere political influence or family connexions. The patronage of our colleges is of course engaged. Private patronage may to a small extent be available, and the Colonial and Missionary Bishops would do well to bring before their principal lay supporters the names of those of their clergy who may have proved themselves well fitted to become incumbents of English parishes. The Secretaries of the *Society for the Propagation of the Gospel* and *Church Missionary Society* might also

keep a register of their returned Missionaries, to which private patrons might refer in confidence, whenever in the absence of stronger claims upon them, they might wish to prefer one who had deserved well of the Church for his labours as a Missionary. To the exercise of capitular and episcopal patronage we must look, however, for any practical carrying out of Archbishop Thompson's suggestion, that a man's place should be kept for him and that his foreign service should count. It may be said that a bishop, even with the fairest distribution of his patronage, cannot as it is provide for the curates of his diocese. It may be said also that what is everybody's duty is nobody's work, and that the poor Missionary would be only disappointed if he were told that he must depend on episcopal or capitular patronage. But would not some such system as this work well, if we may be permitted to suggest it, viz.—That a Missionary, bringing with him letters commendatory from the Colonial or Missionary Bishop in whose diocese he served abroad to the Bishop of the diocese in England from which he went out, should have, on his placing himself at his disposal for duty in his diocese, the same claim for preferment on him, and on the dean and chapter of his cathedral, as a curate of equal standing and character in the diocese. This would be placing foreign work and long service on the same footing as work at home, and is a rule which would never occasion any jealousy on the part of the clergy of a diocese in which it might be adopted. Indeed, it would probably help to foster a missionary spirit at home, and would bind the Home and Colonial Churches more closely together. The home clergy would take a deeper interest in the work of their absent brother, knowing that they might hope to welcome him back to work among them ; and he would be cheered in his absence and solitude by the knowledge that there are those at home by whom he is remembered in their prayers and sympathy, and always regarded as an absent brother. Would it not rejoice many a Missionary's heart to know that when he returns home the Bishop and clergy of his old diocese will heartily welcome him, will treat him as a long-absent brother, and will do their best to cheer him in his failing strength or old age.

Waiting for a benefice is, however, but a poor provision for a man ; and though it would be a great point to secure thus much, that a returned Missionary and an English curate should have an equal claim on the Bishops and capitular bodies for preferment, it is not all that is required, nor is it enough.

Surely a Missionary has as much right to expect a pension, on his return after twenty or twenty-five years' service, as an Indian chaplain or a chaplain in the army or navy. We can afford, if we choose, to

enable our Missionary Societies to give every one of their Missionaries at least his half-pay on his return home, and we are bound to do it. There is required some caution in carrying out a plan of pensions, lest the pension should become the inducement to enter upon the work. But, on the other hand, a pension is required to place the more arduous work of a Missionary on a level prudentially with parochial work at home. It is required also to prevent that hindrance in his work which every Missionary must feel, more or less, from anxiety as to pecuniary matters, when he knows that no provision is made for him or his after his work is over.

There is obviously much difficulty with regard to the establishment of any fixed scheme of pensions to the clergy of our colonial dioceses, inasmuch as their connexion with the Church at home is chiefly temporary. The grants of the *Society for the Propagation of the Gospel* are made for short periods in aid of local efforts, and are withdrawn as soon as possible. The colonies should provide whatever pensions may be required to maintain their retired clergy. But with regard to Missionaries to the heathen the case is different. The Missionary is the servant of the *Society for the Propagation of the Gospel* or the *Church Missionary Society*. His whole time, health, and strength are devoted to the work of the Society, and it should provide for him when age or sickness compel him to retire to some easier post, or to cease from work altogether.

Let us see how this might be done. Take the case of an Indian Missionary. His salary is usually 300*l.* and allowances. He is quite as well off as the incumbent of an English benefice of the net value of 350*l.*; but his health may fail at any time, and he certainly cannot expect to remain in his mission for more than twenty-five years. The English incumbent provides for his wife and family by insuring his life. We see no reason why the Society should not make an adequate life insurance policy the condition of a pension, or of any help. The extra premium on account of climate or personal danger it should bear; but it might do this, as it would, by the adoption of the rule, and be saved the cost of the maintenance of the widows and orphans of its Missionaries. But beyond this we want in the *Society for the Propagation of the Gospel* what the *Church Missionary Society* has already, "a Fund for the Support of Disabled Missionaries," with its invested property and trustees, which would be a guarantee to the Missionaries that their well-earned half-pay or pension would not be curtailed by failure of subscriptions, as is not impossible were they drawn from the general fund of a society depending on voluntary subscriptions.

But how is this special fund to be raised? Legacies, donations, and

subscriptions might go some way towards its establishment. We want a Lord Clive to establish it ; but without waiting for such a benefactor, might not the *Society for the Propagation of the Gospel* at once come forward, and, taking Mr. Sweet's hint not to establish further Missions till our present work is well secured, give, year by year to this fund, a sum representing the annual premium which would purchase for its Missionaries their several pensions, or deferred annuities, at the rate of half-pay. It would then, year by year, discharge its obligations to its existing Missionaries. The fund, though costly at first, might eventually become self-supporting ; and its existence would at once remind the Church of her duty to her Missionaries and encourage them in their work by the knowledge that their long and faithful service would not be disregarded, but would have a certain reward.

To explain the working of this plan, let us suppose a case. A. B. at the age of twenty-four, enters the service of the *Society for the Propagation of the Gospel* as a Missionary. His salary is 300*l.* He is required to insure his life for 1,500*l.*, which he will do for about 30*l.*, with participation of profits ; the *Society for the Propagation of the Gospel* pays the premium for extra risk. At the end of twenty-five years' good service he may retire on half-pay ; should his health fail, or should he be unavoidably compelled to retire at an earlier period, he would receive a pension in proportion to his length of service. Should he die in the Society's employ, his widow and children would receive a provision from the special fund proportionate to his length of service. Should he resign against the Society's wish, or be dismissed for misconduct, he would forfeit all claim for any pension. The *Society for the Propagation of the Gospel* then treats his half-pay as a deferred life annuity, and transfers from its general fund or special subscriptions, to the trustees of the disabled Missionaries' Fund, annually, the yearly sum required to be paid for its purchase. This, according to the Government Tables (too high for the present purpose, by the way), would be 42*l.* 16*s.* 9*d.* In case of A. B.'s retirement, say the end of ten years, 428*l.* received by the trustees on his account, would purchase (according to the same Tables) an immediate life annuity of about 30*l.* a year, which would be the rate of his pension. In case of his death the same sum, or its interest, would be the provision for his widow and children, who would also receive the amount of his life assurance policy. The interest of the annual payments, and the money paid for pensions forfeited, would pay the working expenses and increase the capital of the Disabled Missionaries' Fund. This in the *Church Missionary Society* amounts to 46,476*l.* We are not aware of the system on which the *Society for the Propagation of the Gospel* and *Church Mis-*

sionary Society bestow the pensions of their Missionaries. The amount given under this head in 1862 by the *Society for the Propagation of the Gospel* was 2,237*l.*; and by the *Church Missionary Society* in the year ending 31st March, 1862, 2,249*l.*, for retired Missionaries and widows, and 1,698*l.* for the maintenance and education of the children of retired and deceased Missionaries.

The system of pensions which we have sketched out seems to us to secure the narrowest provision which ought to be promised to our Missionaries, but we offer it simply as the sketch of a measure to be worked out by those who have more knowledge and experience of the subject than we have.

The question is one of immense importance to the success of our Missions, and it should be met by the Church at home in a kindly and liberal spirit, and without delay.

Correspondence, Documents, &c.

ST. AUGUSTINE'S COLLEGE, CANTERBURY.

DEAR SIR,—I observe in your *Summary* of last month a request from "Cantab," that you would be "kind enough to let the Class Lists of St. Augustine's College appear in your journal;" and he adds, "I doubt not they would be interesting to many, as certainly they would be very so to myself." In your *Correspondence*, of May, a "regret" is expressed by (if I mistake him not) the excellent writer of one of the letters, "that St. Augustine's College is not more frequently mentioned even in the Church papers." "Notices of the College examinations, &c." he says, "might, surely, appear with those of the Universities and Schools."

A request seems to be implicitly made here for some explanation from St. Augustine's itself.

I may premise that the class lists were several times inserted in the *Colonial Church Chronicle* in former years, though certainly they have not appeared lately. This has arisen from various causes: partly from the fact of its being no one's special business to forward them for insertion; partly, too, from the accumulated business of commemoration time, and departure from College for the vacation, ensuing immediately upon the close of the examination. The day of the month when the list is issued, the twenty-ninth, prevents the appearance of it in the *Chronicle* till August. The names, however, have been usually printed at the College Press at the time, and thus made available for circulation among friends.

Perhaps, too, there are other reasons which have held us back from publishing these lists; a wish to avoid the parade of classes and departments, which we thought was too apparent in other quarters, and the feeling that, with a standard like ours, peculiar as it is in some respects, and necessarily unknown to the generality of readers of Church papers, the exhibition of a class list, by itself, was but a vague and imperfect, and not

very sure, indication of the College judgment on the merits of the candidates.

I am not sorry, therefore, to have an opportunity, such as the present, to prefix to the names some explanation of the principles on which our decision proceeds, and a sketch of the several subjects of examination. These latter are identical with the subjects of lectures given in the preceding Term, the several papers being of such a length and character, that a student who has fair ability, and has made good use of his time, may be expected to answer them in full. By means of a system of marks, according to which the questions in the papers are estimated, it has hitherto been found practicable to combine the three years of students into one arrangement of classification, the names in each class or division of class being given alphabetically. With a further increase of students, it will, probably, be found desirable to keep the years distinct in the comparison merit. Books bound and stamped with the College arms are given as prizes to the first man in the departments respectively of theology, classics, mathematics, and Hebrew. One only of these prizes has as yet been founded, the mathematical, under the name of the "Martyn Prize," by contributions of Fellows of St. John's College, Cambridge, in memory of Henry Martyn. The particular subjects vary, of course, from year to year; but the general scheme remains the same, and is as follows:—

THIRD, OR SENIOR YEAR.

Theology: Epistle to the Hebrews, and 1 and 2 St. Peter, in Greek, with *vivâ voce*; History and Exposition of the Articles I—XXI.; History and Rationale of the Prayer-Book, to the end of the Communion Service; Butler's Analogy, Part I.; Church History of the first six centuries (taken separately). *Classics*: St. Chrysostom de Sacerdotio, Books II. III.; Tertullian de Præscriptione Hæreticorum; Latin Prose Composition. *Mathematics*: Euclid's Elements; Whewell's Bridgewater Treatise. *Hebrew*: The Songs of Degrees; Isaiah lx—lxvi. *Medical Science*: Anatomy; Materia Medica.

SECOND, OR MIDDLE YEAR.

Theology: Scripture History, Exodus and Leviticus; Greek Testament, St. Luke and Acts of the Apostles (in part) with *vivâ voce*; Pearson on the Creed (in part); Wordsworth's Theophilus Anglicanus, Books I. II. *Classics*: St. Clement's Epistle to the Corinthians, and St. Ignatius to the Ephesians; St. Augustine de Doctrinâ Christianâ, Books I. II.; Latin Prose Composition. *Mathematics*: Euclid; Whewell's Bridgewater Treatise; General and Physical Geography. *Hebrew*: A chapter in Genesis, and Isaiah lxiii.—lxvi.

FIRST, OR JUNIOR YEAR.

Theology: Scripture History, Exodus and Leviticus; Greek Testament, St. Mark's and St. John's Gospels, with *vivâ voce*; Pearson on the Creed (in part); Paley's Evidences, Part I. *Classics*: Plato's Crito, or (in some cases) a portion of the Phædo; Virgil's Second Georgic; Cicero de Senectute; Latin Prose Composition; Greek Grammar Exercises. *Mathematics*: Euclid's Elements, the earlier books.

Linguistic (for those students who are preparing for India): Laws of

Menu, Books I. VII. in Sanskrit; extracts at the end of Grammar, in Hindustani; Ballantyne's Exercises; Extracts from Hitopadesa, in Sanskrit.

To complete the list of subjects of examination, mention ought to be made of the *Essay on a Missionary subject*, and of a paper on a *Portion of the Greek Testament*, proposed to the second and third years, with competition, and adjudication of prize to the best candidate. This year the essay was exchanged for a paper on the Missionary operations of the Church of England. I send a copy for insertion, if you have room:—

MISSIONARY PAPER.

1. Enumerate the names of any Companies chartered by the Crown for commercial purposes in foreign parts, and describe the religious efforts of Hunt, Hackluyt, and Whitaker in connexion with one of them.
2. Give some account of the efforts of the *Society for the Propagation of the Gospel*, during the earliest years of its existence, as shown in the Report of 1703, and mention what you know of the labours of the first Missionaries.
3. Relate any facts you remember in the struggle for a Colonial Episcopate; what was the date of the first American States' Bishop? and of the first Colonial Bishop?
4. Arrange in chronological order the following names, and give any particulars of them in connexion with Mission-work—Bishop Berkeley, Bishop T. Wilson, Rev. T. Whytehead, Bishop Stewart, Sir L. Jenkins, Dr. Bray, Archbishop Tenison, Rev. H. W. Fox.
5. Draw a map of the world, marking out the positions of the several dioceses in foreign parts, as at present constituted.
6. Write down a list of Metropolitan Sees, and under each the Suffragans, with dates appended of the creation of each See.
7. Draw a map of India, and mark the sites of principal stations of the *Society for the Propagation of the Gospel*, and *Church Missionary Society*, giving the names of the best known Missionaries that have laboured or are labouring at each.
8. Give an account of the introduction of Christianity into Borneo, and the Pongas. What is the present condition of things in both countries?
9. Sketch the character of the New Zealanders when first visited by Samuel Marsden, and give some account of him and his labours.
10. Quote any of the Instructions you remember which were given by the *Society for the Propagation of the Gospel* to its Missionaries in 1706; and any of those which have been recently issued in the Diocese of Grahamstown.
11. Distinguish between Polynesia and Melanesia. Describe the method of Mission-work adopted by the Bishop of Melanesia.

The Whytehead prize, founded some years ago by a brother of the lamented Thomas Whytehead, is given to the best proficient in the Greek

Testament, after a paper upon a selected portion. The subject this year is, "The Epistles of St. Paul written during his imprisonment at Rome." The Examination has always been kindly undertaken by some friend, as last year it was by the Very Rev. the Dean of Canterbury, who subjoined to the announcement of the prize the satisfactory report that "the whole of the Papers were very creditable to the candidates."

The Examination of our Native Students is in the Old and New Testaments, Geography, Arithmetic, and a little Euclid, English writing and spelling, English History, the theory of Music, and the history of the English Prayer-Book.

The preceding details, though occupying, I fear, too much of your space, will not, I hope, be unacceptable to your readers; for the subject of mental preparation of Missionary candidates is one of great moment, when we consider, on the one hand, the scanty and uncertain education received by most of them before they come to college, and on the other, the delicate and difficult positions which in future life they will be called to occupy. At the same time, a man's fitness to do Christ's work abroad is by no means to be measured simply by his position in a class list. We rather seek to bear constantly in mind *all* the purposes for which St. Augustine's College was founded, viz. "To train a body of young men duly qualified by their approved conversation, by a strict and godly discipline of living, such as befits those who are to endure hardness for the Gospel's sake, and by sufficient learning in all things belonging to the doctrine of our Lord and Saviour Jesus Christ, to take upon them the ministry of God's Holy Word and Sacraments." Of the same tenor also are the following directions, which I quote here mainly for the sake of indicating some points which should be impressed upon Probationers in their earlier stages. "The students shall not only behave modestly and obediently towards their superiors, but shall also treat one another with respect and consideration, both within the college, and in their times of recreation without it. They shall be careful to maintain harmony among each other, and modesty of demeanour, considering in one another the calling to which they are devoted. And above all, they shall bear in mind, that the attainment of even religious knowledge will not qualify them for their office, but may even be hurtful to them, without devotion and holiness of life."

Allow me, briefly, to state in regard to another suggestion of "Cantab," that I shall be at all times happy to act as the medium of communication between "Secretaries of Candidates' Associations," as I have done in many instances before. There are always associations looking out for candidates, and candidates needing funds. At this time Ely and York are deficient in both: Lichfield and Barnstaple need resuscitation; Exeter College, London, Oxford, and Manchester are open to applications from candidates, and Rochester Deanery is willing to assist a second. An English bishop has offered me 30*l.* a year for a student who shall be fit and willing to join the Melanesian Mission. A Leicestershire exhibition also is vacant, about which, as well as the others mentioned above, I shall be ready to answer any inquiries.

Yours faithfully,

HENRY BAILEY.

A BISHOP FOR THE CHANNEL ISLANDS.

THE following article appears in the *John Bull* of May 30 :—

“ The Report of the Committee of the Lower House, and the debate in the Upper House of Convocation, on the question of foreign chaplaincies, naturally opens up a wide field of thought. In theory, no doubt, it may be not unreasonable to say that a branch of the Catholic Church, describing itself as the ‘ Church of England,’ cannot, in consistency with its designation, appoint chaplains out of its territorial area, and that English Churchmen should accommodate themselves to the rites of the Catholic Church wherever they find it. But as long as Christendom remains divided as it is, it is hard to say that English residents abroad should not have the ministrations of religion brought home to them, in the form to which they are accustomed ; and granting this, how is it best to be carried out? That the present state of things is unsatisfactory none can doubt. That almost any clergyman may set up a chapel anywhere, either with or without the Bishop’s licence, is a state of things hardly accordant to the principles of Anglican Church Government. Yet the Madeira chaplaincy case, some ten years ago, will remind us that chaplains may be set up by Prime Ministers, or anybody else, in defiance of the Bishop of London, who is said to have the nominal responsibility of ecclesiastical supervision, in the case of English folk, outside the diocese of any English or Colonial Bishop. The question then arises, How is this to be put on a better footing? The Bishop of Winchester suggested a Circuit Bishop, to be paid out of the fees for licensing such clergy and chapels abroad. The Bishop of Oxford said, that if an arrangement could be made with Foreign Powers, through our own Government requiring such a licence, a great part of the difficulty would be overcome, and he would suggest the fixing of such Bishop in the Channel Islands, or in the Island of Heligoland, whilst the Bishop of St. Asaph proposed to fix it at Dover.

Now, of course, there are difficulties attendant upon all schemes for attaining the end proposed. In the first place, we have to get our own Government to agree to ask ; and in the second, to get the Foreign Powers to concur with us in this plan. Some might do so, others undoubtedly would not ; but even if it could be carried out in part, it would be a valuable accession to our Church discipline, as regards these foreign chaplains. And in that case, we cannot imagine a fitter See for such a Bishop *in partibus* than the Channel Islands. The unwieldy diocese of Winchester, extending from London Bridge to the farthest point of Jersey, is too much for any one Bishop to superintend, and what is the consequence? How often does the Bishop of Winchester visit those islands? We believe we are correct in stating, that no English Bishop ever visited them from the Reformation until the end of the last, or very early in the beginning of the present century. And what has been the result? A short time back the faith of the islanders in general was a most bitter form of Calvinism. A broader and loftier Christianity is now showing itself

among them ; and surely it might be a good field for the labours of a Bishop, having authority over the foreign chaplains, say in France, Germany, and Belgium ; whilst those in Spain and Italy might be placed under the authority of the Bishop of Gibraltar. And in connexion with the Channel Islands, there are one or two points of interest which will, we fancy, add to the desirability of making them the seat of a new Bishopric. Originally they formed part of the ancient diocese of Coutances, and continued so until France abandoned her connexion with the Church at the revolution. For some years after the Reformation, they remained subject to the Bishop of Coutances, although under the power of the English Crown. Records even exist of the institution of clergymen by him at the request of Queen Elizabeth ; and it was not until after the reconstitution of the diocese of Coutances, at the re-establishment of Christianity in France, and the exclusion of the Channel Islands from it, that an English Bishop made a voyage to the Channel Islands.

Of course the establishment of these Bishops, with jurisdiction in foreign countries, would require considerable caution. They must be very careful not to interfere with any but their own people, as we have seen in the Jerusalem Bishopric ; there has been, to say the least, a tendency on the part of such outposts of Anglicanism to proselytise amongst other Christians, instead of confining their ministrations to the English residents, and the conversion of Jews or Heathens. Were such a system to be established in Italy or France (and we fear the Anglo-Continental Society have manifested something of the same tendency), the whole scheme must fall to the ground ; but under proper supervision, and by a judicious selection of Bishops, we may say with the Bishop of Oxford, ‘ We think great benefits would arise from the adoption of such a system.’ ”

ANGLO-ITALIAN LETTERS :

THE SUBURBICARIAN CHURCHES, OR THE LIMITS OF THE BISHOP OF ROME'S JURISDICTION.

THE following letter has already appeared in Italy :—

To His Excellency, &c. &c.

SIR,—It is at the present time of the utmost importance to Italy, to know what are the legitimate territorial limits of the authority of the Pope. It is fortunate that we have the means of deciding this question with less difficulty than might have been anticipated. The example of the Nicene Age is one which no Churchman can refuse to follow. The authority of the Canons of the Council of Nicæa is such as none can refuse to admit. The sense in which the terms of those Canons were understood in the fourth century is indisputably the true sense.

The Sixth Canon of the Council of Nicæa begins as follows :—“ Let the ancient customs be maintained, such as they now exist in Egypt and Libya and Pentapolis, so that the Bishop of Alexandria exercise his authority over all of these ; for this is the custom, too, for the Bishop in

Rome: similarly also in Antioch, and in the other provinces, let the Churches retain their privileges." Here the fact of the Bishop of Alexandria exercising authority over a definite sphere (Egypt, Libya, Pentapolis) is justified by a reference to the practice of Rome, where the Bishop likewise exercised a similar authority. How far this authority extended was so well known to the framers of the Canons of Nicæa, that they did not think it necessary to name its limits. At first sight this appears very unfortunate. Here, we may say, we have lost the information which it is so important for us to have, viz. what was the extent of the jurisdiction which the Council of Nicæa recognised as belonging to the Bishop of Rome? But the Providence of God has reserved for us this so important information. Rufinus, himself a presbyter of Aquileia, of the fourth century, the friend of St. Jerome, a very learned man, who made it his business to render into his native tongue some of the more valuable ecclesiastical writings of the Greeks, has left us a translation and abstract of the Nicene Canons. The Canon already quoted he renders and explains as follows:—"The ancient custom of Alexandria and Rome shall still be observed, that the one shall have the care and government of the Egyptian, and the other of the Suburbicarian Churches"¹ Rufinus could not be mistaken as to the meaning of the Nicene Canon, for he was born in A.D. 345, and must have known the sentiments entertained respecting the decree of the Council which was held in 325. Nor could he be mistaken about the actual extent of the jurisdiction of the Bishop of Rome at the time that he lived, for he was himself an Italian, and spent the greater part of his life in Italy.

What we have to do, then, is to learn what were the Suburbicarian Churches. Whatever they were, the jurisdiction of the Bishop of Rome extended over them, and was confined to them, at the time that the great Council of Nicæa passed its laws, defining the doctrine of the Church and regulating its discipline.

First, then, it is quite certain that the Suburbicarian District did not comprehend the whole Western Empire, as has been extravagantly maintained by some whom it is not necessary to name. It is equally certain, that it was not confined to the limits of a single diocese. These are exaggerations on each side, which sensible men put aside as the conclusions of prejudice and ignorance. But, secondly, it is certain that the Suburbicarian District was one of two things, though which of these two admits of doubt. It was either (1) the district subject to the jurisdiction of the *Præfectus Urbi*, or (2) the district subject to the jurisdiction of the *Vicarius Urbis*. The limits of each of these districts we know. The district of the *Præfectus Urbi* extended to a space of 100 miles in all directions from the city of Rome.² The district of the *Vicarius Urbis* was larger. It embraced the ten southern provinces of Italy, commencing from a line drawn across the peninsula from Pisa to Ancona, and including the islands of Sicily, Corsica, and Sardinia. The mainland north

¹ Hist. lib. i. c. vi. Rome, 1740.

² See Gothofred, in Cod. Theodos. lib. ii. tit. i. de'annon. leg. 9; Cassiodorus, Form. lib. v.; Dio, lib. lii.

of the line from Pisa to Ancona was divided into seven provinces, which were subject not to the *Vicarius Urbis*, but to the *Vicarius Italiae*. Into this northern district it is *certain* that the jurisdiction of the Bishop of Rome did not extend. Over the Churches within the Suburbicarian District he had authority: over those without that district he had none.

I do not urge the question as to whether the Suburbicarian District was the district of the *Præfectus Urbi*, *i.e.* 100 miles round Rome, or the district of the *Vicarius Urbis*, *i.e.* the southern half of Italy. Gothofred,¹ Dr. Cave,² and others, maintain the former; Sirmond,³ Dupin,⁴ and others, maintain the latter. It has been conjectured by some that the district of the *Præfectus Urbi* was the limit of the Metropolitan power of the Bishop, and the district of the *Vicarius Urbis* the limit of his Patriarchal power. Let us grant the conjecture as probable; for I am not unwilling to admit all that can be admitted on the side of Rome. Let us see, then, what is proved. No less than this: that, in the Nicene age, and by the Nicene Canons, the jurisdiction of the Bishop of Rome was *undoubtedly* confined to the district known as Tuscany, the States of the Church, Naples, Sicily, Corsica, and the island of Sardinia, while *perhaps* it was limited to a circuit of 100 miles from Rome, *i.e.* from Perugia in the north, by the two sea-coasts, to the neighbourhood of Gaeta in the south. The Exarch of Milan had the same ecclesiastical authority in Piedmont, Lombardy, Parma, and Modena, as the Pope of Rome in the Suburbicarian District.

If we proceed from the Council of Nicæa to that of Constantinople, we find the following law enacted:—"Bishops who are outside a district (*διοίκησις*)⁵ are not to invade the Churches over the borders, and throw the Churches into confusion."⁶ Hence we see, that even if we grant the jurisdiction of the Roman Bishop to have extended to Pisa (rather than to Perugia) its extension beyond that point is contrary to the Canons of the Œcumenical Council of Constantinople. The third General Council goes

¹ In Cod. Theod. lib. ii. tit. i.

² On the Ancient Government of the Church, c. iii.

³ Censur. Conjectur. lib. i. c. 4.

⁴ De Discipl. Eccles. Dissert. i. n. 14.)

⁵ These districts or *διοικήσεις* were civil divisions of the Roman Empire, and they were fourteen in number. They consisted of (1) the District of Egypt; (2) the District round Antioch; (3) the District of Asia; (4) the District of Pontus; (5) the District of Thrace; (6) the District of Macedonia; (7) the District of Dacia; (8) the District of Illyricum; (9) the District of Africa; (10) the District of Spain; (11) the District of Gaul; (12) the District of Britain; (13) the District of Italy, *i.e.* the seven provinces of Italy, which were north of Tuscany, and were subject to the officer named *Vicarius Italiae*; (14) the Præfecture of Rome, *i.e.* the ten Italian provinces which were south of Tuscany, and were subject to the officer named *Vicarius Urbis*. The Canons of the Universal Church forbade any Bishop, who belonged to one of these districts, interfering in the affairs of the Church in any other district, and they, therefore, forbade the Bishop of Rome interfering in the affairs of the Church of Piedmont and Lombardy. See Council of Nicæa, Canons V. VI.; Council of Constantinople, Canons II. III. VI.; Council of Ephesus, Canon VIII.; Council of Chalcedon, Canons IX. XXVIII. See also a pamphlet, entitled *La Supremazia Papale al Tribunale dell' Antichità*, published by Colombo in Milan.

⁶ Conc. Const. Univ. Can. II.

still further. The Eighth Canon enacts as follows:—"The same rule shall be kept in the other districts and provinces everywhere, viz. that none of the most reverend Bishops be allowed to seize upon any other province which has not been under him—that is, under his predecessors—from the beginning; and if any Bishop has seized upon one, and subjected it to himself, he is to give it back; that the canons of the Fathers be not transgressed, and the pride of temporal power be introduced, and so we, little by little, and without noticing the steps, lose the liberty which our Lord Jesus Christ, the Liberator of all men, has given us through His own Blood."¹ It follows from hence that the extension of the Bishop of Rome's jurisdiction northwards beyond Pisa (or Perugia) is not only contrary to the laws of the Church, but that those laws require that any jurisdiction which may have been acquired be at once surrendered. The words of the enactment are remarkable and almost prophetic of what we witness as having actually occurred. A Bishop *has* seized upon a province which was not his from the beginning, and *has* subjected it to himself: the Canons of the Fathers have been transgressed: the pride of temporal power *has been* introduced, and we, Sir, by little and little, and without noticing the steps, *have* lost the liberty which our Lord Jesus Christ, the Liberator of all men, gave us through His Blood. And the remedy for the evil, Sir, is that which the Fathers of the Council of Ephesus laid down. "If any Bishop has seized upon a province and subjected it to himself, which was not his from the beginning, *he is to give it back.*"

It is an undoubted fact, that Northern Italy was absolutely independent of the Bishops of Rome down to the eleventh century. For detailed proof of this statement, I would refer, Sir, to a short pamphlet recently published at Bergamo, by Count Ottavio Tasca, entitled *La Indipendenza della Chiesa dell' Italia Settentrionale provata dalla Storia*. It will be enough here to quote one or two instances in proof of the statement.

1. Ughelli, who was born at Florence in 1595, tells us in his *Italia Sacra*, that Angilberto da Pusterla, Archbishop of Milan in 827, struggled with the Roman Pontiff for supremacy of power and dignity. Ughelli, being a partisan of the Pope, complains that for the next two hundred years his successors acted with the same contumaciousness.² This, divested of Ughelli's colouring, means that, during the ninth, tenth, and eleventh centuries, the Archbishops of Milan held themselves equal to the Bishops of Rome.

2. In the year 1059, Peter Damiani was sent by Nicolas II. to reduce the Ambrosian Church to submission to the Petrine. The words of the clergy of Milan to him are these:—

"*The Ambrosian Church, according to the ancient institutions of the Fathers, has ALWAYS been free, and has not been subject to the laws of Rome, and the Pope of Rome has no jurisdiction over our Church as to the government and constitution of it.*"

Peter Damiani, by his great personal influence, and by the force of cir-

¹ Conc. Ephes. Univ. Can. VIII.

² His words are: "Cum Romano Pontifice de potestate et dignitate decertare non verecundabatur. Pessimum exemplum ita ad successores pertransiit ut per ducentos ipsos annos ea contumacia illos abduxerit infeceritque."

cumstances, to a great extent, succeeded in his mission. He may be regarded as the man who induced the National Church of North Italy to accept the papal supremacy. Yet how loosely the papal authority sat upon the Milanese may be seen by the third instance, which I will quote; and this brings us to the twelfth century.

3. In the year 1123, Anselmo da Pusterla was elected Archbishop of Milan. In 1125, he went to Rome, to confer with Honorius II.; and in his conference, "with good and brisk argument, he asserted the customs of the Ambrosian Church, with the prerogatives of that archbishopric and city." Honorius demanded the acceptance of the *pallium* from his hands, in token of submission. Pusterla refused; Honorius insisted. Pusterla asked the advice of Roboaldo, Bishop of Alba. "I would rather," cried Roboaldo, "have my nose split to my very eyes than advise you to accept the *pallium* at Rome, and so give Pope Honorius an opportunity of casting this novel and very heavy yoke on the Church of Milan." Pusterla refused the *pallium*, and took himself back to Milan without delay. The clergy and people of Milan, however, would not allow him to resume his authority until Uberto de Maregnano, his secretary, and the brave-spoken Bishop Roboaldo had taken oath that nothing had been done derogatory to the honour of the Church of Milan.

This, Sir, occurred in the twelfth century, and it ought not to be forgotten in the nineteenth. It is certain, from this and other examples that might be given, that the jurisdiction of the Pope of Rome in North Italy is a mere usurpation, that it did not exist for more than a thousand years, and that the Church and nation may again reject it, and reclaim the rights and liberties of their national Church, without sacrificing one iota of their Catholicism.

But it may be said that this is proved of the northern half of Italy, but that, if the Suburbicarian District is to be taken in its wider extent, it will be contrary to ecclesiastical law for the south of Italy to withdraw itself from the papal jurisdiction. "Must we, then," it will be asked, "have two Churches in the Italian kingdom; one in the north, subject to the Archbishop of Milan or Turin; the other in the south, subject to the Archbishop of Rome?" No, this is not necessary; for it is an undoubted principle, which has been acted upon again and again, that it is lawful for the limits of the jurisdiction of the ecclesiastical power to be altered with the changes undergone by the temporal power. Constantinople was not even a metropolitan see: it was subject to Heraclea. But it was raised to patriarchal power, and placed next in order to Rome. Why? Because Constantine made it a royal city. In consequence of this political change, Heraclea lost its rights over Constantinople, and became subject to it. In like manner, when Cappadocia was divided into two provinces by the imperial edict, the Bishop of Tyana became equal to the Bishop of Cæsarea, whose suffragan he had previously been. The Council of Chalcedon lays down the law that, in case of political changes, the order of ecclesiastical sees is to follow the civil model.¹ And this canon is repeated and confirmed by the Council in Trullo.² Both by precedent and

¹ Conc. Chalc. C. XVII.

² Trull. C. XXXVIII.

by canon, it is proved that Church arrangements ought to be framed in accordance with political exigencies; and it is only necessary to point to Savoy and Nice to show that, in the present day, a provincial Church may become detached from the Church of one country, and attached to that of another, as soon as the province itself is transferred from one allegiance to another.

It appears, then, Sir, (1) that the only jurisdiction acknowledged by the Council of Nicæa, as belonging to the Bishop of Rome, was jurisdiction over the Suburbicary Churches; (2) that the Suburbicary Churches were *certainly* confined to that part of the peninsula which lies south of Pisa, *perhaps* to that which lies to the south of Perugia; (3) that the jurisdiction of the Bishop of Rome did not extend to the north of Pisa, till, at the earliest, the eleventh century; (4) that it would be only a re-vindication of rightful claims to reject this usurped authority in the north of Italy; (5) that it would be in accordance with ecclesiastical precedent and canon to reject it, also, throughout the whole kingdom of Italy, to which the Bishop of Rome is now a stranger and an enemy.

And this argument, you will notice, holds good even upon the hypothesis most favourable to Roman claims, that the Suburbicary District comprehended the seven southern provinces of Italy, together with the three islands. We must recollect that it is equally probable that it was confined to a circuit of one hundred miles from the city of Rome itself.

The march of events, Sir, brings back strange coincidences, and recalls circumstances which might seem to have been buried by the lapse of time. Has not the moment arrived, or is it not fast arriving, when the Suburbicary district, in the restricted sense of the words, again becomes the natural limit of the jurisdiction of the Bishop of Rome in Italy, while the Italian kingdom once more recovers the right of independently conducting its own ecclesiastical affairs, under its own Archbishop? Let me repeat the memorable words of the clergy of Milan, spoken in the eleventh century: "The Ambrosian Church has been always free, according to the ancient institutions of the Fathers, and has not been subject to the laws of Rome; and the Pope of Rome has no jurisdiction over our Church as to the government and constitution of it."

I am, &c. &c.

HISTORICA.

INTERCOMMUNION WITH THE RUSSO-GREEK CHURCH.

THE *New York Church Journal* lately printed the following letter from an army chaplain, under the title, "A Traveller's Reminiscences about the Greek, English, and American Branches of the Holy Catholic Tree:"—

"MR. EDITOR,—The letter from the Rev. George Williams, of King's College, Cambridge, England, which I have just read in your number for Ash-Wednesday, induces me to jot down part of my experience on the great subject of INTERCOMMUNION between the Greek and Anglican branches of the Church, separated only by non-intercourse and distance in

space. I mean, there is little to hinder a positive, active communion between us (here and in England) and the Greek Church. The priests are called upon, it is true, to anathematize Luther and Calvin, and in the popular ignorance this anathema is supposed to include all Protestants; but for one, I shall never cease to maintain that the old Holy Catholic Apostolic Church in Britain in the second century, in which King Alfred the Great taught his Bishops in the ninth century, whose rights King John in the twelfth century guaranteed in Magna Charta, and which Henry VIII., Edward VI., and Elizabeth neither would nor could destroy, and in which Bishop White and his compeers were consecrated for us in 1787, in England, as Bishop Seabury had been in 1784, in Scotland—I say, I shall always maintain this great truth, that this Holy Catholic Church never styled herself Protéstant, like the secular princes of Germany, until our good compromising fathers in America, and in a compromising age, gave us this secular and tautological name of Protestant Episcopal. Therefore, except in Convention, we are not Protéstants (pray pronounce the style of the German protésters correctly), but Catholics. So are the English Churchmen and the Greeks—and the Latins calls us heretics, and them schismatics. But we are still in communion, and never ceased to be, with the Greek Church in Russia, Greece, and throughout the East. Lands, mountains, and seas alone divide us. They are right about the Creed, by the voice of antiquity, and while we still hold the doctrine, we ought to reform by omitting words, foisted into the Creed in opposition to a great Bishop of Rome and a large part of the Latin Church in the ninth century, I believe; but as chaplains in the army cannot carry libraries in the camp, you and your readers will rectify my chronology from memory. There exists a protest of the ninth century upon a brass plate, in a Latin cathedral, and I am not sure it is not at St. Peter's itself—but my notes of travel are not here—of a Pope, against the new words for the old doctrine. This is really the chief obstacle, and we and the Latins are wrong here. The Greeks have the old Nicene or Constantinople Creed of A.D. 381; and, if we are ever to unite, we must all appeal to, and be judged by, the oldest in the Church. What is new is none.

But to come to experience. In 1828, having gone through the Arian course in Harvard, under good old Dr. Wall's pulpit teachings, I sought Germany; and in a year was made unhappy by the confusion confounded of rising German infidelity, called falsely, like the Gnosis of St. Paul, Neology. Thence I fled to Italy; read the then unanswered, but now confuted, 'End of Controversy'; saw the Pope and Cardinals, and consulted and disputed much with Bishops and priests and deacons. I found that Latinism was not Catholicity. But after another year in Italy and France, I turned my pilgrimage towards the fountain head, and reached the land where St. Paul taught, and where the language of the New Testament is still spoken. There, first, the light began to dawn upon my darkness. Educated a New England Puritan, taught in a New Hampshire semi-Orthodox school, graduating at an Arian University, a student in Göttingen and Halle under infidel theological doctors, where every man is, or was, a Church for himself, with my poor young head broken to pieces,

and all confused and miserable in this dream of contradictions, and I, still a poor pilgrim, looking for teachers in this DESERT OF DOUBTS, finding no Catholicity in Rome, I now stood at last upon Mars' Hill, and heard around me, from living men, the words of the tongue in which St. Paul had spoken. One thing came quickly and for ever; and doubt fled on that theme. If (said I in my twilight) the good Baptists are thickest in my native Rhode Island, because Roger Williams planted them there in March, 1639 (though he gave it all up himself more than four years before he died); if the good Quakers abound where William Penn planted them; if the doctrines of Confucius prevail in China, he being a Chinese philosopher; those of Zoroaster in Persia, and of Mohammed first in Arabia, for the same reason: so, Episcopacy is still universal in the East, and the only way known to Oriental Christians, and the only way they ever heard of, till a new way was brought from a new world; I say Episcopacy is here, because the Lord and his Blessed Apostles planted it here! Ah! what is new is none. Guided by this single thread I wound my way, I trust and hope for ever, out of the whole Puritan labyrinth, in which poor fragmentary New England and daughters still blindly grope for the light in an everlasting endless 'Suspense of Faith,' as Dr. Bellows tells us.

Then I began to talk with the Greek Priests and Bishops, and found we might be one. But the people in poor Greece had just emerged from a slavery of four hundred years. With a learned and pious young Dane (now the Rev. Ferdinand Fenger, whom I have since visited in his own parsonage in Denmark, sat at table with his wife and eleven children, and heard his eloquence from his own pulpit) I walked through the Morea. I tried the children and the people, and found not one boy of twelve years out of ten could read, not one school in ten villages, and in the tenth the teachers spelt the word school incorrectly, and not one woman in fifty could read. I formed a plan for America to pay back the debt, and enlighten Greece. Returning to Athens I found the Rev. Dr. Robertson and Mr. Hill had come in the interim; but of them and the Mission I had never heard; for, as I left America with doubts about the Holy Trinity, and doubts about everything else, I had not yet been baptized. I joined hands with them, the Missionaries, and when the hearts of their friends, even of the good Dr. Milnor, were beginning to fail, and the infant Mission was in danger of perishing, I hastened with Dr. Montgomery of St. Stephen's church to Philadelphia, called a meeting, at which Bishop White presided, and Dr. Bedell and a host of the departed were present; did the same in New York, which Dr. Forbes reported in *The Churchman*; and then in all the chief Northern cities; until Mrs. Hill wrote, 'under God you have saved the Mission.' And America has paid back the debt; and has enlightened Greece. In a lecture George Sumner declares the Greek schools to be now 'on a higher footing than our own.'

Twenty-five years afterwards, and more, I stood on the spot where I once saw the ruins of Athens in mud and stone heaps, and where I bought land in 1831 of a Turkish Bey; and now, in 1853, there was a populous and beautiful city all around me, an educated and accomplished Greek maiden (not yet born then) led me through the beautiful Greek

Mission House built by the American Church, and all around me were light, refinement, comfort, and goodness. Ignorance was, and is, the only real barrier between us and the Greek Church.

JAMES COOK RICHMOND,
Presbyter and Chaplain, U. S. A.

Washington, D.C. March 6, 1863."

THE PENNSYLVANIA CONVENTION.

THE Annual Convention of Pennsylvania, which met at Philadelphia on May 26th, was one of the most important Diocesan Synods ever held in the United States. For this reason, and also as a specimen of the way in which our American brethren work this part of their Church system, we shall present our readers with some account of its proceedings, as given in the *New York Church Journal*.

The sermon at the preliminary Divine Service, preached by Dr. Van Deusen, touched ably upon some weak points in the American, or indeed, as we might truthfully say, the whole Anglican Church:—

"The preacher said that a great deal of work had been accomplished in the Diocese; but there were abundant grounds for humiliation. While there are 65 counties in the State—which has an area as large as that of England—the Church is found in but 44, and in a population of nearly 3,000,000 of souls there are but 75,000 Church members, and of this number but 14,000 were communicants. There were large districts where the voice of bishop, priest, or deacon, is never heard, and the service of the Church is a stranger to the people. The Church had been too conservative in its operations; she had pursued a beaten track within defined limits, and had not pushed her influence abroad where there was so much to be done. There was too much of a tendency towards centralization in the Church; too much of a tendency to confine itself to populous districts, and to establish social circles, instead of diffusing itself abroad, where there is 'much land to be possessed.' The ministry should encourage the work of Church extension, instead of being content with such a diffusion of Church influences as was incident to the emigration of the laity to new districts, and the consequent formation of the nucleus for new organizations. The examples of our Lord, of St. Paul, and of St. Philip, were cited: they went upon Evangelical Missions without waiting for the seed to be planted, and the field to be prepared for labour. The idea of Church extension did not seem to have entered into the plans of the active spirits of the Reformation. The forms of the Church do not encourage the idea, and even those noble men who planted her principles upon the inhospitable shores of America were regarded by their brethren at home as enthusiasts. During the whole of the seventeenth century no steps were taken in England for a diffusion of the Church abroad, and it was not until 1701 that the S.P.G. was formed in London. This organization never sent Missionaries to the colonies until they were asked for by the people, and in New England churches were actually built at the cost of

the people before a missionary would be sent by the Society. In spite of all those disadvantages, the Church asserted her diffusive power, and spread abroad almost in spite of herself. Even at the time of the appointment of the Bishops for America towards the close of the last century, the only ground upon which the appointments were made was with a view to avoiding the expense and danger of a voyage across the Atlantic incurred by candidates for Holy Orders. These examples were too much followed at the present time. There must now be some social or financial motive before Missionaries are sent to new fields of labour, and such growth as the Church has attained is the result of her own inherent diffusive principle. Even the ceremony of ordaining clergymen tends to the production of the result deprecated, as the idea of going into a fold already provided for him is principally impressed upon the candidate by the tenor of the services. This system suited the condition of England at the period when the Ordinal was adopted. Then the Church was established by law; its parishes were clearly defined, and there was no room for new fields within the bounds of England. These forms and usages are not sufficient for the necessities of the American Church at the present time. The policy of the Church has always been to discourage emotionalism, seasons of extraordinary religious excitement and revivals; the speaker feared it was drifting into the opposite extreme of mere formalism and lack of earnestness."

After the celebration of Holy Communion, the Convention was formally opened, and the Bishop—Dr. Alonzo Potter, brother of the Bishop of New York—read his Annual Address, in the course of which he gave a strong commendation of the Convocational system, as furnishing centres of self-help, and as preparing the way for the erection of future dioceses. Next came the annual Address of the Assistant Bishop, Dr. W. B. Stevens, giving the details of his acts during the year:—persons confirmed, 1,057; churches consecrated, 2; priests ordained, 3; corner-stone laid, 1; sermons preached, 179; addresses delivered, 121; miles travelled, 8,000.

The Rev. Dr. Howe read the fourth annual Report of the Board of Diocesan Missions. Considering the political state of the country, the decrease in the missionary receipts was insignificant. Confidence in the Board was increasing, and it was producing a more united and harmonious state of feeling in the diocese. There were now 24 Missionaries and 46 stations. The Report closed with an allusion to the War, and the fearful trials which it causes to the Church; as also to the soldiers. The Church had duties to them after their return as well as while they were in the field:—

"Our Church must be ready to meet them in their village homes, and win them, as she best can, by her staid and orderly worship, to 'ways of pleasantness and paths of peace.' The religious services, which have been maintained extensively in our armies, have naturally been conducted under liturgical forms. Prescript worship is most convenient in the camp, and most accordant with the discipline of troops. Our own manual of devotion, and smaller ones compiled from it, have been in the hands and familiar to the lips of hundreds of thousands on the tented field, who never knew it before. Multitudes of these have learned to value the Prayer-Book as a

precious treasure, and on their return from the War will seek the Church that uses it, as their spirit-home. It is for the Churchmen of this diocese to determine whether they shall find our worship established in all the counties, if not in all the principal towns of the State, by resident and by district Missionaries."

Two subjects of peculiar interest, which have for some years been discussed in this diocese, were brought at length to a definite issue. The first was the admission of congregations of people of colour into union with the Convention. Since 1794, when St. Thomas' African Church was first organized in Philadelphia, a regulation has been in force by which the clergyman of the parish and lay delegates were excluded from seats in the Convention. The plea for this denial of synodical franchise was expediency, inasmuch as "St. Thomas' had adopted in their parish charter an article excluding all save persons of African blood from the right to hold office in that parish." Nine years ago, when the question came up last, the clergy by a large majority voted for the admission of the blacks; but as the laity gave an adverse vote, the motion to admit them failed. On the present occasion, however, it met with success, on a proviso being added that the measure should not take effect till the African parish had abolished the above-named restriction. The number of clerical votes was—ayes, 139; noes, 90. The lay vote by churches was—ayes, 84; noes, 12; divided 9.

The other long-standing question which was put in a fair way for settlement was the division of the diocese. The Alleghany Mountains form a barrier between the eastern and western divisions of the State, and the clergy and laity of the latter section ask earnestly to be allowed a Bishop of their own. A party in the earlier-settled portion of Pennsylvania, averse to the extension of the Episcopate, had hitherto procured the refusal of their request; but now, after a lengthened debate, the claim they made was declared entitled to a careful consideration; and a preliminary inquiry was agreed upon, which is every way likely to result in a division. It is probable, indeed, that a *third* Diocese will in a few years be constituted within the present limits of Pennsylvania. The clergy of the Diocese are now over two hundred, being double the number of those over whom the present Bishop was called to rule in 1845, when his Episcopate began. "All friends to division," remarks our informant, "have reason to take courage at the decisive action" of the Synod; and we anticipate that its example will prove of influence on the Diocese of New York, where a similar agitation is on foot.

A lengthy report was made to the Convention by the Rev. Dr. Leeds, on the subject of the religious and charitable ministrations of women. It reviewed the whole history of the organizations for such purposes, from the Deaconesses of the Primitive Church, down to the Sisters of the Holy Communion in New York and the Deaconesses of Baltimore, special regard being paid to Pastor Fliedner's Institution at Kaiserswerth, and to the Institutions established in England within the past few years. The introduction of organizations similar to those described was earnestly advocated. The concluding resolution of the series with which the report closed, and which were unanimously adopted, was as follows:—

“ Resolved,—That leaving with perfect confidence to the authorities in the Church the organization and moulding of this important department, it is yet earnestly hoped, and is hereby recorded as the desire and prayer of the Convention present, that out of this seed may grow an institution primary in position, whose object shall be not only the association and training of women for lives of charity and labours of love, but also to gather around it all the auxiliaries to Christian usefulness, in homes for the aged, asylums for reform, infirmaries, orphan houses, Christian nurseries, and the like, to be served by its ministry to the glory of God, and the highest good of His creatures.”

There was one more incident in the Convention which we shall quote from the *Church Journal*:—

“ The Assistant Bishop rose to offer a resolution, which, he said, was of a peculiar and personal nature. Fifty years ago, in 1813, some thirteen clergymen and twenty-seven laymen met in Christ Church, in this city. They were ‘the Convention of the Diocese of Pennsylvania.’ ‘We have with us a Presbyterian, a member of that Convention, the Rev. Jehu Curtis Clay, D.D., and next Sunday will be the fiftieth anniversary of his ordination. His presence with us carries us back to those ancient times when the whole Church in the United States numbered only about as many as this Diocese alone contains now.’ He therefore moved the following:—

‘Whereas,—The Convention of the Diocese of Pennsylvania have heard that the Rev. Jehu Curtis Clay, D.D., will, on Sunday next, the 31st inst., complete the fiftieth year of his ministry; and whereas, the Rev. Dr. Clay has passed the whole of this ministry, with the exception of a temporary absence, in the work of the Church in this Diocese, holding at different times its post of honour and of trust, and in all acquitting himself with a spotless reputation; therefore,

Resolved,—That the Convention tender to the Rev. Dr. Clay their affectionate congratulations on reaching this semi-centennial anniversary, and their earnest wish that God may long spare him in vigour and usefulness to minister in the Church where he has so faithfully laboured to make the going down of his sun of life to be the morning of an eternal day in heaven.’

The Bishop added that he offered this altogether unknown to Dr. Clay. The resolution was heartily and unanimously passed.”

The Rev. Dr. Clay, in returning thanks for the compliment, stated that there were only two clergymen now surviving out of the original band of 1813. We take this opportunity of expressing our regret for an injustice of which we were inadvertently guilty towards this venerable priest in the “Historical Notice” which we gave last year of the “Old Swedish Mission in North America.” We there spoke of Dr. Clay as not episcopally ordained. It is true that he succeeded the Rev. Dr. Collin in the Rectorate of the Swedish Churches of Wicaco; but not that by a deficiency in his ministerial character he led them out of the Anglican communion with which they had previously coalesced. They remain an integral part of the Diocese of Pennsylvania, and are therefore an earnest of that wider junction for which we hope, with the Scandinavian family of Christendom, not only in Sweden, but in Norway and Denmark also.

MISSIONS IN GULANA.

THE Report of the "Guiana Diocesan Church Society" informs us:—"The income of the Society for the year 1862 was only 2,374 dols.; that of 1861 was 3,251 dols. But last year was one of great depression. In one item, viz. the Receipts from the Proprietors of Estates, there was a falling off of about 500 dols. This is attributable in part to the hardness of the times. On the other hand, a portion of the decrease is owing to the fact that some of the Estates which before contributed to the Society's funds are at this moment providing instructors, by means of special local outlay, for their own immigrants. Where this is done, as much is done as the planting interest, under present circumstances, can afford to do."

The four Aboriginal Indian Missions are going on satisfactorily. Of the Cabacabury one the Rev. W. H. Brett has furnished the following account:—

"Our chapel here was erected in 1858, with a frame of the best hardwood, and a roof of shingles (*i.e.* wooden tiles). Its appearance may strike you as singular; the eastern portion, or chancel, only, having sides and windows; the remaining two-thirds of the length being entirely open, with a projecting gallery, which keeps out sun and rain, while it allows a free current of air to circulate through the congregation. This plan has been found to answer best in those stations where interminable forests shut out the wind on every side; and it does not look badly to the eye. Inside, the chancel portion is railed off for sacred offices—the middle portion contains the sittings—and in the western end the school is kept. At this also the roof projects several feet, covering the entrance and steps from the weather, and forming a wide porch in front, beneath which and the side galleries nearly 200 persons could on great occasions assemble, while as many were accommodated within.

The Guiana Diocesan Church Society supplied the funds for the boarding and carpenter's work, but the timber and all the heavy labour were given gratuitously by the Indians. I had despaired of getting any but a thatched roof; but the piety of old Cornelius, our first convert, led him to assemble the people, and persuade them to contribute shingles, instead of palm-leaves, for thatch. This they faithfully did, and when I had not funds to pay a carpenter for putting them on, the Lieut.-Governor, Mr. Walker, hearing of the circumstance, kindly gave the amount required. In this way the chapel was built. The Indians have very little money, but their labour, freely given, would have cost about 400 dollars."

With regard to the propagation of the Gospel among the Coolies, and other heathen immigrants, the Society are ready to supplement any salary which the Diocesan may be able to persuade the Colonial Government to guarantee, as an inducement to a Madras Missionary to come to this colony. Another Missionary is wanted for the Madras immigrants, as Mr. Bhoose only knows the languages of Bengal. The Chinese Christians at Skeldon contributed a goodly sum this year to the funds of the Society. Mr. Farrar remitted the offerings, with the following remarks:—You will notice a goodly list of subscriptions from the Chinese Christians, dols. 30·26 and when I add that this amount has been collected without the least

trouble, I trust the gift will be none the less acceptable to the Society. I never knew money given so cheerfully."

The Report gives some important statistical returns. The Aboriginal Indian tribes are estimated at 7,000; and the people born in the colony are altogether more than 100,000. Besides this, the population immigrated from Africa is 10,000; from India, 22,000; from China, 2,600. There are 6,000 immigrants more applied for.

The following extracts from the account rendered to the Bishop of Guiana by the Rev. E. B. Bhose, Indian Missionary to the immigrants, will be read with deep interest:—

"MY LORD,—I arrived here in February, 1862, and after spending about four months in Bishop's College, I was admitted by your lordship into deacon's orders in the month of June following. During my residence at College, though I devoted the greater part of my time in preparing for Holy Orders, I availed myself of every opportunity to visit the Coolies, in order to ascertain, by personal observation, their condition and the best means for advantageously carrying on the work upon which I was shortly to enter.

When I accepted this post, I little understood the nature and difficulty of missionary work in a country where no systematic efforts had been made before to bring the heathen under Christian instruction. I have no foundation to build upon; nothing to guide me but what little experience I acquired by a year's labour in a Mission in India. The ground has to be prepared before the seed can be sown. Everything has to be started for the first time; we must therefore allow time for the results to show themselves. But that our efforts towards the conversion of the Hindoos and Mahomedans have every prospect of success, I have every reason to believe. My daily intercourse with the Coolies leaves no doubt on my mind that immigration has not only bettered their worldly prospects, but benefited them morally also. I came prepared to find them less bigoted, and more accessible to the Christian Missionary; and I have not been wholly disappointed. Sunk though they are in ignorance and superstition, they are, I think, more favourably situated for the reception of religious instruction than the labouring classes in India. Far from their native land, and living amongst a people of a different and better religion, with whom they constantly come in contact, I believe them to be well disposed towards Christianity; at any rate they do not manifest that active hostility towards it I have sometimes witnessed in India. One of the most formidable objections to the propagation of the Gospel among the Hindoos is caste, which not only makes them look upon the Christian religion with no favourable eye, but is the fruitful source of all their deep-rooted prejudices; and, though it does prevail here to some extent, its influence on the minds of the people is so slight as to present no serious obstacle to the Missionary. This is an advantage, and no small one. It is true, they have not yet shaken off idolatry; but, unless I am greatly mistaken, I believe that nineteen-twentieths of them are convinced of the falsehood of their religion, and only lack moral courage to openly abjure it. Their minds are in a state of transition. From the grossest forms of Polytheism there has been

a reaction towards infidelity: it is no uncommon thing to meet with people who, having cast off the trammels of the false systems under which they have been brought up, are at heart infidels.

I have now been seven months engaged in active work. I have made missionary tours into Essequibo and Berbice. The Gospel, to the best of my ability, has been preached over the greater part of the colony. Unless prevented by illness, I have daily visited the Coolies resident on this coast; and, on Sundays, when they are all at home, I have had them assembled in some conspicuous spot on each estate, and after addressing them, have then gone round their houses visiting the women. I have been invariably listened to with great attention, and on no occasion has any opposition been offered me. One striking feature of these meetings has been the absence of captious objections. Very seldom have I been drawn into long discussions, and I am the more glad for it, for they rarely lead to any good. Although I cannot even say that I have been able to make an impression on the minds of the people, still the fact that they can be induced to listen to me whenever I go among them, is sufficient encouragement to labour with yet greater zeal. The immigrants, we must remember, come into this country with no friendly feelings towards Christianity. They have been taught from their childhood to regard it as a foreign religion. They are not only ignorant of the nature and requirements of our faith, but entertain most absurd notions regarding it. They look upon its emissaries with suspicion. When we take all this into consideration, and also that they have been only a few months under direct Christian teaching, it is no matter of wonder that they are not yet prepared to receive the truth. I do not mean to say that this is universally the case; there are a few regarding whom I have great hopes that they will be eventually led to join the Church.

When I came to live here in July last, I found the Ogle and Montrose schools had already been in existence for some time, and both having a fair attendance of Coolie children. As schools are a great auxiliary to missionary operations, I have paid special attention to this branch of my work. The children are taught in reading, writing, and arithmetic; occasionally they commit to memory one or two simple hymns, and a short prayer. It has often cheered me to hear the praises of the Saviour sung by those heathen children. In September last, on Mr. Milner's representation, Mr. Law granted us permission to open a school at Better Hope. As the children had to work in the fields in the morning, it was deemed necessary to make it an afternoon school; and this arrangement has succeeded so well that the average attendance, twenty-four, has been double that of Ogle, and treble that of Montrose. It will be for their own interest, I believe, that the Coolies should adopt one common language—English; and in the education of their children we have kept this in view. But as their knowledge of English is yet very imperfect, I have often had to convey religious instruction to them through the medium of their own language. The attendance in our schools is, comparatively speaking, small, and this is not because the parents are opposed to their children being taught to read and write, but because the interests of the estates require that they should work in the plantations. I could wish there were

more Coolie schools in the colony, and some system adopted in regard to the education of the children. Labour being scarce here, I can well understand why the planter is anxious to get every available hand in the plantations. But, if I may venture to suggest, could not labour and education be both combined together? Could not the Coolie boy, say ten or twelve years of age, work in the fields for four or five hours in the morning, and then attend school for a couple of hours in the afternoon? and unless their Christian employers take some interest in the subject, nothing will be done; for the Coolies are so indifferent in regard to the education of their children that they will not spend a cent on it.

I have paid two visits to Essequibo. In my first visit, in May last, I spent a few days with the Rev. W. H. Brett, who, I need hardly say, takes great interest in missionary work among the heathen immigrants. I may here mention that Mr. Brett has since received into the Church a Coolie. I met a few of the influential men among the Coolies at his house, and explained to them the nature of the Christian religion.

In my second visit, last month, I spent a week with the Rev. Mr. Brett and the Rev. Mr. Morgan, of Queenstown, with whom I visited as many estates as my limited time would allow me. I went to Mr. Brett's on a Friday, and on the following Sunday we both went together to Hampton Court Chapel in the afternoon. When we arrived there I was agreeably surprised to see some thirty or forty Coolies quietly sitting in the chapel. This was too good an opportunity to be lost; so, having desired them to come out, I preached to them for nearly half an hour, and when we went in, they all followed us, and did not leave the chapel till service was over.

In October last I made a missionary tour to Berbice. I was the guest of the Rev. T. R. Veness, Port Mourant, with whom I visited his schools, and several estates; among which may be mentioned the Albion and Blairmont. I preached to large audiences on the former for two successive evenings. As usual, the people were attentive and willing.

... This is, my Lord, all that has been done during the past year; and if no cases of conversion have taken place to cheer and encourage us in our work, we need not despond. Mere number of converts is no just criterion of missionary success, nor will success always follow the most faithful and diligent discharge of our duty. But amidst our toil we may remember that 'we are sowing the seeds of a harvest which others shall reap with joy.' "

THE CHURCH IN CEYLON.

FROM the *Missionary Gleaner*, published at Kandy, we learn:—

"For the current year, Church prospects look bright in Ceylon. Our second Bishop has entered energetically and acceptably into his labours, preaching to and building up the old congregations, English and native—opening new districts by temporary arrangements at first, but preparing to occupy them more fully hereafter as stations and parishes. He has determined also, as of primary importance, to erect an efficient Divinity School on the foundation laid by his predecessor, and to re-open an ably conducted

boarding-school, for the daughters of native gentlemen ; a good work, much needed, and second only to the training of a native ministry. Nor are the people less energetic : from several districts they are calling to the Church to come and help them ; nor do they this with empty hands, but with guarantees of substantial gifts towards the maintenance of clergymen amongst them."

A Missionary Conference was held at St. Thomas' College, on December 6th, 1862, after service in the Cathedral, under the presidency of the Bishop. Nearly half the clergy present were of native birth.

One of the questions discussed was the expediency of making some arrangement with Protestant Dissenters, "not to interfere with our Church's discipline by admitting those we rejected into their communion." Mr. Sennanayeke said, the reception of discontented Christians by missionaries of the *denominations* was a great drawback to missionary labour, and that the late Buddhist disturbances were due, in a great measure, to the differences between Christian bodies. The Conference seemed to agree, that though "a division into parishes between the Church and other bodies would be to perpetuate disunion by our own act, and a worse evil" than the present state of things, yet, in *new* districts, there might be separate spheres of labour.

The Conference gave its testimony that native preaching was found to be the most effectual of all means in spreading Christianity. The Dutch had, in their day, done great good by means of educated native ministers. Had their work been continued, Christianity would have now been the prevailing religion of the maritime districts. The Dutch had only erred in attempting compulsory measures. One of the English speakers observed, that Singhalese interpreters often fail to convey the meaning of European Missionaries ; and another agreed with him that English education was well-nigh ineffective in a missionary point of view.

The Bishop closed the Conference with a statement of his own experience of preaching, by interpretation, to the liberated Africans in St. Helena. He thought that the power of preaching to *numbers* was seldom rightly estimated. The Gospel would work like *leaven* in a multitude. The conversion of the heathen would be greatly forwarded if they could be collected in large bodies to hear the Word. It was, however, the use of *all* means that he would advocate. He wished to see a fresh impulse given to missionary exertion, and that all his clergy, whether missionary or not, should take part in the work. With reference to native agents, he stated that it was his intention to make immediate efforts to restore St. Thomas' College to the original design of the founder.

The Bishop had confirmed, from October to February last, 266 candidates. We subjoin some "notes" of a recent visitation-tour of his Lordship, from the March number of the *Gleaner* :—

"Dec. 13.—We reached Caltura about eleven, and found Mr. Templer, District Judge, with his wife and son, ready to welcome us. We stayed with them as long as the coach would permit us ; and, after breakfast, several gentlemen came to see me, by Mr. Templer's kind invitation, on the subject of a clergyman being appointed to the station. They spoke confidently of being able, with some help, to build a church, and several

were very anxious to have a resident clergyman. I told them that I wished Caltura to be one of the stations of the *Society for the Propagation of the Gospel*, and that, in fact, the Society had agreed to the plan; so that I felt sure that they would, on my report, place a Missionary there. It would be most important as a centre of mission work in the District. We were much pleased with Caltura itself; the bridge and river, with the old Dutch Fort, forming a beautiful combination and interesting, and with the unvarying cocoa-nut trees on each side.

GALLE.—We reached Galle at five, and drove at once to the 'Queen's House,' where, by permission of the Governor, we were to take up our abode. We found Mr. and Mrs. Mooyaart and Mr. Bamforth waiting to receive us, and were most cordially greeted by them. The next morning I confirmed 26 persons (English and native) in the old Dutch church, lent to us for service on Sunday. Some of these were from the Buona Vista Mission, and I felt great thankfulness in receiving them as (to me) a kind of firstfruits of the Singhalese race. One was a Moodliar's daughter, and her father was present to witness the ceremony. I was sorry I had not an opportunity of speaking to him at the conclusion of the service. At the afternoon service I preached on the mission of John the Baptist.

The following day we drove to Buona Vista, the seat of a Mission of the *Society for the Propagation of the Gospel*, and a very good Industrial School for girls, founded by the late Mrs. Gibson, who for many years conducted it herself. The present Missionary, Mr. Bamforth, has her house for his residence, and, with his wife, has given the school the benefit of a careful supervision, whilst extending his missionary labours as far as Matura, and giving his attention to several small native schools in the district. It is to me a matter of deep regret that he is about to leave, having accepted an appointment at Madras. The view from Buona Vista is most lovely, both inland and seawards.

The next day (Tuesday) I presided at a large meeting held to consider the subject of the proposed new church at Galle. They have collected a considerable sum towards the expense of its erection, and I sincerely hope their efforts will meet with the success they deserve.

The following day (Wednesday) I went by coach to Matura, accompanied by Messrs. Mooyaart and Bamforth. We arrived at nine o'clock, and, after breakfasting with Mr. Cairns, the Government Agent, who received us most kindly, we went to the church and held service. I preached, Mr. Bamforth reading Prayers. The church, though completed for use, is not yet consecrated. There is a large population of Singhalese, and it is an important post to occupy for missionary work.

Dec. 27.—We set off early in the afternoon for Negombo, and after a pleasant drive arrived at Kuruna, where we were to halt and look at the Mission chapel, of which Mr. Christian is the minister. Just before we reached the spot, we were stopped very kindly by Mr. Pereira, the Wesleyan missionary at the same place, who begged us to look at his Mission station, which we did gladly, and had some pleasing talk with him. We found Mr. Christian and his people waiting for us with a very pretty triumphal arch erected, to show us welcome. After going into the little chapel with him, he got into the carriage with us, and we drove on to Negombo,

and were most heartily welcomed by Mr. Selby, the District Judge, and his wife.

The next day (Sunday) I first drove over early to Kuruna, and confirmed twelve of Mr. Christian's flock; then returned and held Service in its Court-House, with Holy Communion. There were 26 communicants, some of them Mr. Christian's people. He assisted me in the administration of the Sacraments. In the afternoon I held Service in the Wesleyan chapel, lent to us very kindly for the occasion.

Jan. 21.—I drove early to Morottoo, to hold a Confirmation. The beautiful church was quite full, and I confirmed 40 persons, using for the first time the Singhalese version. I addressed the candidates by interpretation. After the Service, I drove to the Wesleyan Mission, which I had promised to visit. I found Mr. Hardy (the principal Missionary in Ceylon) and the local minister, Mr. Silva, waiting to receive us. I accompanied them into the building, which was full of people. I addressed them by interpretation, telling them of my pleasure in thus meeting them as Christian brethren. I explained to them my view of their position with reference to the Church of England, and feel a strong hope that I was understood. I was pleased with the incident. I left Morottoo at twelve, after some refreshment at the house of Mr. De Soyza, my kind entertainer in this as on my former visit to this important Christian town.

At Galkisse we found the usual decorations, triumphal arch, &c., and the church itself most tastefully ornamented. There was a large congregation, and I confirmed 50 persons. After the Service, Mr. Sennanayeke introduced me to his chief people and supporters. I may call them by this name, for he has much opposition from the Buddhists in his district, but I trust he will be the more successful. I find the 'great door and effectual,' as well as the 'many adversaries.' I dined with him afterwards, on my way home, and took with me his three boys, who are in the Collegiate School, and were at home on leave for the day."

ROMAN CATHOLIC MISSIONS IN COCHIN-CHINA.

WE have heard of late, perhaps, rather too much of the worthlessness and failure of Roman Catholic Missions. Those who are inclined to take a one-sided view of the matter would do well to read what Mr. Marshall and others have to say on the opposite part. The following contribution to an American Presbyterian periodical, the *New York Observer*, breathes a better spirit than some recent publications of even English Churchmen. Making every allowance for the habitual exaggerations of even pious Romanists, their account, as transmitted by the writer, is most edifying. All should glorify God in this behalf.

"During the three years' cruise in the East of the noble old frigate, *Powhatan*, now doing so different and then so unthought of service at home, it was our fortune to steam through the Straits of Malacca and over the sea of China, making long calls at the most interesting and important points. Among those whose acquaintance it was our good fortune to make,

were Bishop Gauthier, Bishop Pellerin, and D. L. Ambrosi, 'Procurator of the Sacred College of the Propaganda Fide' for China, besides several officers connected with the French and Spanish military expedition to Cochin-China, and various others, who, by their free and intelligent communication, together with the French and Spanish books they kindly furnished, left nothing to be desired for a correct knowledge of the Missions, the recent martyrdoms, and the existing war. Who at home hears anything of Cochin-China? We have no diplomatic relations with the country, no American vessel enters its ports, and no *Protestant* Missionary has put his foot upon its soil. Vitiating and defective as Popery is, still, as all Protestants confess, fundamental doctrines may be detected among the rubbish, which it is right as well as comforting to hope some poor heathen souls may discover and rely upon, and thus find rest and salvation. It is certain many Cochin-Chinese converts have not counted their lives dear unto them when called upon to decide between a renunciation of their faith and death in its most awful forms; while two European bishops were carried to the block at the very time we were cruising in these seas, and my own eyes were terrified by the sight of the fresh blood of a martyr!

The kingdom of Cochin-China is composed of the once independent States of Cochin-China and Tong-king, which were united under one sceptre in 1802, together with a large portion of the neighbouring kingdom of Cambaja. Its length from north to south is about 900 miles, with a breadth varying from 150 at the south to 400 or 500 on the north. The population of the entire kingdom is very differently estimated, from seven to twenty-seven millions; while one French bishop, lately resident in the country, placed it at sixteen millions; and another, still there, at twenty millions. Probably fifteen millions would not be far from the truth.

The first attempt to introduce Christianity into Cochin-China was made by a Spanish prior, Bartholomew Ruis, in the year 1583. Though he obtained permission to reside there, he made no converts. In 1615, or thirty-two years after, the work of conversion commenced under the labours of some Portuguese and Spanish ministers, whose churches became so famous, that Louis XIV. of France sent out two French bishops, together with some French Missionaries, in 1662 and 1666. A few years since there had been seventeen French bishops in Cochin-China, and sixteen in Tong-king, besides several Spanish.

French interference had its origin in the latter part of the last century, when the reigning King, Gialong, was driven from his throne by a conspiracy of his three brothers; but, after twenty-four years of struggle, succeeded in regaining it in 1801, mainly through the French bishop, Pigneau, and able French officers, who organized for Gialong a disciplined army, against which the rabble of the rebel brothers could make no resistance. The King, always kindly disposed towards the European Missionaries, died in 1819. His son and heir was sent to France to be educated, and is said to have embraced the Christian religion. Dying soon after his accession to the throne, he was succeeded by a brother, about the year 1825, who was a bitter enemy of Christianity. Laymen and ecclesiastics, if Europeans, were expelled from the kingdom, and an edict of death was issued against any who should propagate or embrace it. The

persecution had its origin, however, not so much in religious jealousy as in the fear of European invasion—French or Spanish. Rebellions, in the meantime, have succeeded one another almost without interruption; and though the native Christians have never taken side with the rebels, the fear of it has kept persecution alive for nearly forty years. King Gialong made a treaty with the French, in consideration of the aid they gave him in recovering his throne, and promised toleration of the Missionaries; all of which his successors have violated, and hence the present French and Spanish invasion.

Almost all the religious establishments have been destroyed by being given up to plunder and the flames since the outbreak of the persecution; a price has been placed upon the heads of the Missionaries, and they and their bishops have been compelled to flee to caves for the sake of safety, emerging only in the night, and fed stealthily by the hands of their converts. Five bishops, two of whom were French and three Spanish, have been beheaded, with ten European Missionaries; while the number of native Christians, priests and laity, who have suffered death, cannot be told. The violence of the persecution at the time we were cruising in these waters, in 1858 and 1859, may be inferred from the fact that in one town, on a certain day, a priest and four converts were beheaded, the next day eleven Christians, and the day following ten more! In another town, *four hundred* were arrested at a time, and subjected to different punishments. A description of the various punishments inflicted, in which human ingenuity seems almost to have been aided by Satanic influence, would be only revolting and sickening to the heart.

At Hong Kong a large establishment is kept up for the accommodation of bishops, priests, and Missionaries, on their way to their fields of labour, or on their return to Europe. M. Ambrosi, a courteous Portuguese, proposed to introduce me to two venerable French bishops, who had lately effected their escape from Cochin-China, after incredible sufferings, and succeeded in getting on board a French vessel of war. They were about sixty-five years old, and one-half of their lives had been spent in their bloody missionary field. They were Bishops Gauthier and Pellerin, scholars and gentlemen, whose kind spirit, courtesy, and readiness to communicate information could hardly be exceeded. They told me that some of the Missionaries, condemned to spend years in solitude and fear and silence, in their caves and dens, were driven to insanity! Two bishops had just been executed, their own associates and friends. They were Spaniards; the name of one of whom was Diaz, who was the first seized and butchered, whose head was tossed into the air and his body rolled in the dirt, and then cast into the river. He died like a true Christian martyr. The other was Bishop Melchior. His execution was horrible. Five executioners, armed with hatchets, at first cut off his legs at the knees, then his arms, then his head, and completed their savage work with embowelling their victim, twelve blows at least being expended in separating each limb, and the martyr praying all the while, till in the midst of his agonies he fainted. Of the population, the bishops state that *five hundred and thirty thousand* belong to their churches, to which, in one year, not long since, 5,370 converted adults were added. Since 1820, when a bloody king ascended the

throne, no less than 140,000 pagans have renounced their idols—a marvellous and almost miraculous fact, *provided their conversion was more than form*. The ‘Church Establishment’ embraces seven *apostolic vicariates*, seven bishops, and seven coadjutors, of whom ten are French and four Spanish European Missionaries, and more than 240 native priests. A seminary educates 900 youths for the priesthood, while 650 catechists render aid to the priests in teaching their flocks, and 1,600 native nuns are engaged in instructing the women and children at home in various works of charity. Such is the force of the Church militant in Cochinchina, embracing 3,464 individuals of different classes and ranks, who engage, at the cost of any sacrifice—life itself included—to instruct and aid in the Christian life 530,000 professed converts, and propagate the faith among a population of sixteen or twenty-seven millions of idolaters. Such figures should stimulate, and at the same time put to the blush, the whole Protestant world.

H. Wood, Chaplain U.S. Navy.”

THE BISHOP OF NEW ZEALAND AT MATAMATA.

(From the New Zealand Spectator.)

IN October last a large meeting of the King natives belonging to the different parts of the Northern Island was held at Matamata, the residence of W. Tamihana, the Kingmaker (so called). The Bishop of New Zealand attended the meeting and the following is the substance of his speech on the occasion. We shall be sincerely glad to find that his mediation has been attended with good results, that the King natives have attended to the good advice he has given them, and have, at last, consented to accept in good faith the three proposals made to them by his Lordship, as it would remove all further occasion of trouble and difficulty between the two races, and lay the lasting foundation of prosperity and increasing civilization for the natives:—

“Here am I, a mediator for New Zealand. My work is mediation. I am not merely a Pakeha, or a Maori; I am a half-caste. I have eat your food, I have slept in your houses; I have eaten with you, talked with you, journeyed with you, prayed with you, partaken of the Holy Communion with you. Therefore I say I am a half-caste. I cannot rid myself of my half-caste. It is in my body, in my flesh, in my bones, in my sinews. Yes, and we are all of us half-castes. Your dress is half-caste—a Maori mat, and English clothes. Your strength is half-caste—your courage is Maori, and your gun is English. Your soldiers are half-castes—the man a Maori, the uniform and word of command English. Your *mana* (or authority) is half-caste—a Maori office with an English name. Your faith is half-caste—the first preachers English, your fathers in God; your own hearts the mother, to whom was born faith. Therefore, I say, we are all half-castes. Therefore, let us dwell together with one faith, one love, one law. Yes, let them be one. I have not forgotten the motto of old Potatau—Faith, Love, and Law. He did not say to us, let there be many forms of faith, many forms of love, many forms of law, but let there be

one form of each. My feet stand upon that word of his. Do not suppose that I have come here uninvited. W. Thompson has invited me. The Council of Waikato has agreed that to-day I should be allowed to speak my mind to you. Well, then, carefully weigh these special thoughts :—

1st. Let the law be one.

2d. Let the Waitara question be decided by law.

3d. Let Tataraimaka (near Taranaki) be occupied quietly by the English owners.

First, 'Let the law be one.' You have heard what W. Thompson said about the Duke of Newcastle's despatch. I will explain that despatch to you. If you wish Matutaera and his Council to make laws for you, make known your regulations to the Governor; he will see them confirmed in your province for all alike; just as there is a provincial council at Wellington, another at Auckland, another at Napier, and each with their own superintendent. They make their own laws for their harbours, their roads, their sales, their lands, &c.; then it remains for the governor to confirm their laws. It is not a partial law, or a class law, but there is one law for all. Therefore I say to you, agree to this first thought of mine, 'Let the law be one.'

Now for the second point, 'Let the Waitara case be decided by law.' This is not my idea only—it is yours, W. Thompson; it is yours, Ngatikahungunu—it was what we all said. At the end of the war at Taranaki, you, W. Thompson, said, 'As for Waitara, let the law look to it.' What law? The Maori's law, or the English law? No. The law of us all together. Ngatikahungunu (Renata's tribe), this was your word, 'If there is a question about a bushel of wheat, it is tried by law; about a horse, it is tried; about a pig, it is tried; but about land, a great matter, it is not tried by law.' This was what we all said formerly, at least all of us English who took your part on that occasion. 'The fault Governor Browne committed was, that he did not try the Waitara question by law.' This was my sickness, that it was not tried. This is my medicine, that it should be tried by law. Who shall try it? Both of us together—your men that are skilled in Maori usage, our men that are skilled in English law. It was one man of yours who began the wrong, namely Te Teira. It was one man of ours who continued the wrong, Governor Browne. Now all of us together, the whole body, will set right the wrong of one member. Agree to this second point of mine, 'Let the Waitara question be decided by law.'

Now for the third, 'Let Tataraimaka be occupied by its English owners.' This is no new word of mine. Last year William King said to Tamati Ngapora and me, 'Soon it will be all clear.' I went to Taranaki on the faith of this. I was not believed. You have heard of my trouble there. It is over now; Hori Ngatai and I have made friends. But the chief cause of my sorrow is for the widows and orphans who are living at the town, at New Plymouth, deprived of their lands. They have done no wrong. Let some of us go and restore them to their homes. You and I, W. Thompson, should do this, and 'Let Tataraimaka be quietly occupied by the English owners.'"

Here the Bishop turned to Matutaera, and raised his hat, and said,

“Matutaera, head chief of Waikato, here am I, entreating you, by the name of our father Potatau, who died with feelings of love to men, agree to the principles by which we shall all live happily.”

The Bishop turns to W. Thompson. “My son, W. Thompson, here am I, begging you, in the name of the dead at Taranaki, agree to these principles.”

The Bishop turns to the whole assembly. “O all ye tribes of New Zealand, sitting in council here, I beseech you, in the name of our Lord Jesus Christ, in whom we all believe and hope, agree to the proposal by which we shall all live in peace and happiness.”

Colonial, Foreign, and Home News.

SUMMARY.

WE have received most encouraging tidings from Denmark, of the progress which the proposal for an Apostolic Union with the English Church is making in popularity, especially among the clergy. The proposal is to be considered at the (non-official) Scandinavian Church Congress, during the present month. Want of space precludes from saying more on this subject at present; but we shall recur to it in our August number.

THE Right Rev. Bishop TROWER, D.D., some time Bishop of Glasgow, in Scotland, has been appointed to the see of GIBRALTAR.

ON Sunday, 22nd March, the Bishop held an ordination in St. Paul's Cathedral at CALCUTTA, when the following candidates were ordained:—Priests: Rev. Modhu Sudun Seal, C.M.S.; Rev. R. L. Bonnaud, S.P.G.; Rev. J. R. Hill, S.P.G. Deacons: G. Girling, Bishop's College, A.C.S.; Tarachand, Bishop's College, S.P.G.; R. W. Hickey, Bishop's College, S.P.G.; J. C. Love, A.C.S.; J. C. Ince, Seamen's Mission; J. W. Rebsch, C.M.S.; F. J. De Rozario, C.M.S.; J. Spear, A.C.S.; A. L. Mitchell, Seamen's Mission.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, June 2, 1863.*—The Rev. G. Currey in the chair. Present, the Bishops of Mauritius and Goulburn.

The Bishop of Mauritius expressed his thanks to the Society for its ever-ready help. It had, many years ago, begun to assist the operations of the Church of England in the Seychelles Islands. The schools first supported by it had now developed into two churches, and three school establishments.

In Mauritius, also, help had been given by the Society for a church and schools in the central district of Vacoas, where efficient teaching, combined with industrial training, had been carried on now for many years. The Bishop, to illustrate the varied character of the work, and the probability of its reproduction in other lands, mentioned the fact that, at one Confirmation in that district, the candidates represented seven different nations. He also mentioned having found in an island of the Cichagos archipelago, unvisited

before by any minister of religion, a girl from one of the Vacoas schools, who alone in the place possessed a Bible and Prayer-Book, which had been given to her as prizes in Mauritius, and who, after the Bishop's visit, began keeping a school in the place, twenty of the pupils being adults, and five children.

With reference to the Tamil Indians, for whom also help had been granted, the Bishop reported, that on Easter eve of this year he had consecrated a Church for their use; that on Easter day, eighty native communicants had been present at the celebration of the Lord's Supper; and that contributions for the relief of the Lancashire distress, and the purchase of a piece of ground, with the erection of a building on it, for the relief of the destitute and aged, and for schools for the young, were some of the fruits of their Christian profession.

On the subject of Madagascar, the Bishop gave various details, showing the intelligence and zeal of the natives of that island, and explaining the manner in which he had been able to avail himself of an opportunity of going up to the capital in July of last year.

An application having been made by the Bishop of Sydney, for a grant towards the endowment of the diocese of Goulburn, the Standing Committee gave notice, that at the General Meeting, on Tuesday, July 7th, they should propose that a grant of 1,000*l.* be made towards the endowment of the Bishopric of Goulburn, subject to the approval of the Standing Committee, as to the mode of investment.

Read, a letter from the Bishop of Adelaide, dated Bishop's Court, March 19th, thanking the Society for its grants. The number of churches now in his diocese amounted to fifty; and three more, besides the college chapel, were in building. The Bishop said—"Our great want here is qualified, active, and energetic clergy;" and expressed his surprise that such men—"real working clergy"—should hesitate to come to these colonies, with a fine climate, English habits and feelings, no hardships to speak of; and with a certainty, whenever there is common ability, diligence, and love for the work, of not less than 200*l.*—in most cases 250*l.* and a house."

The Board granted 100*l.* to meet the Bishop's purchase of books to an equal amount, for the purpose of starting a Depository at Adelaide.

The Bishop of Kingston, in a letter dated Kingston, Jamaica, April 8th, forwarded the application of the Rev. H. P. C. Melville, of Porus, Manchester, Jamaica, for aid in the completion of the church there. Under great difficulties, Mr. Melville, who has worked with his own hands as mason, carpenter, &c., had succeeded in raising 530*l.*, which had been expended in the construction of a new church, calculated to hold 800 persons. The sum of 50*l.* was voted towards its completion.

The Bishop of Newfoundland, in a letter, dated St. John's, April 21st, forwarded the statutes of the Theological College in his diocese; and stated that the Society's grant of 200*l.* would enable him, with the assistance of the local Church Society, to aid the erection of five or six churches. There was at present great distress in almost all parts of the island; the season just passed had been unusually severe; and a day of general humiliation and fasting on these accounts had been recently appointed by proclamation.

The Rev. Dr. J. Muhleisen Arnold, Hon. Secretary of the *Moslem Missionary Society*, applied for a grant of Common Prayer-Books, in Arabic, Turkish, and Armenian, for use and distribution, by the Rev. Butros Hazaz, recently appointed to officiate to the Anglo-native congregation at Aleppo; and also for a grant of New Testaments in Arabic, and a few copies of the Bible. These were granted by the Board.

An application was received from Dr. König, forwarded and recommended by the Bishop of London, for aid, whether pecuniary, or in way of intelligence, publications, or woodcuts, towards an illustrated paper with Christian object, about to be published in Germany. It was agreed to grant publications and prints to the value of 10*l*.

Several other grants of books, &c., were made to other applicants at home and abroad.

The Rev. J. W. Welsh forwarded his fifty-sixth quarterly report of his visits, &c., to emigrants sailing from the port of Liverpool. Since his last report upwards of 1,700 of the unemployed in the manufacturing districts had left the Mersey for Australia and New Zealand, their passage-money having been paid, partly by the Colonies, and partly by assistance obtained from benevolent Societies at home. Mr. Welsh observed:—

“It has become my pleasing duty to report an extraordinary change for better, in the tone and spirit of those hundreds who have recently left Lancashire for the British Colonies. Instead of murmuring against their country, I have heard the language of unfeigned gratitude. Instead of abuse and imprecations, I heard blessings and prayers. They discovered, at last, who were their real friends in the hour of their need. In this respect I trust the cotton famine may prove a blessing.

I am glad to find that the clergy in the country are making themselves better acquainted with the subject of emigration, so as to be able to explain to their parishioners who may ask their advice, how they are to proceed. I have had of late a great increase of correspondence from the clergy of the rural districts, asking for particular information respecting ships, captains, fares, outfits, &c. &c., which information I am, of course, at all times happy to communicate. It strengthens my hands, moreover, in carrying on my work of visiting, to receive from an emigrant a letter of introduction from his pastor.

Often have I witnessed the exhibition of the deepest feeling amongst my poor people, when telling me of the great kindness which had been shown to them by ‘the parson.’ I have known clergymen to come two hundred miles with their parishioners, to take care of them on their journey to Liverpool, and place them safely in my hands. Never in my life have I witnessed scenes more affecting than the parting on such occasions of pastor and people.”

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The monthly meeting of the Society was held on June 19th. The Bishop of Llandaff was in the chair. A resolution was passed expressive of the Society's sense of the great loss it has sustained by the death of its late treasurer, Dr. Russell. The Rev. J. E. Kempe was unanimously elected to the

honorary office of clerical treasurer in his stead. The following Missionaries were accepted by the Society:—the Rev. A. Field, for the Orange River Free States; Mr. W. Hey, for Madagascar; Mr. G. H. Parker, for Montreal; and Mr. B. Shaw. Some grants of small amount were also sanctioned, and several members were added to the Society.

According to previous announcement, on June 9th, the Holy Communion was celebrated at St. James's Church, Piccadilly, at eight o'clock, A.M. The district and parochial treasurers and secretaries met for conference, at the Society's office, at eleven o'clock, A.M.; and the 162d anniversary was celebrated, in St. Paul's Cathedral, in the afternoon of the same day. The sermon was preached by the Archbishop of Armagh. The collection amounted to 32*l*.

On June 10th, a number of the members and friends of the Society dined together at Thomas's Hotel, Charles Street, St. James's. The Earl of Powis presided, and was supported by Earl Nelson, Lord Lyttelton, the Bishop of Melbourne, Sir Walter James, &c. &c. In responding to the toast of the "Colonial and Missionary Bishops and Clergy," the Bishop of Melbourne expressed his belief that, in many dioceses, there would not be half the present number of labourers at work had there been no Bishop. A worthy layman in his own diocese had remarked that "*it was the Church of England which had made the colony of Victoria worthy of England.*"

The dinner was merely a social gathering of those engaged in the work of the Society, held when many country friends are in town, and is not intended as a mode of raising funds.

The Annual City Meeting was held on the 12th at the Mansion House; the Lord Mayor in the chair. On the platform were the Archbishop of Armagh, the Bishops of London, Mauritius, and Orange River; Earl Nelson; Mr. Hubbard, M.P.; Mr. Goschen, M.P.; Sir H. Young, Canon Champneys, Rev. Mr. Rowsell, Archdeacon Hale, &c. &c.

The first resolution was moved by the Bishop of London, to the effect that the fresh impulse given to emigration by the distress in the North imposed upon the friends of this Society the duty of increasing its resources, with a view of supplying the spiritual wants of their countrymen during their first years of colonial life. He alluded to the sad results of the straitened circumstances of this Society during the past year, giving, as an instance, that, at a meeting of the Council a short time since, they were compelled to refuse a most necessary grant to the diocese of Goulburn from want of funds. Not only had the Lancashire distress influenced their income by leading charity away from them, but the establishment of local missionary societies had a great tendency to cause their funds to decline. He did not wish to cast these excellent institutions into the shade, but his hearers must bear in mind that this ancient Society should always be regarded as the parent of them all, from whose experience they had drawn much valuable assistance. He regarded the increase of emigration from and to all parts of the world as a peculiar sign of the times, and, if used rightly, it would be the means of spreading Christianity into the farthest corners of the earth.

The Archbishop of Armagh seconded the resolution, and Mr. Goschen, M.P., supported it.

The second resolution was moved by the Rev. Canon Champneys, and seconded by Earl Nelson, who stated that either the largely-increased wants of the Society must be met by largely-increased subscriptions, or it must refuse aid to deserving applicants, or encroach on its funded capital.

The Bishop of Mauritius proposed the third resolution, to the effect that it was desirable to establish a Mission to the Sandwich Islands and the Orange River Free State, and that the Bishop of Mauritius should be assisted in planting a Mission in the Island of Madagascar. His lordship gave a long and interesting description of his labours in the islands of Madagascar and Mauritius. The motion was seconded by Mr. J. G. Hubbard, M.P., and was carried unanimously. The collection was 70*l.* 10*s.*

On Friday, June 19th, a special festival service was celebrated in the nave of Westminster Abbey. Divine service commenced at seven o'clock in the evening. The service was specially intended to meet the convenience of those friends of the Society who were unable to attend the other celebrations of the anniversary. The Abbey was crowded in every part. The Rev. Dr. Goulburn preached the sermon, from Matt. xxv. 14, 15, and pointed out the smallness of the efforts made by England for the evangelization of the heathen, in comparison with its unparalleled energy in commercial pursuits. The choir numbered over 200 hundred voices, consisting principally of members of the St. Paul's Cathedral Sunday evening choir, who on this occasion kindly volunteered their services. The collection amounted to 52*l.*

ANGLO-CONTINENTAL SOCIETY.—A Meeting of the Committee was held (by permission) at 79, Pall Mall, London, on June 3d, the Rev. Ernest Hawkins in the chair.

The Report announced that during the year there had been put forth three publications in Italian, one in French, and one in German. In Italy, there had also been published eight letters in Italian, which had appeared in English, in the pages of the *Colonial Church Chronicle*. The circulation and effect of these publications was described as satisfactory and encouraging. The work of the Society in Spain, Scandinavia, Turkey, and Armenia, was also shortly noticed.

The Secretary read a letter from Captain Slade, inviting the co-operation of the Society with a branch of the *English Church Union*, lately established at Gibraltar. Several letters on the present religious state of Italy were read and considered. Special Committees were appointed for furthering the Society's work in Italy and in Scandinavia. The following Report of the Book Committee was read and accepted, together with a short address appended to it by the Secretaries, soliciting funds for the publication of the books named in it:—

“ 1. In accordance with the instructions embodied in the Resolution of July 23, 1861, we have considered the list of books already published.

We have withdrawn from circulation two publications—one, an Italian pamphlet, termed *Inni Sacri con alcune Canzoni Spirituali*, in which some expressions appeared to have been misconstrued and misunderstood; the other, a Spanish tract, entitled *Supremacia Papal examinada por la Antigüedad*, which did not appear to have been rendered into Spanish with sufficient attention to idiom and grammar.

With respect to the other publications, we resolved that it would be desirable, on the occasion of a second edition, to enlarge some, to curtail some, and to add explanatory notes to some.

2. In accordance with the instructions embodied in the Resolution of July 10, 1862, we have drawn up the following list of books, which we consider suitable for publication by the Society, in addition to others already proposed and in preparation:—

1. The Prayer-Book, in Latin. To be edited by the Regius Professor of Divinity, Oxford. Probable cost, 150*l*.
2. St. Matthew's Gospel; illustrated by Rev. J. Ford, Prebendary of Exeter, in Italian. Compressed by the Author. Cost, 150*l*.
3. Bishop Andrewes' *Preces Privatae*. Parts I. and II., in Greek, cost, 70*l*.; ditto, in Latin, cost, 50*l*. Part III., cost, 60*l*.
4. Barrow *On the Pope's Supremacy, and on the Unity of the Church*, in French. Cost, 200*l*.
5. Bishop Ken's *Divine Love*, in Italian. Cost, 150*l*.
6. Bishop Pearson *On the Creed*, in French, cost, 200*l*.; to be preceded by the *Summary*,—extracted by Bishop Wordsworth. Cost 10*l*.
7. Bishop Horne *On the Psalms*, in French. Cost, 200*l*.
8. Bishop Wilson's *Sacra Privata*, in Italian. Cost, 150*l*.
9. Churton's *Early English Church*, in Spanish. Compressed by the Author. Cost, 150*l*.
10. Wordsworth's *Theophilus Anglicanus*, in Italian. Compressed by the Author. Cost, 150*l*.
11. *Pre-Reformation Laws against Papal Intrusion in England*, in Italian. Edited by the Rev. F. C. Massingberd. Cost, 30*l*.
12. Professor Browne *On the Articles*. Compressed by the Author, in Italian. Cost, 200*l*.
13. Palmer's *History of the Church*, in French. Cost, 175*l*.
14. Archbishop Leighton *On St. Peter*, in Italian. Cost, 200*l*.

We also recommend that the Society undertake the translation into any language of any book on the list of the *Society for Promoting Christian Knowledge*, for the publication of which the necessary funds are supplied to it.

WILLIAM JACOBSON; E. HAROLD BROWNE; CHARLES A. HERVEY;
JOSEPH BAYLEE; FREDERICK MEYRICK.

May 1, 1863.

The Secretaries beg to forward to you the Report of the Book-Committee, and, in accordance with the Resolution of July 10, 1862, they appeal to

you for pecuniary aid towards translating and publishing any one, or more, of the above-named books. The Society has already put forth extracts from the writings of Archbishop Ussher, Archbishop Bramhall, Bishop Jewell, Bishop Andrewes, Bishop Taylor, Bishop Beveridge, Bishop Bull, Bishop Ferne, Bishop Cosin, Bishop Pearson, Bishop Jebb, Bishop Wilberforce, Bishop Jackson, Bishop Wordsworth, Bishop Fulford, Bishop Medley, Bishop Nixon, King James I., Hooker, Crakanthorp, Dr. Jackson, Wheatly, Bingham, Blunt, Harington, as well as other divines and writers, still living, in Latin, French, Italian, Spanish, Portuguese, German, Modern Greek, Armenian. And the Secretaries are able to report very favourably of the effect produced by them in France, Italy, and elsewhere. It is thought that it is now time to proceed from extracts and pamphlets to treatises and books, without at the same time giving up extracts and pamphlets. Contributions have already been volunteered in aid of publishing Bishop Ken's *Divine Love* in Italian, Wordsworth's *Theophilus Anglicanus* in Italian, and Barrow's *Supremacy* in French. Donations will be gladly received by the Secretaries,

May 2, 1863.

FREDERICK MEYRICK, Palace Plain, Norwich.
FREDERICK GODFRAY, Beau Séjour, Jersey."

CHURCH MISSIONARY SOCIETY.—The annual meeting of this Society was held in May, at Exeter Hall; the Earl of Chichester in the chair, supported by the Bishops of Rochester, Carlisle, Sidney, Melbourne, Mr. Kinnaird, M.P., &c. The Rev. J. Venn read the report of the committee for the year, which was of great length, embracing the operations of the Society throughout the world, which on the whole had been very successful. The details respecting the Missions to Africa, especially to the territories of the King of Dahomey, were of a very interesting character. In India great progress was being made, the Mission-stations have increased considerably in number, and the converts to Christianity in proportion. Upwards of 50,000*l.* per annum are now contributed to Christian Missions in India by the resident European Christians in that country. In China the mission work has been much interrupted, owing to the war raging between the Taipings and Imperialists. In New Zealand, North-Western America, Ceylon, Mauritius, and Mediterranean, the mission work has been more or less successful, affording on the whole much encouragement. The report then proceeded to advert to the diminished income of the Society for the past year, and concluded with a strong appeal to the friends of the Church for additional aid. The financial statement showed that the total income for the year 1862 had been 131,217*l.*, being about 7,000*l.* less than that received during the preceding year, which had arisen partly from a decrease in legacies, and partly from a falling off in the receipts from district associations, owing principally, it was believed, to the distressed state of the manufacturing districts. The expenditure had amounted to the sum of 136,400*l.*, which had not only absorbed the balance left on last year, but leaves a deficiency of 2,400*l.*

THE
COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER

AUGUST, 1863.

INTERCOMMUNION WITH THE SCANDINAVIAN CHURCH.

POLITICAL events in Italy seem to have been the occasion which first roused the great body of English Churchmen from their modern apathy to take any widely and deeply-felt interest in the fortunes of Christendom beyond the borders of our islands, of our colonies and conquests, and (at the most) of our daughter-states in the New World. The untimely death of Caputo, the bold Bishop of Arriano, and, far more, the unwisdom which marked the first appearance of Dr. Passaglia in the strange character of Parliamentary deputy, have tended, we must however reluctantly confess, to damage the hopes which in these pages we have heretofore perhaps too confidently uttered. We have been disappointed, also, by the miserable differences which have arisen respecting the management of the affairs of the Clerico-Liberal Association at Naples, a body which for a time did no mean service to the cause of primitive truth and real Church-liberty, by its maintenance of that remarkable and well-named organ, the *Colonna di Fuoco*. Yet, while we thus own that the state of affairs in Italy has not of late been so promising as we trusted might prove the case, our confidence is not in the smallest degree shaken as to the correctness of the statements we have laid down, respecting not only the peculiar importance of the Italian national revival for the recovery of the Italian Church's liberty and life, but also respecting the possibility of an unrevolutionary

reform of the whole Latin Communion, to a very material extent—even without annulling the decrees of that Tridentine Synod of which, with short-sighted and Bourbon-like policy, the Latin hierarchy is now celebrating the tricentary as a thing of which to be proud. Without deviating from the rule of abstinence from mere temporal politics which this journal has always most scrupulously observed, we would add, that the elevation of Ratazzi to the chief place in the councils of the Italian king was itself of evil augury to the cause of the Italian Church; and we rejoice that good reasons exist for anticipating the return to power of those statesmen who have proved themselves as worthy of that name in even the estimate of utilitarians, and who are prepared to restore to practice the principles on which they have previously acted—the assurance to all priests of civil protection, with the recovery of diocesan authority to the bishops, and thus of true and stable, because Christian, liberty to the whole population of the land. Hence, then, we retain a considerable amount of hope that, in spite of various delays and disappointments, we may even yet be granted the sight of an increase of light and true religion among Italian Christians, although we neither wish for the success of the proselytizing of the Valdese, nor expect a full cleansing of that Augean stable which modern Romanism has, in practice, unhappily become.

But, in the meantime, the attention of English Churchmen has been extended to two other portions of Christendom—first to the Greek Church, especially in Russia; and then to the Scandinavian Church, especially in Denmark. The question of intercommunion with each of these has been raised. We have already recorded with gratification the steps taken here, in harmony with the American Convention, for establishing at least a more friendly intercourse with the former; and we have now to report some progress which has been made, in preparing the way for putting an end to our far less intelligible estrangement from the latter.

Scandinavia had indeed been strangely overlooked. Its two peninsulas, together with the islands belonging to them which reach from the shores of Livonia to those of Labrador, should, by their very geographical position, have impressed us with the fact hereby symbolized, and in great part providentially occasioned—its intermediate ecclesiastical situation between the Church of the Britains and the inorganic Protestantism of the Continent proper. Yet such was the pernicious influence of our national self-sufficiency and exclusiveness, that this important fact was left unverified and unregarded, except by a few. Apathy, however, is now giving place to interest. The matrimonial alliance of the Royal Houses of England and Denmark has

doubtless contributed to the change ; and we trust that event may do yet more for the accomplishment of the desires which it has helped to stimulate on both the Anglican and the Scandinavian sides. If it is written, "Put not your trust in princes ; for there is no help in them : " it is also written in the same "sure Word," "Kings shall be thy nursing fathers, and queens thy nursing mothers ; " and, therefore, without at all building on what are only possibilities, we would at least take this opportunity of uttering the aspiration, and soliciting our readers' concurrence in the prayer, that the high personages whose marriage-union was this year blest at Windsor may prove themselves willing—as doubtless they are able—to further the attempts already commencing in their respective birth-lands, for a wider manifestation of that "unity betwixt Christ and His Church" which theirs and all Christian marriages continually typify.

It is precisely two years ago since we published in the *Colonial Church Chronicle* a minute examination of the Episcopal descent of the Ministry in Sweden ; and we have since been greatly gratified by repeated assurances from theologians, as well in that kingdom as in England, that the Swedish Apostolical Succession was thereby satisfactorily vindicated against the aspersions of De Warimont and the reckless Pyrrhonism of a pervert from ourselves to Rome. That investigation was concluded with an appeal to the Church of England to follow in the wake of the American, and to seek to perfect with our Swedish brethren the intercommunion which had, in fact, never altogether ceased, and which we showed was our inevitable duty to revive if we would not play false to the principles of Catholicity and justify the charge against us of Donatism. The appeal, though it bore no immediate fruit beyond attracting notice not only in Scotland and America, but also in Denmark and Sweden, enabled us to learn a circumstance which we have a special reason for asking some recent friends here to observe—that by speaking of Sweden only, and keeping silence as to Norway and Denmark, we were exposing ourselves to misconception ; and that notwithstanding the questionable character of the Episcopate of those two latter kingdoms, we must put forward as prominently as possible our desire to have intercommunion with the whole of the Scandinavian nation, not with a section of it, seeing its universal tendency both in Church and State—except, perhaps, as regards a party in Norway—is now to greater oneness, despite the artificial divisions of dynasty. We thus saw reason to urge a change in the originally intended order of proceeding, and to approach Denmark as well. The relations now so happily established between the Courts of St. James's, Copenhagen, and also Athens, have certainly accelerated the

movement, and aided in evoking utterances of mutual goodwill from Churchmen on either side. In proof of the progress made, we subjoin part of a translation of the supplement to the *Almindelig Kirketidende* for June, the whole of which has been circulated among members of the Convocation of Canterbury, and subsequently printed in the *Church Review* of July 4th :—

“One of the most happy and beneficial results of the matrimonial alliance recently contracted between the royal families of Denmark and England is the great interest for Denmark, not only in political but also in religious and ecclesiastical matters, which has of late begun to appear in England and Scotland, and which seems to be still on the increase. Ignorance of the true state of things in our religious world is extremely prevalent in Great Britain. Though several English religious periodicals have Danish correspondents, there still exists a vast amount of non-acquaintance with our Church condition, greater apparently than ours of theirs—though that is great enough. However, as we said, a growing interest has begun to be shown for our ecclesiastical affairs. From Scotland, we are informed in a private letter of the ‘remarkable attention which Danish matters have awakened there;’ and from England similar testimony reaches us again and again, partly in private letters, partly in the Church publications.

With respect to England, this movement is especially gratifying. Without attempting, or claiming the ability, to enter on a theological investigation which would be ill-suited to both the scope and size of this periodical, we content ourselves with emphatically avowing our conviction—arrived at after long-continued and solicitous study—that no other religious community stands so near to the Lutherans, and particularly to the three Northern Churches, as the Anglican Communion, in respect of both doctrine and constitution; and hence we hold it would be extremely desirable could a closer friendly relation, and if possible a full intercommunion, be brought about between us. Nor are we alone among the Danish clergy in cherishing such a wish; and we confidently believe, as we ought confidently to hope, that were the character of the Anglican Communion correctly known here, not only as it appears in the English and Irish Churches, but also in the Colonial and the American and the Scottish Churches—for it is only by such a comprehensive view that one can rightly discern the essential from the non-essential in its teaching and practice—many more earnest priests and laymen of the North would join us in our profound wish for the realization of what we believe to be by no means so Utopian and impracticable an idea as some on this side and on that might fancy.

I. An interest for Scandinavian ecclesiastical matters has, as we have said, awakened among Anglican Christians—to whose forefathers, indeed, notwithstanding the labours of St. Ansgar, it must be admitted by us all that our own Christianity was originally for the most part due—and this interest is continually being evinced in the Church periodicals. Of these we shall here confine ourselves to the two best known to us—the *Colonial Church Chronicle* and the *Church Review*. The first of these has this

year added to its title the words, 'Foreign Ecclesiastical Reporter,' and is edited by an English priest who, being acquainted with both our Swedish and Danish dialects, uses authentic materials for his treatment of Scandinavian subjects. In the March number was given a brief account of the Danish Missionary Meeting last year at Ripen. In the May number was printed a letter from a Danish priest, elicited by the sad complaints of a lack of men for the Church's work in the Colonies, in which attention was called to the fact that here in Denmark the number of candidates is excessively large, and a suggestion was made that the Anglican Colonial Bishops would be able to procure from hence a supply of suitable labourers. The correspondent also remarked on the expression, in an article on 'Church Questions in Australia,' of a wish that the Colonial Bishops, and, if possible, also the prelates of England, would exert themselves to obtain religious ministrations for these our countrymen in their mother tongue, and after their own—and not the English—Liturgy, seeing that every Christian must most love the Church customs amid which his spiritual life has been born and bred. This letter was made the occasion of an elaborate leading article in the same number, signed 'Z.' "

The *Kirketidende*, after analysing the article mentioned and endorsing its suggestions, dismisses it with repeating the inquiry, "Why then should not at least the Missionary Bishops apply for aid in men to Denmark?" Then follows a full analysis of the large amount of matter which has appeared on the Scandinavian Churches in the *Church Review*, which we should like to reprint here in full—"it is so calculated," as the latter journal remarks, "to throw light on the effect likely to be produced by the tone and spirit which English Churchmen may adopt in discussing the prospects and conditions of Catholic intercommunion between ourselves and other sections of Christendom." But we have space for only a brief extract or two. After reciting with great forbearance sundry vexatious misstatements by ill-informed correspondents, the *Kirketidende* adds :—

"The adhesion of the *Review* to the movement is all the more valuable, as it is the organ of a *Union* of the more exclusive 'Church party,' and might therefore have been thought the less inclined to advocate federation with the North. The Apostolical Succession and Justification by Faith are the two points on which the discussion in this periodical has hitherto mainly turned. Our assailants have been met most largely by 'Anti-Donatist,' who establishes that Confirmation is a quasi-Episcopal function, which priests also are competent to administer, and were in fact permitted to in some places by Gregory the Great himself; that possibly our Church has kept the Apostolical Succession also, either through John Reff, Bishop of Opsloe, having consecrated with Bugenhagen, or through Miles Coverdale, Bishop of Exeter, having consecrated with Palladius, or other prelates; that, moreover, our Church in Denmark and Norway has preserved the same constitution as the English; and that the religious state of Denmark is not so low as has been affirmed. Concerning the doctrine of

Justification by Faith, 'A Danish Layman' contributes an English translation of Arts. iv. vi. xii. and parts of Arts. xx. and xxvi. of the Confession, and demands that those who affirm the teaching of these to be heretical and contrary to that of the Ancient Fathers *prove* this charge: moreover, 'S.' shows that Professor Harold Browne (Divinity Professor at Cambridge) declares the doctrine on this point of our Confession to be substantially the same as that of the Thirty-nine Articles; and 'C.S.' as well as 'Sacerdos Anglicanus' point out how frequently diversities on this head have been unduly magnified.

It is particularly gratifying to us that the editor of the *Review* espouses the favourable side, which evidently is taken by many of even those extreme High Churchmen who were usually portrayed to us as our foes. He proposes that the Convocation of Canterbury should appoint a committee for the thorough investigation of the *status* of the Northern and the Greek Churches, to examine what hindrances may be in the way of a free intercourse with these Churches, and how those hindrances can be removed. Hereby, it is strongly urged, a larger measure of unity would be gained within the Anglican Church herself, and a stronger resistance would be made by our united front to Romanism, and also to the Erastianism which has so great a stronghold in Russia. And in a leading article of April 18th—'Catholicism and its Duties'—we read: 'What the spirit of true Christianity, a truly Catholic spirit, requires of us in the present state of Christendom is, to seek out points of agreement and union, rather than points of difference and reasons for continued separation. That this must not be done at any sacrifice of Evangelic Truth or Apostolic Order, is indeed most clear. . . . If, indeed, inquiry into the historical development of any given Church, having been originally a branch of the Universal Church, or into her present constitution and form of doctrine, should disclose "things that are wanting," it will be the duty of that branch to "set them in order;" and the duty of her more fortunate sisters to assist her in doing so, by counsel, by exhortation, and, if need be, by communication of these spiritual gifts.'

Thus stands the matter for the time; but it is clear that we are still in the middle of the discussion. That all this will awaken the interest of Scandinavian Christians in the highest degree, is a necessary consequence. We rejoice to make the subject thus more widely known throughout not only Denmark, but all the North; and for our own part we can only wish that the words of 'Anti-Donatist' will be speedily and completely verified—'I have good reason for saying that the time is even now arrived when, provided we approach the Danes in a spirit of charity and prayer, there will be many among them—of more than the school of Grundtvig—ready to entertain proposals for establishing an Apostolic union with ourselves. God grant it, for His Name's sake!'"

The Danish journal from which the above quotations are taken lately presented its readers with an excellent historical sketch of the revival of our Convocations, and of the extension of Synodical action into our Colonies. In its last issue we again find an article on the Convocation of Canterbury, in which the transactions of that body

during its present session are accurately summarized, and with the best possible spirit. We observe that, in naming Mr. Oxendon, it speaks of him as "the well-known author of several ascetic works, translated into our language," and that the Bishop of Oxford's proposal to establish a Bishopric of Heligoland is especially welcomed. In the same July number, the *Kirketidende* resumes its notice of the matter which has appeared in various English and Scottish journals respecting intercommunion with the North; and after pointing out that it is an open question whether the breach occasioned in 1536 by Bugenhagen in the series of Danish episcopal consecrations has not been already repaired long since, by due use of some one of several opportunities which offered before the end of the sixteenth century, the reviewer approvingly cites the following words from a letter by a Danish priest :—

"Would it not be wiser for those who wish the furtherance of a Christian union, calmly and amicably to make the doctrine and discipline of the Anglican Church known to Danish Christians, *and to persuade the Danish Church to get a future Bishop consecrated by an English Bishop*, rather than to call our present Ministry into doubt, and thus merely irritate and repel us?"

With this remarkable appeal we close our notice of the *Kirketidende*. It is plain that the English Church possesses in that journal an efficient organ for making known her principles, condition, and aims, and for advocating an Apostolical union between her and the seven millions of Scandinavia. What may have been done to expedite this union at the important meetings held in Denmark during the present month, we are not yet able to say. We know, however, that, without the outlay of a single penny, either in printing or in personal expenses, the co-operation of influential clergymen and laymen is being obtained, not only in Denmark, but even in distant Iceland. And though unforeseen hindrances may occur to retard the full accomplishment of all we wish, the prospects of ultimate success were never so bright as now.

With regard to the manner in which this Scandinavian movement is being met among ourselves, we shall not write at much length. Suffice it to say, that, in spite of timidity or indifference in some quarters, where better things might have been expected, an interest is spreading through all ranks of our Church, and neither episcopal nor political encouragement is lacking. We already hear of a memorial from one religious association to the Archbishop of Canterbury, requesting an expression of his Grace's sympathy and support; and we believe that, in the Convocation of Canterbury, our Church will ere

long begin to make known her wishes on this subject in some more formal way.

The idea of uniting with a Church calling herself Protestant is at once a popular one. They whose theology consists mainly of opposition to Popery, and whose Churchmanship is so elastic as to admit of their belonging to the Evangelical Alliance, will readily concur in the present movement. Comprehensive as our Communion was meant to be, and diverse as are the schools actually existing in it, we are far from indifferent to this ; it is a presage, and an indispensable condition of success. However deficient may appear to be the sentiments of some amongst us respecting Apostolic order, or even Evangelical truth, we are not desirous of needlessly affronting them ; but are always glad to enjoy their co-operation. Yet, like every other object for which earnest and loyal sons of our Church have worked in these days, this movement for establishing full intercourse with the whole of Scandinavia is chiefly winning the notice of our ecclesiastical superiors, and thus approaching the attainment of its aim, in proportion as men who have suitable learning and leisure to consider its desirableness and feasibility "*sine irâ et sine studio*," give in to it their deliberate adhesion. It is indeed not to be dissembled that there are difficulties which may prevent that adhesion from being as universal as is to be wished. Those English Churchmen in particular who take a too unfavourable view of the career and present state of the Continental Reformation are disinclined to make approaches to a nation which not only locally adjoins, but is in its clerical standard identical with the Protestants of Germany ; and their prejudices have unfortunately been aggravated through much in the present administration, if not in the first establishment, of the Anglican Bishopric of Jerusalem. This class of men, numerically small, but respectable for learning and piety, must be entreated to consider the Augustan Confession in its original sense, in which it has no necessary connexion with either the upgrowth of Rationalism or the dissensions between Lutherans and Philippists. They must be asked not only to consider this Confession, as illustrated by the sentiments of its compiler and first subscribers in Germany, but to remember that, when adopted in Scandinavia, the Church there corroborated or cleared its interpretation by additional safeguards of orthodoxy, namely, by the rituals then revised, and by the ecclesiastical laws then suffered in great part to remain. Finally, they must be led to acknowledge that the Vincentian Rule, however invaluable, is not tantamount to the minimum requisite for intercommunion on Catholic principles ; and they must fairly recognise the all-important distinction between what is necessary to the *being*, and what to the *well-being*, of

a Church. The sole preliminary in the case of Denmark, on which we think they should insist, is that its ministry be put for the future out of the reach of cavil, by the blending of its Episcopate with either the succession of the Swedes or our own.

Correspondence, Documents, &c.

THE CHURCH IN NORTH ITALY.

THE following extract is from a private letter, by an inhabitant of the north of Italy:—

“ The state of the Church here is going on from bad to worse. The clergy are divided among themselves, and estranged from the great mass of the people. They care neither to mend their doctrines nor their morals. Corrupt in habits and carnal in their religious views, they defend the papal claims as if they hoped for salvation from them alone. The Bishops, distrusting the stability of the kingdom of Italy, abuse it in their Pastorals in the roundest terms, and then the Government either arrests or prosecutes them. A little while since, the Bishop of Spoleto issued a Pastoral, or rather a libel, against Italy and its King. The Bishop of Parma is being proceeded against for having suspended ten of the chief priests of his diocese for having taken part in the national feast of the *Statuto*; yet he has been censured by Rome for too great remissness in the matter.

But schism has its head-quarters in the Church of Milan. To give an adequate account of the divisions which reign there would be a difficult task. The clergy are divided into two parties—the Liberals and the Retrogrades. The former wish to recall to life their ancient institutions and their independence of Rome; the latter, to follow the laws of Joseph II. and San Carlo Borromeo, and to allow the Roman jurisdiction. The Vicar-Capitular, Bishop Caccia, refused to give investiture to the three Liberal Canons nominated by the Government, and the dispute still continues. This prelate, however, acting under the advice of Rome, refrains from suspending the Liberal priests who joined in the national festival and sang the *Te Deum*; otherwise the schism would become yet more bitter and obstinate. The Government meanwhile stands watching the two parties, and waiting for the proper moment to say its last word.

The clergy of Turin, which is among the most vicious and ignorant in all Italy, has been much annoyed of late by the scandalous disclosures of the doings of the ‘Ignorantelli,’ but especially by the preaching of Dr. Ambrogio. This priest is a remarkable man; wherever he shows himself in Piedmont, the people follow him in crowds, and often break out into shouts of applause on hearing his powerful declamation against the ecclesiastical corruptions.

Two of the Bishops in the north are favourable to the Government, the Bishops of Cremona and Como. Still, all act from political and worldly motives; not one in the true spirit of Christianity. Thus the Church goes on, sinking to lower depths of degradation, with her theatric spectacles and her exorbitant *cultus* of the Virgin. They have discovered a fresh

mode of exalting the Virgin, if that were possible, by entitling her Co-Redemptrix (*Co-Redentrica*). The Bishop of Mendovi, in a pamphlet he has recently published, thus denominates her. In short, we are going on to sheer polytheism.

About the beginning of May there was published at Milan a rather remarkable book, called 'The Wounds of the Church of Milan,' pointing out the cause of the troubles among its clergy. It eulogises the Liberal priests, to whose party its author belongs, for the part many of them took in the national movement. A certain number of copies of this book were sent to Trent at the time of the late ecclesiastical meeting there. They were seized, however, by the Austrian Government, which has threatened with severe punishment all persons found with them in their possession, or attempting to introduce them into Austrian territory. A second edition is said to be on the point of appearing, and the book will not fail to produce a sensation."

We have before us the pamphlet of the Bishop of Mendovi, above referred to. Its title is, "Un Anello, Libro di Salute per tutti." The author recommends the wearing of a ring, having for its inscription the solemn words, "Dio, Anima, Eternità;" the rest of the circle being filled up with "the emblems of the Sacred Hearts of Jesus and of the Immaculate Virgin, Mother of God and mother of us, Mary most holy." The ring, with this motto and device, "may become an object of devotion; and we grant"—such are the words of Bishop Ghilardi—"in our diocese the indulgence of forty days to every one who shall wear it, or have it with him, for every time that with contrite heart, either kissing the device or thinking for a moment of eternity, shall say one or other of the following ejaculations:—

1. 'Gesù mio, misericordia!' Or 2. 'Sacro Cuore di Gesù, fa ch' io t'ami sempre più: Dolce Cuore de Maria, siate la salvezza mia!' There is an indulgence of one hundred days for each time that the first ejaculation is said with a contrite heart (Pius IX. Rescript of Feb. 23, 1846). For the second, an indulgence of 300 days (Pius IX. Decree of Sept. 30, 1852); and that which is granted by a Bishop is to be taken as additional to that granted by the Pope."

The Bishop says, on page 5: "As in the ruin of our soul both Adam and Eve concurred, so also Providence willed that to the new Adam, Jesus, there should be united the new Eve, Mary, who had so great part in our restoration as to merit the title of our Co-Redemptrix. . . . We should consider what Jesus and Mary have done and suffered to redeem us. . . . Wherefore, the ring of which we speak bears on it the emblems of the Sacred Hearts of Jesus and Mary, which are the exhaustless fountains of our eternal salvation." On page 29, the Bishop bids those who adopt the new devotion to say among their prayers: "Oh, Mary, mother of eternal blessing! grant that we may bless our most dearly beloved Jesus for all eternity." It is but fair to add that there is much more Catholic than Romish matter in the rest of the pamphlet: but surely it is manifest that the adoption of this new title of Co-Redemptrix is point-blank heresy and idolatry.

THE DOMESTIC MISSIONS OF THE CHURCH IN THE UNITED STATES.

A BRIEF survey of the field occupied by the American Domestic Missions Committee will show the magnitude of the work committed to their care.

1. In Maine, under the Rt. Rev. G. Burgess, D.D., the Committee have three stations, where they have for some years aided in supporting three Missionaries, at an expense of 500 dols. a year. The whole number of clergy in the diocese is 15, of parishes, 18; population of the State, 628,276; square miles, 30,000.

2. In New-Hampshire, under the Rt. Rev. C. Chase, D.D., there are also three stations, and three Missionaries, at an annual cost of 600 dols. One station has just become self-supporting. The Bishop writes: "I can truly say that all over New-Hampshire there is a remarkable state of feeling as respects the Church: old prejudices have wonderfully abated." Clergy, 14; parishes, 17; population, 326,072; sq. miles, 9,280.

3. In Delaware, under the Rt. Rev. A. Lee, D.D., the Committee have but one Missionary, in whose support they aid to the amount of 150 dols. The Bishop has this year asked only this sum, his diocese receiving considerable aid from other sources. Clergy in the diocese, 17; parishes, 29; population of the State, 112,213; square miles, 2,120.

4. In Ohio, under the Rt. Rev. C. P. McIlvaine, D.D., there are at present two Missionaries. This diocese, to which 500 dols. is now appropriated, in former years has shared largely in the expenditures of the Society; its present home strength is such, that new fields will expect to draw aid from it. Clergy in the diocese, 85; parishes, 96; population of the State, 2,339,599; square miles, 39,964.

5. In Michigan, under the Rt. Rev. S. A. McCoskry, DD., about eight or nine Missionaries are usually employed on an appropriation of 1,500 dols. per annum. The missionary work in this State began when it was a territory, more than thirty years ago; it has been steadily pursued and largely blessed. Most of its strong and flourishing parishes were founded by the Domestic Missionaries of the Church. A field of special interest, partly from its isolation, partly from the peculiar circumstances of its population, is presented at the present time among the settlements and towns of the mining region on the shore of Lake Superior. Clergy, 54; parishes, 56; population, 749,112; square miles, 56,243.

6. In Indiana, under the Rt. Rev. George Upfold, D.D., the Committee have eleven stations and ten Missionaries. The salaries of the Missionaries and the special funds for objects in the diocese usually amount to about 2,500 dols. All, or nearly all its parishes are the fruits of missionary labour. Clergy of the diocese, 23; parishes, 30; population of the State, 1,330,941; square miles, 33,809.

7. In Kentucky, under the Rt. Rev. B. B. Smith, D.D., the Society has seven stations and six Missionaries, the annual expenditure being 1,400 dols. Two or three parishes existed in Kentucky when the Society began to support Missionaries in that field, but most of the parishes out of Louisville and Lexington have been planted and nurtured by Missionaries of the Society. The present disastrous civil war has imposed heavy burdens

and trials upon those in the field, and established for them a claim to the sympathy of the Church. Clergy of the diocese, 26 ; parishes, 36 ; population, 1,155,703 ; square miles, 37,630.

8. In Illinois, under the Rt. Rev. H. J. Whitehouse, D.D., the Committee have eight or nine Missionaries, among whom are distributed an appropriation of 1,300 dols. The prominent position and great resources of Illinois show that it is destined to an eminence of power and influence in the West. The institutions of the Gospel should be now nurtured, that they may possess their proper place in the future. Clergy, 70 ; parishes, 90 ; population, 1,711,753 ; square miles, 50,722.

9. In Wisconsin, under the Rt. Rev. J. Kemper, D.D., the revered first Missionary Bishop of the North-West, ten or twelve stations are usually filled by as many Missionaries. One of these is the Indian Mission among the Oneidas near Green Bay. The scale of missionary expenditures in Wisconsin by the Committee, including all objects, is about 3,500 dols. per annum. The present strength of the Church in Wisconsin is purely of missionary origin and nurture. Clergy of the diocese, 52 ; parishes, 62 ; population, 775,873 ; square miles, 53,924.

10. In Minnesota, under the Rt. Rev. H. B. Whipple, D.D., the Committee have twelve stations, all filled with labourers zealous in the cause of Christ. This field has attracted much of the attention of the Church, and bids fair to yield a rich harvest. Its beloved and active Bishop has established two Missions among the Indians, which are not included among the Committee's stations. Some of the stations among the settlers were, last year, nearly broken up by the Indian troubles, but are now regaining their former prosperity. The expenditures of the Committee are about 3,500 dols. a year. Clergy of the diocese, 22 ; parishes, 39 ; population of the State, 162,022 ; square miles, 81,259.

11. In Iowa, under the Rt. Rev. H. W. Lee, D.D., the stations and Missionaries of the Society are six in number ; but, in nearly all the cases, each station includes two or more points where parishes have been started under favourable prospects. The energy and zeal of the Bishop, directed not only to the planting of the Church by zealous Missionaries, in various parts of the State, but to the establishment of a Church college and seminary, foreshadow the success which will crown his labours. The expenditures of the Society, for the last three years, have been at the rate of 3,500 dols. per annum. Clergy of the diocese, 33 ; parishes, 43 ; population of the State, 674,948 ; square miles, 51,000.

12. In Missouri, under the Rt. Rev. C. S. Hawks, D.D., about 2,000 dols. a year are expended in the support of six or eight Missionaries. This state, lying on the border between the North and the South, has been a difficult field to cultivate, and, since the present troubles, has been one of peculiar hardship to the Missionaries. A brighter day, we trust, is before it, when the missionary energies of the Church may be applied to it with abundant success. Clergy of the diocese, 21 ; parishes, 32 ; population of the State, 1,182,317 ; square miles, 67,330.

13. In the Indian Territory, south-west of Mo., the Society has no Mission.

14. In Kansas, under the Rt. Rev. H. W. Lee, D.D., an expenditure

was made through the Domestic Committee by their auxiliary, the Episcopal Missionary Association for the West, averaging, for several years, some 4,000 dols. a year. This auxiliary having closed its accounts with the Committee, most of the Missionaries in Kansas have been otherwise provided for. The Committee have one Missionary, whose salary is 400 dols. Clergy of the diocese, 8; parishes, 12; population, 107,110; square miles, 81,000.

15. In Nebraska, under the Rt. Rev. J. C. Talbot, D.D., the Committee have six stations and five Missionaries, occupying points on the west bank of the Missouri river. This territory, from its frontier position has strong claims upon the missionary zeal of the Church. It is our duty to see that its people early have the institutions of the Gospel planted among them. The Missionary Bishop of the North-West has his residence in the territory; and besides endeavouring to provide it with Missionaries, he is about to found a female seminary in the interest of the Church, to be early followed by a theological school at the place of his residence. Expenditure, including the salary of the Missionary Bishop and special objects, about 4,000 dols. Clergy, 5; parishes, 6; population of the territory, about 30,000; square miles, about 78,000.

16. In Dakota, under Bishop Talbot, there is one Missionary. This immense territory, embracing the Upper Missouri and its tributaries, has settlements only in the south-eastern portion; in the future it will be the field of important missionary work. Expenditure, 500 dols.; clergy, 1; parishes, 2; population, 8,000; square miles, 270,000.

17. In Idaho no missionary work has yet been performed. This is a territory just formed chiefly out of Dakota and Washington, and is nearly equally divided by the Rocky Mountains. The portion on the east is under Bishop Talbot; that on the west is under Bishop Scott. The recent discoveries of gold have suddenly drawn thither a considerable population. Should the anticipations of those who profess to be informed be in any good degree realized, an expenditure of 3,000 dols. or 4,000 dols. will be early needed to start Missions. Clergy, 0; parishes, 0; population, 11,000; square miles, 179,770.

18. In Colorado, under Bishop Talbot, a highly interesting field is presented. The work, other than that performed by the Bishop, has been self-sustaining. In addition to the parishes now established, two more could be added almost as soon as the work of the Missionary should begin. To provide for the wants of this mining territory, which already numbers its cities, in or at the base of the Rocky Mountains, of 5,000 to 10,000 inhabitants, the Committee should send out two labourers as soon as suitable persons for that mining community can be found. After an outlay of perhaps 2,000 dols. these stations would be self-sustaining. Clergy, 2; parishes, 2; population, 40,000; square miles, 100,800.

19. In New Mexico, the Society has no missionary. Spanish is chiefly the spoken language. Loud and earnest appeals for help come from that territory; and measures are inaugurated which, it is hoped, will lead to the establishment of Missions there. The population is, in some measure, pastoral, but will also soon be largely mining. Perhaps 2,000 dols. a year, or more, may be required for a time, if it should be found advisable to begin

the work with a good force. Clergy, 0 ; parishes, 0 ; population of the territory, 90,000 ; square miles, 125,000.

20. In Arizona, the time for beginning missionary work will soon arrive. This territory, just formed out of the western half of New-Mexico, will be settled by a mining population. Little is known respecting its prospects, but high expectations are held out. Clergy, 0 ; parishes, 0 ; population of the territory, 8,000 ; square miles, 130,000.

21. In Utah, under Bishop Talbot, no good opening for missionary work has yet been offered. The Bishop expects to visit the territory the approaching summer. Clergy, 0 ; parishes, 0 ; population of the territory, 40,000 ; square miles, 120,000.

22. In Nevada, under Bishop Talbot, there is an inviting field of labour. This new mining territory bids fair to be one of the most productive in the world, and the institutions of the Church should go into it with the flood of its immigration. The Bishop will soon visit it and report its condition. Clergy, 1 ; parishes, 2 ; population of the territory, 35,000 ; square miles, 81,000.

23. In California, under the Rt. Rev. W. I. Kip, D.D., the Committee have two Missionaries and four stations. When the arrangements for the year are complete, the number of Missionaries will be increased to four or five. The opportunities for Church extension in this diocese are many and fruitful. Probable expenditure, 4,000 dols. Clergy, 19 ; parishes, 21 ; population of the State, 380,016 ; square miles, 188,982.

24. In Oregon, under the Rt. Rev. T. F. Scott, D.D., the Society has only three Missionaries, but anxiously desires to add two or three more. The State is developing itself as an agricultural one, to which an impulse has been given by the gold discoveries in its eastern portion, and on Salmon River in Western Idaho. Missionaries, willing to abide patiently by their work and endure its hardships, will have the satisfaction of ultimate success. Expenditures, including the salary of the Missionary Bishop and special objects, usually about 4,000 dols. Clergy, 7 ; parishes 10 ; population of the State, 52,464 ; square miles, 83,000.

25. In Washington, under Bishop Scott, the Society has had two Missionaries. At the present moment there are none. There are three stations. The characteristics of the field resemble Oregon. Usual expenditure, 1,000 dols. Clergy, 2 ; parishes, 4 ; population of the territory, 11,578 ; square miles, 120,000.

Such is the immense Domestic field at present open to missionary work. For its proper cultivation the Committee need a threefold increase of men and means. *Pray ye the Lord of the harvest. Be ready to give, and glad to distribute.*

A GENERAL VIEW OF THE PRESENT STATE OF THE NEGROES IN THE WEST INDIES.

[THE following paper, by the West India clergyman whose "Description of the Emancipated People" appeared in our number of last December, was originally drawn up for the information of the *Ladies' Negro Education Society*. It contains remarks and suggestions worthy of a wider

circulation, and we gladly reproduce it here. In the words of the correspondent to whom we are indebted for it, "it will be doing a good work if it helps to convince absentee proprietors of the claims on them."]

The condition of the negro differs in the different islands. Accounts in some degree contradictory may be reconciled by keeping this in mind. The circumstances producing these differences of condition are especially these:—1. Amount of population; 2. Possession or non-possession of soil; 3. The extent of land either uncultivated or unfit for cultivation.

With regard to the first, it is owing to the crowded population that Barbados, for instance, flourishes. There the negro must work, for some one is treading on his heels. With regard to the second of these causes, Barbados, Antigua, and St. Kitts may be compared together. In Barbados the negro is not an owner of the soil; in Antigua he is: while in St. Kitts, though not an owner, he is a renter. The consequence is, that in Barbados the negroes *reside on the properties*, and are under the eye of those for whom they work. This is to a certain extent a wholesome restraint on bad habits, and produces industry and settledness of feeling. The negro must live somewhere; if he is lazy and troublesome, and is discharged from the property, he has no home of his own to fall back upon, no land which he can call his own. It is in some sense a necessity with him to give satisfaction, and his labour is to be depended on. He is at hand, in call for work. In the other islands mentioned, the negro lives apart from the estates; on land purchased in Antigua, and rented in St. Kitts. In the former he is *entirely* independent. Needy proprietors have sold land in lots on hill sides, or unproductive places, and there the black population are congregated in villages throughout the island. They spend Sunday in many of these places in gaming their week's wages away. Monday they sleep and idle about; Tuesday, they take up their hoes, and sally out in whatever direction they please, to see where the work suits them, where they can drive the most advantageous bargain, or gain the greatest amount of privileges. Possibly Tuesday passes before they make up their minds where they will take work. The work is given in jobs, so that they have it all their own way as to the amount of industry they will bring to bear. This system produces the very unsatisfactory habit among the planters of bidding one against the other for such precarious labour. An English farmer would scarcely credit the amount of impudence and rude altercation that the bargaining, and still more so the settling, for the work involves. There is chronic irritation in the planting business. The law affords protection both to the labourer and planter, and the police-officer is consequently the frequent resort of both parties during a season of planting or taking in the crop. And what is the consequence of this entire independence *when* the negro is owner of his own tenement and the lot it stands on? *The black population is dying out* to an alarming extent. The very "fraternal" measures which the Legislature of Antigua has taken to arrest the decrease of labourers has not yet been able to tell favourably against the causes of depopulation at work in that island, where the negro is *altogether* free and independent in every respect, and without the checks which might exist were he living on the properties. The third cause of

difference among the West Indian negroes arises from the facility of living in those islands or parts of an island where the land is neglected from insolvencies and want of capital, or from its being hilly and rocky. On these lands the negro pastures his stock or cuts wood, and picks grass or burns coals, in his own desultory way, and makes a living which satisfies him—i.e. enables him to appear when he likes in a fine suit, which stands in lieu of every domestic and personal comfort. If there be a compact that some portion of the gains from such lands shall go to the owner, this is evaded or reduced to a minimum. The three islands referred to exhibit a climax in the negro condition, according as the differencing causes operate. Barbados is prosperous (even with an exhausted soil).

St. Kitts comes next in thriving condition, and in Antigua the population is rapidly decreasing. The natural conclusion is that the negro thrives best in connexion with the white man's influence and interest, and that to leave him to himself in his present stage, or to withdraw the means from those who most affect him—the ministers of religion—is to leave him in a suicidal state. Shall the blood of our brother cry against us, because it so happens that we have given that brother some help in past time, and because he is wilful or deficient in all the arts of self-preservation which we possess? Reduce the wide case to a single example. Place one negro before your own eyes; see him lowering himself with all the advantages of freedom, possibly destroying his own existence; and would no hand be raised to avert his degradation or ruin? What we would one and all do in a single instance, at once, without hesitation, on the impulse of humanity, should surely be attempted, and let me add *maintained*, on the principles of Christianity. The parish priest who works incessantly among these discouragements, who encounters, in a majority of cases, disappointments and rudeness for his best efforts, has a ground of appeal from such a position to those who to aid materially have nothing to do more inconvenient than the putting their hands into their purse. Modesty and humility are not violated by such an appeal, even though it be made in strongly worded sentences. Would that it were unnecessary to speak strongly.

Connected also with the general aspect of things at present, and very materially influencing them, are the introduction of *labourers from abroad*, and the introduction of *implemental husbandry* in many of the islands.

These labourers, brought from Madeira, Cape de Verde islands, and from India and China, cost the importing colonies large sums, raised in the present depression by special taxation to meet the expense, and raised not only willingly, but submissively, to all the conditions which the Home Government imposes. Where delay or opposition has been interposed, the popular demand for immigration has become clamorous, and been carried to the Secretary for the Colonies. Such a state of things shows that the planters consider additional labour a necessary element in their struggle for existence. Depreciated in value as their staple produce is, they are willing to stake their utmost on the two chances which still seem to remain to them of retrieving fortune or discharging debt—immigration and machinery. The immigrants are located on the properties. They are always ready for work. They become the staff of the estate, and in some degree relieve the planter of his anxieties, making it more possible to get

on under the difficulties which the caprice of the native labourers throw in his way. Even allowing for the loss of labour and time in the acclimatising of immigrants, and the cost of importing and caring for them during the period of contract, the being able to command their services in steady daily work is found to be a compensating advantage. When it is taken into consideration that in some of the islands which are importing labourers (as, for instance, St. Kitts and Antigua) there are, nevertheless, sufficient numbers of native workpeople to carry on the cultivation, it becomes a serious question when the number of hands is increased by immigration. The negro must either become more industrious on the land, or take up other modes of making a living. Now he has suffered the Portuguese immigrants, whose plantation contracts have expired, to take the whole retail trade of the islands out of his hands. And if it be added, that the present depression of the sugar market obliges the planter to use a rigorous economy in the employment of hands, and that machinery, when it becomes more widely established and more extensively applied, will enable him to make still further reductions, the negro will inevitably find himself year by year thrown more on his own resources.

Evil need not be anticipated from the result, but, on the contrary, the happiest consequences to both the proprietor and labourer. Immigration and expensive machinery will receive a check by the offer of native industry to supply their place at a less cost. No man will send to the antipodes for hands if he can get them in his own village. And we may argue similarly with regard to the materials for implemental husbandry from the fact, that of the three islands compared, it is only in the one (Antigua) where *steady* native labour is most difficult to obtain that steam ploughs have been introduced. Notwithstanding all that may be said of immigration and other means of self-defence and self-preservation taken by the planters, these cannot be pushed so far as to prejudice the honest means of livelihood for the negro. He can exercise a check upon them whenever he pleases by bringing his own steady industry into the market and competing, as he can, more cheaply with these other costly modes of carrying on cultivation. Really and truly the negro's interests are in his own keeping, absolutely in his own hands; but if these hands be feeble, or incapacitated, or indolent, it is neither humane nor Christian to suffer them to hang down.

It is encouraging to find that we are not working alone when difficulties present themselves. Immigration is, no doubt, silently helping in the cause of the negro. It is placing the less-densely populated islands in the position of Barbados, which we have seen to be thriving by reason of its abundant resources in labour. Providence is thus working in the cause; and when Providence works with us we may gladly share the burden, and feel the privilege of association in our work; and I hope that such will be the feeling among many. It is a crisis with the negro now. He is on his trial now. It is not to be expected that he will accept the condition with an intelligent review of his position. Is it not more likely that he will look on the movement with a jealous prejudiced eye, suspicious that it is a movement directed against himself—against his own easy-going monopoly of the labour-market? There is no being more suspicious than

a negro. It stands in his way at every turn that he doubts the white man's dealings with him. He brings craft and duplicity to bear where there is no need, and it is difficult to get *the whole* of any statement from him. With such a suspicious turn of mind he is easily excited, and rendered discontented. To withdraw from him the help, sympathy, advocacy, and interest on which he has been used to rely, would at this juncture be injudicious and disastrous. It might be wholesome to hold up the prospect of withdrawing at some definite period within which he might be expected to have adjusted his relations with the planter and the imported labourer, but it is an error to decide that that period has come. It will not come at once in every island or in every parish in the same island. When those interested in the negroes withdraw their aid, it must be that *local* help has taken its place. Whence and when is this local aid to be looked for? The Legislatures of the different islands are doing something already. Much more cannot be expected where treasuries are burdened; and where there is a surplus at any time, relief from taxation rather than increased educational grants will be called for. *Individual* interest and pecuniary contributions must be the source from which the amount of the bounty shown to us is to be made up, when grants are withdrawn. And the time when this local aid shall be forthcoming will not be anticipated by the withdrawal of funds from the West Indies. Local aid to sufficient amount will only be afforded when the relations between the planter and the negro shall have become more satisfactory—when a man shall feel it as much a pleasure as a duty to contribute to the well-being of a steadily industrious number of labourers who are attached to his interests. Until this state of things can be brought about, external aid will be necessary; and though interest may be falling off in many quarters from which your support has been derived, yet there is a class in England whose interest in the labouring population of the West Indies ought to be of a permanent character: I mean the absentee proprietors—the men of rank, and the merchants of wealth. Granted that their estates are at present not very productive, still, let these proprietors remember that if they were resident, though the pressure of circumstances might not admit of their being large benefactors, still they would be living and spending on the spot, and circulating money, and benefiting thereby their immediate neighbourhood. It could hardly happen in a parish of twenty-two estates, were the owners resident, that five shillings should be the utmost collected at the offertory on Sunday. They owe us at least the crumbs, till better times brings them more grist. If it might be permitted me to suggest a measure of help, it would be to institute a very active canvass among these gentry, who in good times drew all the means from the country without the return of circulating any in it, and who, though they do not get much now, perhaps, yet *get all that is to be got* on the least possible outlay, and fall short of the justice which Christianity teaches, and altogether of its higher and more ennobling obligations.¹ The good they may do at home is neither seen nor known abroad, and does not even do so much as furnish example

¹ It is right to refer to an acknowledgment of help given by absentees, made in a recent charge by the Bishop of Barbados; but we cannot but feel that it is too much a case of *exceptio probat regulam*.

or afford an excuse for their doing nothing on their West Indian properties. These belong to them, and they watch them as closely as they do the home rents or the business of the counting-house. With the exception of the bequest of General Codrington, in the Island of Barbados, I know of no endowed charity standing out as a monument of past palmy days, nor now of any expression of the sense of a compensating Providence at present times, when increased prosperity at home and a highly-developed commercial and agricultural activity has amply made up for depreciation of property in the colonies. Men still keep up their properties even at a loss, in a well-conceived expectation of a turn in affairs, from the advantages of which they would be shut out if their estates were abandoned. Would anything like this anticipation apply to charity as well as to business? Depression exists from purely artificial causes, not from natural causes, which might prove insurmountable obstacles. Even now there are petitions lying before the Home Government, from many of the islands, praying for a readjustment of sugar duties. And it is in the power of England to enforce a regard for treaties on Spain, especially when Spanish faith was purchased. There are no *natural* defects—such, for example, as the disease which visited Ireland and blighted the potato plant, or which has caused Madeira to cease from being a wine-producing island. The Chancellor of the Exchequer and the Minister at Madrid might find it in their power to cause West Indian produce to become again remunerative. “Proceed, then, by all means, in preparing your labourers for the turn in affairs which may be looked forward to, which secretly you do look forward to;” this is what I would say to absentee proprietors in view of their own interests. Artificial obstructions are removable, but there will not be, after all, so much advantage in their removal if your people are not found equal to the occasion. Much attention is drawn to the artificial causes of depression; it will be bad policy so to fill the mind with plans for their removal, as to overlook the natural and more difficult one which exists in the character of a neglected people. These, or whatever views may be placed before the proprietary body resident in England, *must be placed before them by members of their own society*, by persons in contact with them, by the living voice plying arguments, by opinion emanating from persons of weight in their own community. The plainest written argument, and the most direct appeal conveyed by post from the West Indies, is perfectly inoperative. In view of the withdrawal of your funds, a strong and well-sustained agitation should at once be commenced among the absentees.

This statement would be incomplete if no notice were taken of the *heathenism* which is introduced with the immigrants. We have the Mahometan, the Hindoo, and the Bushman with less of any sort of religion than the others. History does not point to success in efforts for the conversion of Mahometans; and as far as my own observation goes, we are not likely to create an exception amongst the immigrants. *But if we had the means* the work would not be hopeless among the children. The parents will allow *them* to be baptized and taught, but they mostly expect that, if you Christianize them, you should also do for them in their worldly circumstances. At first, it would be necessary in some degree to

accept the condition implied if not stipulated for. I know of only one parish in the island in which I live in which any work is going on among the coolies. In that parish many children have been baptized, and the gentry and respectable members of the congregation have been asked to be the sponsors. One child thus cared for has been taken into the family and is now attending at the Sunday-school. Two boys have been taught to read, and one manages the first chapter of St. John very nicely. And these will be baptized as soon as they are properly prepared. Many are induced to come to church and get familiarized with the ideas of Christian worship, and they are visited and spoken with in their homes at night.

This work is performed by a catechist, whose remuneration is 1*l.* per quarter; and his labour amongst the coolies is added to his other not well-paid duty of schoolmaster. The Hindoos are not so much opposed to Christianity, but it will be, humanly speaking, a laborious process even with them and the more ignorant Bushmen. Before we have got rid of the remains of African Fetish we have to contend with Hindoo superstitions and Mahometan contempt of a Trinity.

There remains for notice a large and important section of our labourers—the Portuguese. These are Roman Catholics, who do not attend their own place of worship, and are not looked after by their priest. They are practically heathen. They use our Church for marriages, and of their own accord they bring their children for baptism and their dead for burial, but otherwise we do not influence them. During many years of service I have only, and that recently, prepared and presented one Portuguese for confirmation; and having thus been privileged to reach one among those in my cure, I hope, by God's blessing, that that one may be an instrument for reaching others.

AMERICAN MISSION IN CHINA.

BISHOP BOONE earnestly calls for an additional Missionary, to be associated with the Rev. D. D. Smith in his Mission in the north of China, near the Gulf of Pechele. The *Spirit of Missions* prints an appeal from Mr. Smith which sets forth the inviting character of the field, and seconds that call for aid. We give an extract from it:—

“Chefoo, China, Nov. 29th, 1862.

DEAR BROTHER,—I have just returned hither, and at once write you to urge, if it can be done, that reinforcements be sent to us to continue the Mission in this part of the empire, though I know the troubled state of our country, and the consequent embarrassed condition of our Church.

I have been here but a little more than a year, only long enough to acquire a little proficiency in the language, yet I feel that what I have been able to say to them has been blessed among the people. I believe good seed has been sown, and earnestly desire to see the reaping. Tears and blood have been shed here, and a field watered with such precious sprinkling, I feel, must not be relinquished without an effort.

In the village of Chookee, at which I lived, the people are very friendly; and when I was going away, strongly urged me to come back again among them. And this was from the same people who so vehemently opposed

our coming among them. The house in which we lived is still fitted up, and comfortably arranged for any one who may come there to dwell. The climate of this part of China is as healthy as any in the world, and finer than any other that I have seen in China. I am sure no one who comes here need ever repine for the salubriousness of their own country, for I am sure that no part of America is more blessed in this respect of climate. We are among the mountains, and, as it were, on an island, with sea-breezes from north and south blowing always. It is much cheaper in point of expense of living here than in Shanghai, which I think at this time is an argument somewhat in favour of this province. Whether these people are more impressible, and are more willing to give a hearing ear to the Gospel than in other parts, remains to be seen. I am rather under the impression that they are. They are all Chinese alike, and have all the vices and impassiveness and indifference of their nation.

Our Mission is now greatly reduced, and we are short-handed in every place where we have a station. I am alone up here, and yearn for help and sympathy. I feel that *this* is an important and interesting part of the country, and I am willing and anxious to continue here, even though it be alone; but this, you know, is not the most advantageous method. *Two* should be together; would that we had a dozen labourers in each field! The death of Mr. Keith has rendered it impossible for any one to come from Shanghai. It is not yet three years since our party, by the *Golden Rule*, landed; and in counting the number that have been removed from us, native and foreign, those who were useful, or would soon have been useful, I find that twenty-one have gone. The three remaining foreign presbyters are, Mr. Schereschewsky, Mr. Thomson, and myself. Truly we have been sadly reduced. Is it not time, dear brother, that we may expect some arousing in our Church, some new men willing to come out and till these far-away fields?

I thought I had secured one of our native assistants from Shanghai to come up with me and labour here, but he has postponed his coming until the spring. Whether he will then come I do not know. I do not desire to go away from the village of Chookee, but I cannot live there alone. My plan now is to go up to Tung Chow, a city fifty miles further on the coast, and live with some friends of the Presbyterian Mission until spring, and place my little girl under the care of a good lady friend there, that I may be near her. I hope to study better there, and to improve much in the language; and occasionally come down on a short visit to the people of Chookee, thus holding on to them as our particular station. This I do, fervently hoping that some new labourers may come out during the course of the coming year, and then we may reoccupy the house that is waiting at any time for foreign residents.

I appeal to you then, my dear brother, as the representative of our Committee and Church, that something may be done, if it is possible. Cannot I hope that next spring some one or more may be sent to us? I remember well the apparent hopelessness of such an undertaking, when, a little more than three years since, our Bishop visited our seminary to raise recruits for his Mission. I am sure he did not anticipate so prompt an answer. The cases are not parallel, I know, but I do not feel like

despairing that, even in such a depressed state of affairs at home, the needs of our Mission in China may not be supplied.

May He who knoweth best order this as pleaseth Him !”

THE ARCHDEACON OF CALCUTTA'S VISITATION OF OUDE.

WE are unable, for want of space, to transfer to our pages the account from the *Calcutta Christian Intelligencer* of the Bishop of Calcutta's late Visitation tour. “He reached his own house in Calcutta on Feb. 28th, after an absence of eleven months, seven of which were spent quietly at Darjeeling, four in hard travelling through Central India.” Some of the stations he visited were, till lately, considered to be under the jurisdiction of the Bishop of Madras. “But on the amalgamation of the recently annexed province of Nagpore with the Saugor and Nerbudda Territories, Mr. Temple called attention to the anomalous position of the newly-formed division of the empire, which, though united under one civil authority, was divided between two dioceses; and the Advocate-General of Bengal, after examining the Acts of Parliament under which the Indian Bishoprics are constituted, decided that all the central provinces were in the diocese of Calcutta.”

The Archdeacon, also, of Calcutta has lately visited parts of his Archdeaconry; among others, the Province of Oude. We subjoin the portion of his journal which relates to Oude, as it gives details about the present state of the country of peculiar interest:—

“On February 2d Roy Bareilly was reached, and the next day the church, cemetery, hospital, and school inspected. The church is of the same plan as those at Fyzabad and Gondah; it may be called the Oude-design. It is admirably adapted for cantonment churches, making a roomy, airy, elegant, and ecclesiastical structure. The plan of the walls is a cross, with the western part somewhat the longest. A line of carved wooden columns runs on each side, from east to west and from north to south, forming another cross in the ground-plan inside the cross formed by the walls. The sloping roofs over the four parts of the cross are supported by trussed frames of wood, leaning on the walls, and supported at two intermediate points in each by the columns. The square angles or spandrels formed below the trusses by the columns, are filled in with ornamental brackets. At the junction of the four roofs in the centre there is a little more carved work; but no tower or lantern. The whole appearance is very simple and very elegant. It is believed that the Roy Bareilly church, which is about the size of the Gondah church, cost about 25,000 reals.

The Archdeacon reached Lucknow on the 4th and remained there till the 9th. Three previous visits before the mutiny (in 1840, 1844, and 1852) served to give an interest of a very peculiar kind to the present one. When he visited the place with Bishop Wilson, in 1840, the Court was at the height of its grandeur. The Bishop, as holding a high rank in the country, was received, probably for political reasons, in full state. On the evening of his arrival, the King appointed Dilkhousha as his resting-place; and on the following morning his lordship had a grand *istiqbal* into

the city, the King sending out his sons and ministers with all his elephants, camels and troops, to accompany the British Resident and bring in the Bishop. All this is now swept away, and memorials meet the eye at every turn of the terrible events which have occurred since, and of the change of rulers which it has pleased Divine Providence to bring about. All the points of interest were of course visited, and chiefest of all, the Residency, in seeing which, the Archdeacon, and the friends whom he accompanied, had the great advantage of having as their guide Major Aitken, who commanded the Bailey Guard during the siege. The ruins of the church stand in the space which was chosen as the cemetery, where many of the brave who fell in the conflict lie buried; among them their chief, on whose stone are inscribed the following simple words, dictated by himself ere he drew his last breath, 'In memory of Henry Lawrence, who tried to do his duty. May the Lord have mercy on his soul!' One consequence of the period of warfare through which this place has recently passed is the number of Christian cemeteries now to be seen. This in the Residency is an entirely new one, and has sprung out of the recent troubles. The old civil cemetery, which was in use ten years ago, is now closed, and a new one close by opened for the increased civil community. A cemetery near the Kaiser Bagh, which the King gave for the Roman Catholic and other Christians who belonged to his establishment and were not under the Chaplain of the Presidency, has been closed, since the sweeping away of that miscellaneous community. A fifth cemetery is just outside the great Fort, which has been built close to the ruined Muchi Bowun and the stone bridge, and overawes the city by the celebrated 64-pounders of the *Shannon*, which remain as memorials of the terrible use which Captain Sir William Peel, R. N. made of them in the final subjugation of the city. This cemetery has sprung up entirely in the days of trouble. The neighbourhood of the Dilkhousha is another scene, where there are three new cemeteries which have sprung up in these times, and now are closed. One is close to the palace on the south, others some yards to the north-east and south. Besides these, making ten in all, is the large cemetery now in use in the cantonment. All these were visited and examined. The cemetery in the old cantonment across the river, and one or two single graves, not forgetting Hodgson's, near La Martiniere, and Havelock's, at Alambagh, were also cared for.

The new church in the civil station is, in its interior, one of the most beautiful in the diocese. There are several tablets to victims of the mutiny on the walls; among them, one to James Thomason, son of the late Lieutenant-Governor, and formerly a Rugby boy, erected by the present Bishop. The singing in this church is excellent. Boys from La Martiniere belong to the choir, as in the cathedral, Calcutta. The Rev. M. R. Burge, the chaplain of the civil station, has a Wednesday evening service; also a Sunday-school, which is attended by thirty or more children and young people, and is taught by members of the congregation. On the 5th the Archdeacon visited La Martiniere, being shown over it by Mr. Stobart, the Principal. He was present when the first class was examined by Mr. Handford, the head master, and he also put some questions himself to this as well as to the second class, and was much pleased

with their mode of replying. He went over the dormitories, and in fact the whole establishment. Constantia, the building which General Martin erected to perpetuate his memory, and which is now called La Martiniere, is made the most of in adapting it to the purposes of the school. The various small turret rooms are made excellent use of as separate studies, and in some instances sleeping-rooms for the higher boys—an arrangement which is calculated to give them that character of independence which they will find the use of in after life. The only desideratum appears to be a girls' school. But it seems very doubtful from the General's will whether he intended that there should be a girls' department here, as at Calcutta and Lyons. The boys excel those of the Calcutta La Martiniere in their power of giving a good hearty English cheer, as they showed on a whole holiday being given them on occasion of this visit. There has been something said about removing this institution to the Hills. But it is not at all likely that such a step will be taken, nor is it at all desirable. Its usefulness to the large Christian population of Lucknow would be greatly diminished. The school in the city for girls, under Miss Pigot, was visited on the same day. The 6th was spent in the city, in cantonments. The Rev. T. Moore, the cantonment chaplain, took the Archdeacon to his hospitals and schools, also to the various cemeteries and to the church, which is on the 'Oude-plan,' but larger than those already visited, and also to the rising Institute. This Institute, which is to be a cantonment, and not a regimental institution, promises to be of very great benefit to this military station, and it reflects the highest credit upon Mr. Moore, who has been justly called the soldier's friend. His energy in obtaining funds, planning the whole design and arrangement, superintending the building, and so greatly diminishing the expense, and in overcoming various difficulties, deserves the greatest praise, and will doubtless meet its reward in his seeing and hearing of the benefit it will be to every regiment which will be stationed here. The object of the Institute is wide. It is intended as a reading-room for privates and non-commissioned officers, a place for lectures and amusements in-doors and out, and for the purchase and consumption of wholesome refreshments. Not far off is a chapel, for the use of those soldiers who wish to avail themselves of a place for religious retirement, and also for occasional religious services under the direction of the chaplain. There is also a working-room for the women of the regiment. There is everything, in fact, in the design for making the steady men comfortable, and for drawing away the rest from the evil influences of the bazaars. Mr. Moore is desirous of forming a good permanent library for this Institute, of books of general literature. This is mentioned here that any who read these remarks may be induced to contribute books out of their library to this admirable object.

The 7th the Archdeacon spent with the Missionaries of the *Church Missionary Society*, in the spacious building lent to them by the civil authorities for a few years. It accommodates three missionary families, those of the Rev. Messrs. Menge, Reuther, and Storrs. An orphan girls' and an orphan boys' school were both examined. The city school was closed for the holidays. On Sunday, the 8th February, the Archdeacon preached in the cantonment church in the morning to a large military

congregation, and in the evening to a full congregation in the civil station church. On the 9th he left for Cawnpore to meet the Bishop, and to be present at the consecration of the Memorial well."

A JOURNEY FROM ALLAHABAD TO PESHAWUR.

FROM a letter dated Peshawur, May 26th, we extract the following account of the writer's journey up from Allahabad, and of what he saw as regards the missionary work at the various stations on the way:—

"Our first station was Cawnpore. Here is a Mission of the *Society for the Propagation of the Gospel*, with three Missionaries. One of the deacons was about going down to Calcutta to be admitted to the order of priesthood. They have success with their schools, the number of pupils was increasing, and the natives were evincing much interest. In the evening we visited the Memorial well, and gardens, which we were very anxious to see, as it had been executed by our friend Mr. T., at Allahabad. The mixture of feelings with which our hearts swelled when we stood upon that solemn spot can be better imagined than described. Everything was in good order, the work has been well done, and will be well kept up. I send you a copy of the rules respecting the garden and cemetery, published by order of the Government.

Our next station was Agra. Here there is a large Mission of the *Church Missionary Society*, four Missionaries and a number of assistants, European and native. The chief that is doing is in the educational way. Their large college, St. John's, had been rivalling almost the large and well-conducted Government college of this city; but of late, from a cause which does them the highest honour, the admission of a low-caste boy, their numbers have fallen to less than half. For the last two years the average number of pupils has been nearly 500; when I visited it there were about 150. Just before my arrival they held their annual public distribution of prizes. A number of the residents attended, and the Metropolitan, who was passing through, was also there, and made a speech likely to have a good effect on the native lads themselves, and all the other natives who heard and understood it. His concluding words were, 'We have no wish to overthrow such gradations of rank as must always exist in every well-ordered community, and we are ready to make all reasonable allowance for national traditions, feelings, and prejudices; but we do desire that every Hindoo boy, from the highest to the lowest, should have within his reach all the opportunities of education and improvement of which he can avail himself, and should feel that he is not excluded, by any impassable barrier, from a career of usefulness and honour. This principle has long been the glory of England; we trust that it will one day be the glory of India. The maintenance of it is, I am sure, a mere question of duty, and from it, by God's help, none of us intend to swerve.'

Our next station was Delhi. Here there is a Mission of the *Society for the Propagation of the Gospel*, two Missionaries and one catechist. They have secured very nice buildings within the city walls. On the Sunday we were at Delhi. After taking part in the service at the Station Church in

the afternoon, I accompanied Mrs. B. down to the Mission, and we attended the Hindustanee service in the evening. The congregation consisted of men, women, and children, who all seemed to take an interest in the service. They responded clearly, and their singing was very tolerable. The service, too, was read distinctly and idiomatically. The preacher had not such a knowledge of the language as to speak with ease, but considering the time he has been out, I only wondered that he could speak so well. The native Christians here are sadly in want of a church, but have raised almost enough money to build one, which they intend to be a memorial of their brethren who suffered at Delhi in the mutiny. Here, as elsewhere, little progress appears in the true work of Missions—the conversion of heathen. All our Missions seem to turn, or to be turned, into educational institutions. If one inquires what is being done, the invariable answer is, ‘We have a good school, &c.’ It seems difficult to understand why India should continue such a barren field. Many of the Missionaries themselves, after a few years, seem to get discouraged. Will it be always sowing-time, and will reaping-time never come? It, above all others, is a work of faith.

Kurnal was our next station. No Mission here. There certainly ought to be one, as it is a large native city; and as there are not many European residents here, may be it would be a better place for a Mission than many another. Umballah was our next station; a large place, but no Mission of our Church. The same was the case with Loodiana, the next, and Jullundur, though the former is a very large native place. However, like many others, it is occupied by American Presbyterians.

From Jullundur we went on to Umritsur. There is a large Mission of the *Church Missionary Society* at this, the great religious city of the Punjaub. We were unable, however, to remain and inquire as to what it is doing; but we saw outside the city gate a neat little church, in which Divine service in the native language is held on Sundays. There were posted on the outer wall the ten commandments, and other portions of Scripture, in the native language. We also on one side of the road, leading to cantonments, saw a compact little brick building, which was the Orphan Asylum, and running about it were a number of native boys of all ages. I learnt from the natives, that the children were rescued during the famine, and sent to the Missionaries, who made Christians of them, and now maintain and teach them. On inquiring for the Missionaries’ houses, I had pointed out to me the best in the station; large, commodious mansions, with beautiful gardens. A large sum of money must have been spent in their erection.

Our next station was Lahore, the capital of the Punjaub. Here again is no Mission of the Church. Not long before we arrived, a conference was held of, as it was termed, ‘Clergymen and laymen of all denominations.’ The heads of the Government of this province encouraged and took part in it. Some two chaplains, and several Missionaries of the *Church Missionary Society*, and a number of American Presbyterians, Independent, and Baptist teachers, with a number of lay members of the Church and private adherents of the sects, met together for many days, read lectures on given subjects, and drew up rules with the object of

merging what were termed 'denominational differences,' and forming *one Church*. Much of the fundamental teaching of the Church was ignored, and it was put and carried that they should *petition Parliament for a new version of the Bible*. How clergymen of the Church of England could remain and take part in such matters, I know not. But more astounding still, if it be true—and it was reported as such, and the name of one at least of the *Church Missionary Society's* clergymen was mentioned—that after the meetings the Holy Communion was celebrated by a Baptist teacher, and carried about, by a lay 'elder,' and a clergyman of the Church of England, to the communicants, who all partook of it sitting. The chaplains, I must do them the justice to state, absented themselves from this Communion.

When we arrived at Rawul Pindie, I was informed of the following occurrence, which took place there some little time after this general conference:—The chaplain of this station adopted the custom of making a monthly collection, by circulating a book among his parishioners for Christian Missions; and whatever he so collects he sends to the Missionaries of the *Church Missionary Society* in the different stations which surround him, to carry out any little work they may have in hand. At Rawul Pindie there is no Church Mission, but an American Presbyterian has for some years been established there. He, too, had been in the habit of circulating a book among the residents of the stations, thus collecting some 6*l.* to 10*l.* a month; but when their own pastor began collecting for Missions, the Church residents naturally gave to him in preference to the Presbyterian. When the latter discovered the cause of his not succeeding as hitherto, he writes a letter to the chaplain, reproving him for breaking one of the rules laid down at the general conference at Lahore, by collecting money at his station for Missions at other stations, and so preventing him from getting it to carry on his Mission, and begging him for the future to desist.

All the way from Lahore to this, there are no Mission stations. Here there was a large Mission of the *Church Missionary Society*, but they were so unfortunate as to lose two of their Missionaries, one after another; a third had to leave for home, very sick. At present there are two, a priest and a deacon. They have very few Christians; a good school. One of the missionaries learns the languages, the other preaches once or twice a week, &c.

W. C. B."

[Although we have not declined to give publicity to the whole of this letter, the writer being known to us, we need not say that we shall most gladly publish any refutation of its complaints concerning clergymen sent out by the *Church Missionary Society*.—Ed.]

CONTINENTAL CHAPLAINCIES' FUND.

We congratulate the *Society for the Propagation of the Gospel* on having resumed its ancient care for the religious needs of British subjects on the Continent. We subjoin a list of the Committee appointed for the purpose, and their appeal for a Special Fund:—

The Lord Bishop of Gibraltar.
 The Lord Lyttelton.
 Sir Walter James, Bart.
 Sir Stafford H. Northcote, Bt. M.P.
 Dean of Canterbury.
 Dean of Westminster.
 Dean of Chichester.
 Rev. Canon Wordsworth.
 Rev. F. C. Cook.
 Rev. J. G. Cowan.
 Rev. James Ford.
 Gathorne Hardy, Esq. M.P.
 Rev. Ernest Hawkins.
 Rev. L. M. Hogg.
 A. J. B. Beresford Hope, Esq.

J. G. Hubbard, Esq. M.P.
 Rev. H. Jones.
 Rev. J. E. Kempe.
 Rev. W. F. Erskine Knollys.
 Rev. J. Lawrell.
 Rev. H. Mackenzie.
 Rev. F. S. May.
 Rev. F. Meyrick.
 T. Gambier Parry, Esq.
 F. S. Powell, Esq. M.P.
 J. G. Talbot, Esq.
 Rev. H. J. Vernon.
 Rev. N. Wade.
 T. Parry Woodcock, Esq.

Rev. W. T. Bullock, } *Hon. Secretaries.*
 Rev. Henry White, }

The *Society for the Propagation of the Gospel* has recently determined, in compliance with repeated requests, and in accordance with its ancient practice, to extend its operations to English congregations on the Continent, and has appointed the Continental Chaplaincies' Committee to carry out that design.

The Committee have already been requested to make grants in aid of several plans for the spiritual benefit of members of the Church of England on the Continent. The General Fund of the Society not being contributed with a view to such undertakings as some of those which are proposed to the Committee, could not, it is thought, be properly applied to them, commendable as they are.

The Committee, therefore, desire to raise a Special Fund, from which they may be enabled to grant money for such purposes as the following:—

1. For the encouragement of the erection of suitable churches appropriated to the celebration of Divine Service according to the usage of the Church of England.
2. To procure temporary places of worship, and to insure their being decently fitted up, for the due celebration of the services of the Church.
3. In aid of the inadequate Stipends of Clergymen, and Lay Agents sanctioned by the Bishop, who are labouring either amongst British subjects of poor condition, or in places where no stipend is supplied by the British Government, under the Consular Act.
4. To facilitate arrangements for procuring the temporary services of Chaplains in places on the Continent where a sufficient number of English visitors congregate in the season.
5. To provide (as the Bishop of London has suggested) for the regular administration of the rite of Confirmation to English residents on the Continent.
6. To supply correct information regarding the principles of the Church of England.

Annual subscriptions and donations to the Continental Chaplaincies' Fund, or for any special object approved by the Committee, will be thankfully received by the *Society for the Propagation of the Gospel*, 79, Pall Mall, London, S.W."

THE CAPETOWN CASE.

THE following is an able *resumé* from the *Guardian* of the recent judgment of the Judicial Committee of the Privy Council, in the case of the Bishop of Capetown *v.* The Rev. Mr. Long. The judgment itself is too lengthy for us to insert :—

"It will be a great disappointment to Churchmen, and something more than a disappointment to the many personal friends of the Bishop of Capetown, to learn that the judgment of the Supreme Court of the colony, in his favour, has been reversed by the Judicial Committee of Privy Council in England. Their decision will not only distress the Bishop, already tried by an unusual pressure of anxieties in the discharge of his public duty, it will encourage turbulent and dissatisfied spirits among the clergy in other dioceses to resist Episcopal authority, and may offer serious hindrances to the due ordering of the Colonial Church. It is not improbable, however, that its effect in this direction will be, designedly perhaps, exaggerated by those who are interested in the discomfiture of the Episcopal order. Forgetting in how large a degree the Bishop of Capetown's defeat is due to mistakes, both of form and substance, in his proceedings, they will seize the opportunity to fasten a charge of illegality on ecclesiastical arrangements which have been entirely free from the particular defects disclosed in the Capetown case. In what we have to say on the subject, it is our object to deprecate these exaggerations, and, as far as may be, to dispel our friends' alarm.

The Judgment of the Privy Council does not, then, pronounce any opinion against the legality of Diocesan, or even of Provincial, Synods ; it expressly declines to treat the assembly convened by the Bishop of Capetown as a Synod at all. Affirming that the Bishop's 'assembly' acted illegally in attempting to bind persons not subject to its control, nor assenting to its acts, it freely admits that members of the Church of England in the colonies may adopt rules for enforcing discipline which will be binding on all who assent to them, expressly or by implication. The power, thus admitted to belong to Colonial Churchmen, extends to the constitution of ecclesiastical tribunals, not having, indeed, inherent authority to enforce their own sentences, but binding in their decisions on the members of the religious body which has constituted them, and fully recognised as such by the temporal courts. If Mr. Long had refused to obey a tribunal which had been thus constituted before his own institution, and had conducted its proceedings with regularity against him, he would, as we collect, have received no countenance from the Judicial Committee in his resistance to its authority.

But not only does the Judgment admit the legality and obligation of such rules and tribunals as Colonial Churches may see fit to enact and constitute for their own government : it recognises the truth that a clergy-

man in a colonial diocese is liable to be deprived by his Bishop for such cause as would have justified his deprivation in England. Unfortunately for the Bishop of Capetown, in this case there was no such cause. Mr. Long could not have been punished in England for refusing to give notice, at his Bishop's command, of an assembly, unknown as yet to the law or practice of the Church, which the Bishop had resolved to convene. As the whole authority of such an assembly would depend on the assent of the contracting parties, there could be no legal obligation on any one, previously to its assemblage, to take the steps required for its establishment. A moral obligation, indeed, there was, in our opinion, on every clergyman in the diocese to forward the just and reasonable wishes of his diocesan. But of moral obligations lawyers do not take notice: and Mr. Long's conscience appears to have been in this case entirely of a legal kind. Legally, Mr. Long was justified in disregarding his Bishop's injunction to issue this particular notice, and justified therefore in disregarding the sentences of suspension and deprivation to which his refusal led. If the act which the Bishop had required him to perform had been within the canonical obedience which he had sworn at his ordination to render, the Bishop could have proceeded against him without fear of censure from the Courts.

The portion of the Judgment which appears to us the least satisfactory is that which relates to the form of proceedings to be adopted by a Bishop against a clergyman in his diocese. It points out, indeed, the mistakes of the Bishop of Capetown with sufficient distinctness. Reviewing his own acts by the light it affords, the Bishop will see that he confounded the functions of prosecutor and judge; that he neglected to obtain the assistance of impartial assessors, that his sentence had regard partly to matters not contained in the charge against the accused, and that he failed to conform to the rules which had been laid down for the trial of clergymen in his own Synod. But while the Judgment thus points out clearly in what respects the Bishop failed to do justice, it abstains from giving him any further guidance as to the form he ought to observe. He is only told that he is to take care to secure, as far as possible, the impartiality and knowledge of a judicial tribunal. If he asks what is the proper mode for him to adopt in exercising the authority which the Judgment assumes to be vested in him, the Judgment itself will give him no kind of help.

Nor, again, will it enlighten him as to the competency of an appeal from his decision to the Archbishop of Canterbury, if a clergyman aggrieved by his sentence should choose to take that course. It merely intimates that in questions involving temporal rights, an appeal to the civil court is the usual and legitimate course, whether or not an appeal to the Archbishop would be held to lie as an alternative. Perhaps the members of the Judicial Committee may have been unwilling to prejudge, even in appearance, a question to which Bishop Colenso's publications have given just now peculiar interest. We cannot but feel, however, that the silence of the Court of Appeal places the Bishop of Capetown in no little difficulty. He is called upon by the general voice of the Church at home, as well as by his own clergy, to institute proceedings against his suffragan of Natal; and yet he is left without a hint as to the form and mode in which those proceedings are to be conducted. Such a case would seem peculiarly to

require elucidation from the precedents of the Church in its primitive days ; modern English experience is almost entirely destitute of precedents for dealing with episcopal delinquency, and entirely destitute, by the nature of the case, of precedents for the exercise of Metropolitcal and Patriarchal jurisdiction. Considerations drawn from ecclesiastical history, and writers on canon law were not excluded from the view of the Supreme Court of the Cape of Good Hope. Mr. Justice Watermeyer, in examining the *status* of a Bishop, discusses them with ability and good sense ; nor do his colleagues, in giving their reasons, omit to mention them. The Lords of the Privy Council at home, on the contrary, appear to have designedly abstained from entering upon any argument which could go further back than the Queen's Letters Patent and the Ordination Service ; choosing rather to reverse the sentence of the Court below, on grounds which did not call for any expression of opinion as to the essential constitution of the Christian Church. We cannot, however, suppose that they would have excluded from their consideration, if their view of the subject had enabled them to embrace it, the historical character of that Episcopacy which every man receiving holy orders at a Bishop's hands must be held to recognise. The practical—lawyers must pardon us if we say the unscientific—character of the law usually administered in English Courts is unfavourable to the discussion of great questions—too great, indeed, to have entered into the heads of the framers of Church Discipline Acts in the nineteenth century. If any Court, however, may be expected to take larger views, and to examine the principles underlying the legislation of Christendom for fourteen centuries, as they apply to the Christianity of a new Colonial Empire, it is undoubtedly the Judicial Committee of the Privy Council."

THE WANT OF MEN FOR THE MISSIONARY WORK.

THE Rev. Cecil Wray has forwarded us from his parish in Liverpool the following "Report of St. Martin's Mission-student Fund," which presents an example we should like to see widely copied. Up to the present the money expended on the object named has been £180 :—

"In the year 1854 St. Martin's Congregation, moved by the earnest appeal of the Colonial Bishops, believed it to be their duty to contribute something more than *money* towards supplying the great want of Missionaries for the Colonies of Great Britain. With this view, subscriptions in addition to the usual offerings were promised, for the education of a youth to be trained for missionary life.

The first boy selected for this purpose in 1854, to whom the Rev. Dr. Turner liberally promised a gratuitous instruction at the Royal Institution, Liverpool, was afterwards withdrawn by his parent, a trifling sum only having been expended upon entrance-money and books.

In 1859 the present student, William Epiphanius Wilson, was adopted in his stead, and was immediately sent to St. John's College, Hurst Pierpoint, Sussex, of which admirable middle school Dr. Lowe is the principal. Here young Wilson's progress was uniformly satisfactory, and his moral and religious character exemplary. He exhibited talents of a very high

order, and has succeeded in carrying away with him not only the good wishes of his masters and fellow-students, but also a large proportion of the school prizes for which he contended.

Having in April passed his examination as an approved mission-scholar of the *Society for the Propagation of the Gospel* (being nineteen years of age on the feast of Epiphany), he sailed on the 16th of May in the *Asia* for St. John's, Newfoundland; where, in the Diocesan College, he will complete his studies and training under the eye of the Bishop until he is ordained.

On the morning of his leaving England, several members of the congregation united with him in Holy Communion at St. Martin's Church, with the intention of asking God's blessing upon himself and the work to which he is dedicated; and it is hoped that all his friends and patrons will continue to offer up their intercession on his behalf, that the final object of his mission may in God's good time be accomplished.

To meet the extra expenses of caution-money and outfit, it is to be hoped that the present subscriptions will be paid for two or three years longer, after which a reduced scale of donations will probably suffice.

LIVERPOOL, WHIT TUESDAY, 1863."

Reviews and Notices.

WE have received from Messrs. Mozley (1) *The Christian Remembrancer* for July. (2) *Universalism and Eternal Punishment*, by the Rev. J. G. CAZENOVE, Vice-Provost of Cumbrae, in the April number of the *Christian Remembrancer*, has been reprinted with additions, price 1s. 6d. (3) *Conversations on the Catechism. The Means of Grace*; by the Author of "The Heir of Redclyffe," &c.; a work of Miss YOUNG's, remarkable for theological exactness and practical good sense, as well as gracefulness of style.

From Messrs. J. H. and J. Parker (1) *The Empire, a Series of Letters published in the Daily News*, 1862, 1863, by [Professor] GOLDWIN SMITH. While we dissent entirely from the conclusions of the writer, who would persuade us, for our advantage, to give up our colonies and foreign possessions, one and all, even Gibraltar, as soon as possible,—we must not refuse to testify to the ability and learning which he has displayed in arguing on behalf of this singular paradox. (2) *A Tract on the Doctrine of Baptisms and of the Laying-on of Hands*, by the Rev. W. A. VAUGHAN. Second edition. This is a singularly full, concise, and judicious hand-book on the doctrine of Confirmation. (3) *A Free Enquiry into the Difficulties suggested by Dr. Colenso with respect to the Historical Veracity of the Pentateuch*, by BENJ. B. ROGERS, M.A. of Lincoln's Inn, Barrister-at-Law, and sometime Fellow of Wadham. Part I. (4) *The Veracity of Scripture implied in the Fatherhood of*

God. A Sermon, before the University of Oxford, by WILLIAM FRASER, D.C.L. Vicar of Alton, and Chaplain to the Earl of Shrewsbury. (5) *Subscription to the Articles.* A Letter to Professor Stanley, by the Rev. J. B. MOZLEY, combating the Professor's proposal for abolishing subscription, and showing how much even of the language of the Articles is borrowed from Scripture. (6) *Adam Goodfellow ; or, the Two Gardeners,* by the author of "Schism." A lively dialogue against the straying of Church-people to conventicles.

A Discourse on the Appearing of Jesus Christ, by BISHOP PATRICK, of Ely. Edited by the Dean of Ely. (Bell and Daldy.) This excellent little treatise, now first printed from the MS. at Ely, is the hitherto lost original of Patrick's *Glorious Epiphany*. It was written for the private use of the lady whom the author afterwards married, and is well suited as a gift-book for devotional reading.

Hands, Head, and Heart ; or, the Christian Religion regarded Practically, Intellectually, and Devotionally, is the title of three characteristic sermons, lately preached by the editor of the above before the University of Cambridge.

From Messrs. Williams and Norgate, *The Journal of Sacred Literature*, for July. This contains the first number of a translation of Ethiopic Liturgies and Hymns, by the Rev. J. M. RODWELL, the distinguished Orientalist.

From Messrs. Wertheim and Macintosh, *Moses, or the Zulu*, a reply to the objections in Parts I. and II. of Bishop Colenso's work [on the Pentateuch ;] by the Rev. W. WICKES, Professor of Mathematics in M'Gill College, Montreal.

Increase of the Episcopate and Right of Free Election. A petition to the House of Lords : with Notes and Observations, concluding with the suggestion of a scheme for the consideration of the Church and Parliament, for nominating and electing the Bishops of Sees hereafter to be erected. The Notes and Observations by the HON. COLIN LINDSAY. English Church Union Offices, Burleigh Street. This presents a very strong case, not only for a large increase of the English Episcopate, but for a restoration of the Church's inalienable constitutional right to have a voice in the appointment of her Bishops. The petition, accompanied by copious explanatory notes, has been published as a pamphlet. We trust it will tend to support the Church's just claims and urgent necessities in this matter.

The Selection and Training of Missionaries (Brown, Salisbury: Vardy, Westminster), the valuable paper read at the Oxford Congress of 1862 by the Rev. J. E. PHILIPS, Vicar of Warminster, has been printed in a pamphlet form, price 1d. We heartily wish it the widest circulation.

The Chorale Book for England. Congregational edition. Hymns from the German, by CATHERINE WINKWORTH; the Tunes edited by Professor Bennett and Otto Goldschmidt. (Longman and Co.) This is a well-executed English version of 200 German hymns, many of which are also in familiar use in the Scandinavian Church.

The American Quarterly Church Review (Trübner and Co. Paternoster Row) for April, 1863, notices Canon Stanley's "Lectures on the Eastern Church," thanking the author as an historian, but less so as a theologian. Bishop Colenso's unhappy criticisms are ably referred to the radical errors which underlie them. "The substitution of what is called a spiritual for an historical Christianity would appear to be the peculiar mission of modern unbelief. The reigning infidelity lauds what it denominates the truths, while it seeks to undermine the facts of Christianity." The last article is on the General Convention of 1862, and gives a warm approval to the proposal for attempting a restoration of ecclesiastical intercourse with Russia.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of MAURITIUS will superintend the MADAGASCAR Mission until the establishment of the contemplated bishopric. It is trusted that the assassination of King Radama and the succession of his widow to the throne of Madagascar, have not injured the prospects of Christianity.

The Mission in the SANDWICH ISLANDS is making excellent progress. From the *Polynesian* of May 2, we extract as follows:—"A temporary building of wood in the Gothic style, with spire, chancel, and every ecclesiastical accessory, is about being commenced on the plot of ground given by his Majesty on Emma Street (Honolulu). Provision will thus be made for the wants of the foreign and native congregations during the erection of the permanent structure, the foundation-stone of which will shortly be laid. A further advantage of this arrangement is that the building on Kukui Street, at present used as a church, can be converted into a grammar school, for which it is admirably adapted. The parsonage, now occupied by the school, is quite inadequate for the accommodation of the increasing number of pupils. We understand that an estimate of 6,500 dollars by Mr. Johnson, of this place, has been taken provisionally, for the erection of the new church."

On last Easter Day, the Bishop of VICTORIA ordained as deacon a native catechist, the first native Chinese minister of the Church of England. The ceremony took place at Shanghai, in the English Church, the whole service being conducted in Chinese. Thirty-four natives communicated on the occasion, six of whom were "members of the American Episcopal Mission."

NEWFOUNDLAND.—On Trinity Sunday the Lord Bishop of NEWFOUNDLAND held an Ordination at his Cathedral, when the Rev. R. Temple, of Ferryland, was advanced to the Order of Priesthood; and Mr. R. H. Taylor, late of St. Augustine's College, Canterbury, England, and Mr. G. S. Chamberlain of the Theological College, St. John's, were admitted to the Order of Deacons.

THE report of the *Newfoundland Church Society* says that the income during the past year has amounted to 835*l.*; of this, 654*l.* was subscribed in St. John's. Whether, considered as a whole, or with reference to the capital only, this cannot be regarded as a satisfactory result." However, "since the last annual meeting, the Bishop has been enabled to place clergymen at Pinthard's Island, Salvage, and New Harbour, all of them new Missions."

FREDERICTON.—The Bishop of FREDERICTON has constituted a chapter of his Cathedral Church for the better ordering and disposing of its affairs. His Lordship is the dean, the Rev. Charles S. Medley the sub-dean, and the Rev. Dr. Gray, the Rev. F. Coster, and the Rev. W. Harrison, canons.

BRITISH COLUMBIA.—The Indian tribes on the north-west coast, adjoining the Russian American territory, are a superior race to the tribes elsewhere. The *Victoria British Colonist* reports that the "Rev. Mr. Duncan, of the Church of England Mission at Chimsean, is full of hope for the success of his model village, Met-lak-ah-tlah. The village contains thirty-seven houses, and a population of from 500 to 700 natives—all orderly, cleanly, and thrifty. The place has the appearance of a neat English village, with its neat cottages, streets well laid out, church, and blooming gardens. Laws are administered after English fashion, police and sanitary regulations are rigidly enforced, and taxes levied and paid with a cheerfulness that puts the many grumblers in our civilized community to the blush."

CALIFORNIA.—The *Church Journal* says: "On Sunday, May 10, in Grace Cathedral, San Francisco, the Rev. D. D. Chapin, deacon, was raised to the Priesthood by the Bishop of the Diocese. The Lord Bishop of BRITISH COLUMBIA was present, and not only united in the laying on of hands, but kindly attached to the Rev. Mr. Chapin's Letter of Orders a certificate to that effect. The incident, we believe, is unique."

CANADA.—Three of the four Diocesan Synods have been held during the past month. At that of Toronto, a resolution in favour of an extension (or revival) of the Diaconate was carried; as also one in favour of separate schools for Church children. At Montreal, the Diocesan

Synod arrived at the following satisfactory solution of the difficulty as to the future election of its Bishop, who will always be also the Metropolitan :—"The Synod having adopted the report of the Committee appointed to confer with the Committee of the Provincial Synod, appointed to devise some measure in consultation with the Diocesan Synod of Montreal, for the solution of the difficulties in the way of an election of a Metropolitan, as amended by this Synod, and by which it is declared,—
'That the House of Bishops shall present two or more persons to the Synod of Montreal, one of whom may be elected as the Bishop of Montreal; and in case no election shall take place from the names so nominated the House of Bishops shall again exercise the same right of nomination until a choice shall be made by this Synod :'

It is hereby enacted, to give effect to the said report, and to render the same binding on this Synod—1. That upon a vacancy occurring, no election shall be made by this Synod of a Bishop until the House of Bishops shall have placed in nomination before it the names of two or more persons, so that the election of such Bishops shall be made of one of such persons recommended by one or more nominations to be made by the House of Bishops, according to the true intent and meaning of such report. 2. That this canon shall become operative and have full force and effect upon the sanction in writing given thereto by his lordship the Bishop of Montreal; or, in the event of his death or absence, by the Dean of Montreal, as representing this Synod. 3. That such sanction shall be given to this canon to render the same operative, in the event of the Provincial Synod adopting the terms of the said report, as annexed, respecting the mode of election to be exercised by the Synod to fill up such vacancy."

The consecration of the new Bishop of QUEBEC by the Metropolitan Bishop took place at Quebec on Sunday, the 21st June, the Bishops of Toronto, Ontario, and Huron, and Bishop Hopkins of Vermont, being present, and assisting.

INTERCOMMUNION WITH THE RUSSO-GREEK CHURCH.—The joint Committee appointed by the General Convention on the subject of the Russo-Greek Church have met in New York, Bishop De Lancey presiding, and the Rev. Mr. Young being appointed Secretary. After some consultation, the Committee resolved at once to appoint two sub-committees, one on the theological, ecclesiastical, and historical points involved, consisting of Bishop Williams, Drs. Mahan and Thrall, and the Rev. Mr. Young; and the other on the secular relations of the Russo-Greek Church and the Church of America, consisting of the Hon. Mr. Ruggles and President Eliot. A resolution was also adopted, expressing gratification at the action in the Convocation of Canterbury on the subject, and the Secretary was directed to convey the expression of that gratification to the Rev. George Williams, of King's College, Cambridge, to be laid by him, at his discretion, before the Convocation at its next meeting.—*New York Church Journal*.

THE CENTRAL AFRICAN MISSION.—The African mail brings the melancholy news of the death of the Rev. H. C. Scudamore, of the Universities' Mission. He died on New Year's Day, of exhaustion produced by fever. A famine had been raging, brought on by drought, and amongst some districts aggravated by native wars. The Rev. Mr. Rowley, writing to the *South African Advertiser*, says, "The deaths from starvation must have been beyond conception frightful," adding:—

"About us, where war had not been, and a little corn has been grown through the year on their lands and banks of the river, one-third at least of the people have died from want of food. The villages are either in ruins, or, where there are inhabitants, they are the weak, the aged, and the young children, who are day by day dying off. Frequently the dead lie unburied in the huts, the air being pestiferous with the rotting corpses. The stronger are roaming about the country in search of what they can pick up or steal for food, but in most cases their search is in vain; they lie down and die by the wayside. So numerous are such deaths that one cannot, I think, go along any path from our place without coming across human remains; we know that several corpses are now lying within two miles of us."

The Rev. Mr. Stuart had lately arrived in Algoa Bay, on board her Majesty's steamer *Gorgon*. It appears that Mr. Stuart, after arriving in the Zambezi, about this time last year, waited five months at Shupanga in hope of accompanying Dr. Livingstone when he ascended the river. Having secured a canoe and a crew of natives, he ascended, partly on foot, to within fifty miles of Lake Nyassa, where he was stopped by the impossibility of procuring food. He went to Magonero, the former station of the Oxford and Cambridge Mission, where he was very hospitably received. Thence he ascended the Zambezi as far as the Kabrabasa Rapids. He then came to Mozambique. From the Portuguese authorities generally he met with every civility, and from his Excellency the Governor-General of Mozambique he received the substantial kindness of a good airy house to live in while waiting there for a ship.

It was feared at the Cape that the Mission must be abandoned, and that the Missionaries would have to return to Johanna, Natal, or the Cape; but we cannot bring ourselves to believe that such a grievous disappointment is in store for us.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Monthly Meeting, July 19.*—The Bishop of Columbia in the Chair.—On the recommendation of the Bishop of Newfoundland, the Rev. Mr. Chamberlain was approved as Missionary for Moreton Harbour. The Rev. H. B. Nicholls, formerly Missionary in New Brunswick, was appointed to a new Mission, to be founded in Rangoon, which has long been pressed on the Society; and a trained schoolmaster will be sent thither as soon as possible. A trained schoolmaster is also to be sent to Cawnpore. The additional grant of 1,000*l.* for educational purposes in Tanjore and Trichinopoly was made, as recommended by the Standing Committee; and the appointment was sanctioned of a schoolmaster for Trichinopoly, with a salary of 200*l.*

The Bishop of Columbia having made a statement of the condition of his diocese, it was agreed to continue the grants to the Rev. J. Gammage, A. D. Pringle, A. C. Garrett, and J. B. Good, for a limited term.

A meeting was held on July 8th, at 79, Pall Mall, in behalf of the Continental Chaplancies' movement of this Society. Present—Bishop Trower, in the chair; the Dean of Canterbury, Canon Wordsworth, &c. The Chairman spoke at some length in reference to the diocese of Gibraltar, and the efforts he hoped to make for the increase and improvement of the ministrations of the Church of England to British subjects within his jurisdiction. It was the general opinion that every opportunity should be taken for effecting a more worthy representation of the order and worship of the English Church abroad, and that English workmen and sailors should be better provided with the means of grace than has hitherto been the case in foreign parts. It was agreed that an earnest appeal for pecuniary aid should be made to Churchmen, certain localities on the Continent being specified as affording immediate scope for the establishment of English chapels.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, July 7.*
—The Lord Bishop of Goulburn in the chair.

The Standing Committee having proposed that a grant of 1,000*l.* be made towards the endowment of the Bishopric of Goulburn, this proposal was carried.

A letter was received from the Rev. David Simpson, Secretary to the Madras Diocesan Committee of the *Society for Promoting Christian Knowledge*, dated Madras, March 31st, forwarding the Report of the Madras Diocesan Committee for 1862, and furnishing information as to,

1. The three Seminaries aided by the Madras Diocesan Committee:—
(a) the Vepery Mission Seminary; (b) the Tanjore Seminary at Vedeiarpuram; (c) the Tinnevelly Seminary at Sawyerpuram.
2. The Native Girls' Boarding Schools.
3. The Boys' Day Schools.
4. The Tanjore Church Fund.
5. The Subscriptions and Donations divided between—(a) the Money Grant Fund; (b) the Book Grant Fund; (c) the Publication Fund.
6. The Rottler's Prize Fund.
7. The Depository.
8. The late Press.

The Standing Committee had agreed to grant out of the Indian Fund, for the ensuing year, 150*l.* for the Vepery Mission Seminary, 30*l.* for the Tanjore Seminary, and 30*l.* for the Tinnevelly Seminary.

A letter was received from the Rev. Geo. Trevor, formerly Chaplain at Bangalore, applying, with the sanction of the Bishop of Madras, for the aid of the Society towards St. Paul's Mission Church, Bangalore. Bangalore is one of the two largest military stations under the presidency of Madras, and contains a native population of 53,000. The Bishop of Madras had ordained a native Missionary to St. Paul's Church, and urges

the raising of a sum of money to endow the Church. The sum required is 1,500*l.* This was accordingly granted.

The Rev. T. Brotherton, Missionary of the *Society for the Propagation of the Gospel* at Nazareth, Palamcottah, in a letter dated May 4th, thanked the Society for their gift of 50*l.* towards the erection of the church at Sawyerpuram, which it was hoped would be completed for Divine Service in the course of a year. Within the last two years six new congregations had been formed, in six different villages. The movement still continued, and the Madras Diocesan Committee of the *Society for the Propagation of the Gospel* had placed a native, in Deacon's Orders, as Mr. Brotherton's assistant in Nazareth. Mr. Brotherton stated that "when a new congregation is formed, they erect a prayer-house or chapel of leaves only, costing perhaps ten shillings. If the people remain firm, they build a more substantial chapel with unburnt bricks and a thatched roof, costing 3*l.*, 10*l.*, or 15*l.*, according to the size. In old and settled congregations, where the people contribute liberally to the Mission, they build churches of brick and mortar, with tiled or flat roofs; and at the station in which the Missionary lives they try to erect a good substantial stone or brick church, of pure ecclesiastical style. There are already sixteen such churches in the province of Tinnevely, belonging to the *Society for the Propagation of the Gospel* and the *Church Missionary Society*."

The Bishop of Sydney, in a letter dated Shrewsbury, July 4th, recommended the application of the Rev. W. Coombes, of Hartley, in the diocese of Sydney, for a contribution of 50*l.* towards the completion of St. John's Church, Hartley. The district is an extensive mountainous and agricultural one; the people have suffered much from drought and from the diminished value of produce, and provide half the stipend of their clergyman.

The Standing Committee having proposed a grant of 50*l.* towards this church, the Rev. H. J. Cummins moved as an amendment, that the consideration of the proposal be postponed for six months. This amendment was lost; and then the proposal of the Standing Committee was carried.

A letter was received from the Bishop of Adelaide, dated Bishop's Court, April 22d, recommending the memorial of the Rev. W. H. Coombs, Incumbent of St. George's, Gawler, and others, soliciting a grant towards the building of the new church at Gawler. The Board granted 80*l.*

"Our great want," the Bishop added, "is properly qualified clergy for the rural cures, none of which has an income of less than 200*l.* per annum if properly served."

A letter had been received from Bishop Twells, written a few days before his departure for the Cape, forwarding an application for a grant, in aid of his Mission in the Orange River Free State and Basutoland.

The Board granted 400*l.* towards churches and school-chapels, together with a supply of Bibles and Prayer-Books in Dutch and English.

The Bishop of Moray and Ross forwarded and recommended the application of the Rev. James Hunt, for aid towards the erection of a free and unappropriated church at Wick, Caithness, New Brunswick. The ancient diocese of Caithness has been in abeyance since the Revolution; but there is a congregation of about fifty in Wick, and at present religious services are conducted in a private room, of which the congregation have only the

partial use on Sundays. During the fishing season there is an influx of many thousand strangers into Wick, and among them numerous Episcopalians. The port is also much frequented by Danish and Norwegian sailors, who readily attach themselves to the Episcopalians. There is no Protestant Episcopal congregation within 100 miles. Accommodation is to be provided for 200, at a probable cost of 900*l.*, of which 180*l.* has been promised. A large sum of money has very lately been granted by Government to build an extensive harbour at Wick, which will be commenced immediately, and occupy about 600 men, principally English and Irish, many of whom are Episcopalians.

Towards this church 50*l.* were granted by the Board.

The Bishop of Argyll and the Isles applied for a renewal of the grant of 50*l.* made by the Board in 1852 towards the erection of a church at Oban, provided adequate funds were raised within three years to commence the building. This not having been effected, the grant lapsed: 700*l.* having now been raised, it was wished to prepare for building, and the Bishop hoped that the grant, formerly promised conditionally, might now be renewed. The grant of 50*l.* was made.

Several grants of books, tracts, &c. were made to applicants at home and abroad.

EXAMINATION LIST. ST. AUGUSTINE'S COLLEGE, JUNE, 1863.

THEOLOGY.	CLASSICS.	MATHEMATICS.	HEBREW.	MEDICINE.	MUSIC.	SANSKRIT.
<i>First Class.</i>	<i>First Class.</i>	<i>First Class.</i>	<i>First Class.</i>	<i>First Class.</i>	<i>First Class.</i>	<i>First Class.</i>
Key (prize).	Key (prize).	Hawkins (prize).	Hey (prize).	Dr. Watson.	Ball.	Endle.
<i>Second Class.</i>	<i>Second Class.</i>	—	Mitchell.	Dr. Willis.	Fairclough.	Fancourt.
Drinkwater.	Cooke.	Dodd.	Shaw.	Desbois.	Francis.	<i>Second Class.</i>
Hey.	—	Taylor.	<i>Second Class.</i>	<i>Second Class.</i>	Roffe.	Taylor.
Taylor.	Daniel.	<i>Second Class.</i>	Drinkwater.	Daniel, } equal.	Taylor.	Hawkins.
—	Drinkwater.	Clarke.	Hawkins.	Shaw, }	<i>Second Class.</i>	
Cooke.	Hey.	Shaw.	Key.	Hawkins.	Abraham.	
Daniel.	Roffe.	<i>Third Class.</i>	Parker.	Hey.	Edward.	
Francis.	Shaw.	Ball.	Daniel.	Drinkwater.	Jerrom.	
Hawkins.	Taylor.	Desbois.	<i>Third Class.</i>	<i>Third Class.</i>	Tennear.	
Roffe.	<i>Third Class.</i>	Francis.	Abraham.	Richardson.	<i>Third Class.</i>	
Shaw.	Abraham.	Parker.	Clarke.	Key.	Appleby.	
<i>Third Class.</i>	Desbois.	Richardson.	Dodd.	Dodd.	Arthur.	
Campbell.	Dodd.	Roffe.	Richardson.	Parker.	Campbell.	
Clarke.	Hawkins.	Campbell.	Taylor.	Smith.	Clarke.	
Fairclough.	Smith, C. B.	Cooke.	<i>Fourth Class.</i>	Mitchell.	Cooke.	
Parker.	—	Daniel.	Cooke.	Dr. Nichol, absent.	Ellis.	
Richardson.	Clarke.	Fairclough.	Desbois.		Jackson.	
Smith, C. B.	Fairclough.	Smith, P.	Smith, P.		Jeremiah.	
—	Parker.	Walters.	Roffe.		Lewis.	
Abraham.	Smith, P.	<i>Fourth Class.</i>			Smith, C. B.	
Desbois.	<i>Fourth Class.</i>	Abraham.		MISSIONARY	Walters.	
Dodd.	Appleby.	Ellis.		PAPER.	<i>Fourth Class.</i>	
Jackson.	Ball.	Jackson.		Hey (prize).	Drummond.	
Jerrom.	Campbell.	Jerrom.			Samuel.	
Smith, P.	Drummond.	Lewis.				
<i>Fourth Class.</i>	Jackson.	Mitchell.				
Appleby.	Jerrom.	Smith, C. B.				
Ball.	Lewis.	Tennear.				
Drummond.	Richardson.	—				
Ellis.	—	Appleby.				
Lewis.	Ellis.	Drummond.				
Mitchell.	Mitchell.					
Tennear.	Tennear.					
Walters.	Walters.					

* Acquitted themselves creditably.

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

SEPTEMBER, 1863.

THE CAPETOWN APPEAL CASE AND ITS BEARINGS ON
THE COLONIAL CHURCH.

It ought not to be matter of surprise that the organization of the Colonial Churches is, for a time, the occasion of considerable controversy, and, in some cases, of much personal disquiet. The process of adjusting offices and institutions which date from the Apostolic age to the needs and circumstances of our own time, is necessarily complicated. A new religious society may make its own constitution, and unmake it, if it is found to be inconvenient: the chief of the Mormon community is at no loss for an express revelation as often as an administrative change is required. They who continue in the Apostles' doctrine and fellowship must be content to forego this facility; the value of the deposit they have received is great enough to compensate them for disadvantages even more serious than this.

But, although the existence of difficulties and complications arising out of the relations of the Church to modern society ought not to be in any degree a stumblingblock to Churchmen, it does suggest to them the necessity of exceeding care and forethought in dealing with the successive questions that arise. Whether that necessity was sufficiently recognised at the time of the foundation of the Colonial Episcopate, may reasonably be doubted. Not that the suggestion of such a doubt is intended to reflect on the conduct of those excellent persons who devoted themselves to the cause of the Colonial Church. They did all that it was in their power to do; and it would have been a fatal error to have waited for the settlement of those many questions of

constitutional law which presented themselves, when the immediate establishment of the Episcopate had become the great necessity of the Colonial Church. Perhaps the problem was then hardly ripe for solution, even if they had been disposed to make the attempt to solve it. The material growth of our colonies, the grant of independent constitutions to many of them, the development of sounder views about the autonomy of particular Churches, the restoration of Synodal functions in a measure to the Church at home, were all matters foreign to the experience of those who founded the Colonial Episcopate. So they applied themselves, with such aid as the Colonial Office could give, to their good work ; and it would be ungracious to complain if they have left us, along with the noble inheritance they bequeathed to us, some troubles attendant on its management. What these troubles are, or are likely to be, the judgment of the Judicial Committee of the Privy Council in the Bishop of Capetown's case has given us some idea. It will depend on the use that may be made of that decision whether many more contests of a similar kind are hereafter to be waged.

Holding the opinion that it was needful to get certain important questions authoritatively decided, we cannot join in the censure with which the Bishop of Capetown has been visited. He may perhaps have shown some heat in the conduct of the proceedings—men of energy and activity often do—and he may have brought upon himself some anxiety and expense which could have easily been avoided ; but it was important (as the Judgment itself expressly admits) that the questions which have arisen in the case should be set at rest ; and the Bishop has taken the most direct method of getting them settled. We may be thankful even for his mistakes, so far as they have been the occasion of procuring a decision which will serve as a guide for future progress. By quietly enduring Mr. Long's disobedience, he might in all probability have succeeded in getting his Synod recognised, if not in winning Mr. Long himself to his side : but the time might have come when the legality of a series of Synodical acts would have been disputed under circumstances far more inconvenient than those which have led to the recent trial. Rightly understood, the decision in that trial is far from being the injury to the Church which some, both among her friends and her foes, have represented it to be.

The point most insisted upon by the Judicial Committee, as well as by the Court below, in the Bishop of Capetown's case, is the illegality of Letters Patent, professing to confer coercive jurisdiction in a colony possessing an independent legislature. The Crown has no more power to set up such a jurisdiction in South Africa than it has to do so in

Yorkshire or in Kent. In the case of more than one Colonial See, the Letters Patent have been essentially faulty in this respect. Some lawyers maintain that it would be beyond the power of the Crown to confer ecclesiastical jurisdiction even in ceded or conquered colonies ; but as to those which have received representative institutions, no doubt whatever can any longer exist. The Queen's prerogative is admitted, so far as the appointment of a Bishop and the designation of the limits of his Diocese are concerned. It is in the power of the Sovereign to recognise a title, and to confer on its possessor in any particular place the rank and precedence belonging to it when thus recognised. It is not in her power to confer jurisdiction, or to establish an ecclesiastical authority, *in invitos*. In assuming to exercise such an authority, the Bishop of Capetown was plainly wrong.

If, then, the episcopal power in a colony extends to those only who voluntarily acknowledge it, the question arises, What is the extent of that power which is thus acknowledged ? In the case of an officer of any new religious society, the power would be just what the society itself might have thought fit to assign—neither more nor less. The matter is complicated in the case of the Church by the circumstance that the office of a Bishop is one already known and defined in the standards of the Church herself. Churchmen accepting a Bishop must be taken to accept such a Bishop as the formularies and practice of the Church describe. They could not, for instance, accept a Bishop with the qualification that he had no authority to confirm and ordain. Such acceptance would be only another form of refusal. They may, however, clothe him with additional powers, and, so far as they may have done so, the courts of law will support him in the due exercise of those powers over the persons who have given their assent to them. If the Bishop of Capetown had properly acted on a power synodically conferred upon him, and Mr. Long had previously obliged himself to obey the Synod, we infer that the Privy Council would have dismissed Mr. Long's appeal. In fact, the Bishop attempted to exert an authority neither inherent in the episcopal office, nor conferred by the Synod of his Diocese, nor—if it had even been so conferred—accepted by the clergyman over whom he sought to exert it. Colonial Bishops, like other men, must take care not to exceed their lawful powers ; and Colonial Churchmen, on the other hand, must look to it, that admission to their benefices be made contingent on a professed submission by incumbents to the rules of the religious society in which they desire to minister. There will everywhere be some men, like Mr. Long, who prefer a virtual independence to the due subordination of ecclesiastical degrees, and the harmonious administration of an united Church,

Their assent to the Diocesan system must be secured before they are entrusted with a responsible share in its working. Such an assent is, indeed, gained to a certain extent by the promise of "canonical obedience," but not to such an extent as the Bishop of Capetown and the majority of the Judges in the Supreme Court of the Colony supposed.

It is here that Mr. Justice Watermeyer's judgment—in some respects the most complete and satisfactory statement of the case we have seen—failed to approve itself to the Court of Appeal. The Colonial Judge, holding that the Synod was not an illegal assembly, or the command issued by the Bishop in respect to it an illegal command, came to the conclusion that Mr. Long was rightly suspended, and, after treating the suspension with contempt, rightly deprived by his ecclesiastical superior. The Judicial Committee held that the Synod was illegal, that the Bishop's command to Mr. Long to take part in its elections was therefore illegal, and by consequence that all the proceedings founded on those acts were illegal also. The difference relates to the legality, or illegality, of certain acts ; Mr. Justice Watermeyer's *principle*, "that for the purpose of the contract between Bishop and Incumbent, they are to be taken as having contracted that the laws of the Church of England shall, though only as far as applicable in the colony, govern both," is expressly accepted by the Court above. So also is the principle accepted, that the Church of England in a colony may adopt rules for enforcing discipline among its members, and constitute tribunals to determine whether those rules have been violated in any particular case. The importance of having had these principles affirmed by the deliberate sentence of a Court of Appeal, it is impossible to overrate.

It must not, however, be overlooked, that serious difficulties in applying them remain to be encountered. There is, in the first place, the great difficulty of deciding what laws of the Church of England come under the words, "only as far as applicable here." The laws of the Church of England, for instance, require a certain residence on the part of its beneficed clergy. Is that precise term of residence obligatory on a Colonial Incumbent ? Or is it in the power of the Church to abridge, and to enlarge, that term ? The modern Acts of Parliament which govern this matter do not extend even to Ireland—much less to British Colonies ; we must conclude, therefore, that the question of residence is one of those which it is entirely within the province of the Colonial Church to define. But where does the power of defining it rest ? A Capetown clergyman, of rebellious temperament, might shelter himself, under the plea of having never assented to the jurisdiction, from proceedings taken against him on the score of non-residence ; for neither the enactments of a Colonial Synod, nor the clauses of an

English statute, would in this case have any force. The Bishop would be thrown back on the inherent authority of his office as a basis for proceeding: and the question would arise, whether a particular act of non-residence, allowable perhaps in England, might be visited with Episcopal censures in a Colonial See. In all such cases it would be necessary to ascertain first, whether the law of the Church of England were applicable to the circumstances of the Colony; then, what modification or addition had been made by the local ecclesiastical authority; and lastly, whether the parties to the proceeding had assented to the local jurisdiction. It is easy to see what abundant scope for the exercise of legal ingenuity such conditions present.

There is, moreover, the large constitutional question, how far the Colonial Churches are at liberty to vary the discipline of the Church of England by their own internal regulations. On this subject the judgment of the Privy Council cannot be said to throw much light. In one paragraph it seems to allow a very large freedom of alteration to the Colonial Church; in another its language might be taken to deny the legality of all proceedings not precisely analogous to English precedents. We cannot but think that the Judicial Committee might have spoken on this subject with a little more clearness. It will never do to proclaim that the Colonial Church has all the liberty of self-government possessed by other religious bodies, and then to turn round on the Synod that avails itself of the proclamation, and declare its acts illegal because they are not framed precisely on the English pattern. The Synod of Capetown in this particular case appears to have been irregularly convened, and to have done illegal acts; the question is, whether the Court of Appeal would have given full effect to its legislation if all had been regularly done. It would have been far more satisfactory if some intimation on this subject had been given us in a judgment so anxiously looked for in all parts of the world.

Sooner or later, we must assuredly come back to first principles. The Colonial Churches, whenever the Colonies become independent states, if not before, must be allowed full liberty to govern themselves. It will then be the duty of the Church in England to determine in every case whether any variations of doctrine and discipline have been made which necessarily exclude the daughter Church from the privilege of communion with herself. Meanwhile, great forbearance ought to be exercised on both sides. Colonial Churchmen should depart as little as possible from the practices and rules of the Church at home: English authorities should abstain from requiring of their Colonial brethren a more precise compliance with their own usages than circumstances really require. But in order to maintain a good understanding, there must

not be too much *law*. The Judicial Committee is an admirable Court of Appeal, so long as the validity of Letters Patent, and other like questions, are at stake. We are not so sure of its competency to try the great questions which underlie disputes touching the doctrine and discipline of the Christian Church. It is very easy to conceive that decisions might be extorted from it which would not only impede the development and extension of the Colonial Church, but react very injuriously on the liberty of the Church at home. Let Colonial Churchmen, we repeat the warning with emphasis, beware of too much *law*.

The judgment of the Privy Council, it will have been observed, has studiously omitted all reference to the metropolitan jurisdiction of the See of Capetown. Their Lordships were no doubt unwilling to pre-judge in any way the question that must soon be raised respecting the Bishop of Natal. We shall, for the present at all events, observe a similar reticence. That our silence does not proceed from any doubt of the vast importance of the issues involved; our readers will be well assured.

SECOND YEAR OF THE CENTRAL AFRICAN MISSION.

IF any of the original promoters of the Central African Mission were so over sanguine as to suppose that the great object which they had in view could be accomplished without costly sacrifices of something far more precious than silver or gold, they must by this time have been entirely undeceived. It has pleased God, in His inscrutable wisdom, to demand sacrifices commensurate with the greatness of the undertaking, and to test to the utmost the faith, not only of those who are labouring in the very fire, in Africa itself, but of the friends of the Mission at home; as if to try whether they are equal to the task which they have undertaken. The latest intelligence from the Mission party, which we publish in this number, informs us that we must add yet another name to the list of the faithful departed, who have not only "hazarded their lives for the name of our Lord Jesus Christ," but have ungrudgingly surrendered them for His dear sake, in the endeavour to make known His unsearchable riches to the benighted tribes of the Shire. H. C. Scudamore, "our dear, dear brother, godly, the pure in spirit, if ever man deserved the term,"—it is a mourning survivor's witness of him—was taken to his rest after a long and painful attack of fever, early on the morning of New year's day. All that the great skill and experience of Dr. Dickinson could do for him, all that the most assiduous and tender nursing of his fellow-workers, all that the means and appliances requisite in such a case

could effect, was tried in vain. After twelve days' hopeful battle (as it at times seemed) with the white man's enemy, he sunk exhausted, and followed his brothers, Bishop Mackenzie and H. Burrup, to an early grave. Not a victim to malaria, as they both were; not for lack of medicines and medical treatment, as in their case; but, as it seems, from an over-confident disregard of those precautionary measures which all experience shows it is utter madness to neglect in that climate. This must be insisted on, no less in justice to the African climate, than for the warning of others; nay, even in vindication of those among us who advocate the maintenance of the Mission, notwithstanding all these grievous losses. "Sleeping in a hut, just after having the floor plastered and made wet," or "wet feet on several occasions," or "hard fagging in the sun;" and all this with the seeds of an old fever not entirely eradicated;—many a strong man, even in this country, has succumbed to disease induced by causes not more serious than these. "Unfortunately, poor dear fellow, he could not take care of himself." Here is the natural cause of this fresh disaster. "Africa is a grave to men who follow this course." This is Mr. Waller's testimony, who watched Mr. Scudamore's last hours with fraternal solicitude, and records the facts and lessons and warnings of his brother's death with the deepest sorrow, but at the same time with the manly honesty and the practical wisdom which were due to other labourers in the same field.

We see, then, nothing in this fresh loss calculated to discourage the hope of the ultimate success of the Mission, and its permanent establishment in that part of the country where it was first planted by Bishop Mackenzie.

But there are other circumstances which render it extremely doubtful whether the Missionaries will be able to maintain their ground in that advanced outpost, which they have occupied in the very heart of Satan's kingdom. For while their numbers have been sadly reduced, and their strength weakened, not only by the death of Mr. Scudamore, but by the misconduct of the Capetown men, and of one of the English mechanics, whom they have been obliged to dismiss; so great a change has been wrought in the circumstances of the country during their brief sojourn there, but quite independently of them, that it is certain they never would have been encouraged by Dr. Livingstone to settle there, could he have foreseen what has since come to pass; as he himself indeed candidly admits.

Driven from the Manganja Highlands by the tribal wars, in which they resolved—wisely as we think—to take no further part, they withdrew to the river Shire, and established themselves at the place known as Dr. Livingstone's landing-place, called formerly Chibisa's village,

which name has since been superseded by that of Mikarongo. Here they still were, by the latest advices ; having in vain endeavoured to find a suitable station for their mission in the more healthy highlands. They have had to encounter another enemy, not less disastrous to their proper missionary operations than the war with which they were brought into contact at Magomero. Famine, induced by a failure of the rains and the consequent failure of the crops, has passed over the land, blasting it with its desolating scourge, depopulating whole districts, converting its fruitful fields into a waste, howling wilderness. The country for twenty miles around the mission-station is denuded of vegetation ; no living thing is to be found through all the wide track formerly occupied by numerous and, for the country, thriving native villages. The ghastly skeletons of their famine-stricken inhabitants whiten the waysides within two miles of the Missionaries' home, and numerous corpses are washed down by the stream of the Shire, sometimes of children slain by their parents, in order to reduce the number of mouths whose cravings it impossible to satisfy ; or of starving wretches, caught in the act of pillaging the fields on the river's bank of their scanty produce, and summarily executed by the half-famished owners. Such is the state of the upper Shire, owing to the ravages of famine ; while lower down the stream the agency of man is making this Providential desolation more desolate still. Two wretched Portuguese slave-dealers from Tette, the infamous Mariana and another, are dragging either bank of the river, with armed bands numbering 1,000 or 2,000 hunters, in pursuit of their hateful traffic, laying waste flourishing villages, and carrying off the miserable survivors of the famine into hopeless captivity ; so that where Dr. Livingstone formerly counted the villagers by thousands, he now finds but half a dozen spectre-like forms, gaunt with famine, demoralised, and brutalised even below their natural level, by the horrors attending and following on the slave trade. A very unpromising field for missionary enterprise, it must be acknowledged ; and the committees at home and at the Cape have acted honestly and well in publishing the whole truth, with all its hideous details ; so as to enable the public to form a just estimate of the perils by which the Missionaries are surrounded, and to justify beforehand the abandonment of the position should it be found no longer tenable.

Hitherto, through God's good providence, the Missionaries have been enabled, by great exertions, to keep the famine at bay. First one and then another has undertaken an expedition down the river to replenish their stores from the magazines of the Portuguese traders on the Lower Zambesi ; and thus they have succeeded hitherto in main-

taining themselves and their dependents, who still number about 180, consisting chiefly of the rescued slaves committed to their charge, on their first arrival, by Dr. Livingstone; augmented since by stragglers of the Achawa and other neighbouring tribes, who have come to seek peace and security under the banner of the Mission Cross. Great progress has been made in the acquisition of the language by the Europeans, the natives have advanced as far as could be reasonably hoped in their strange and untried studies, and the moral influence of the Missionaries has been increased rather than diminished since they withdrew from the tribal conflicts. The very Achawa, with whom they were so unfortunately brought into collision, have sought their friendship, and desire to submit to their teaching; and their qualities, physical, intellectual, and moral, appear to be of a much higher order than those of the feeble and degenerate race whom they have displaced. According to the latest accounts, Dr. Livingstone was in his normal position, stuck fast on a sand-bank above the Elephant Marshes, a little below the mission-station, and was in communication with the Missionaries. A member of his expedition had joined one of the Mission party in an overland excursion to Tette for the purpose of procuring a fresh supply of animal food, which was almost exhausted; and we have since heard from Mr. Rowley himself that this expedition has been entirely successful, and he was on his way back to the Mission with a supply of sheep and goats. Lastly, the cheering intelligence that the rains have set in in real earnest gives ground for hope that it may have pleased God already to remove that terrible scourge of famine which has desolated the land.

This, then, is the bright side of the picture; and although we are far from questioning the propriety of the resolution to which the Missionaries had come, after mature deliberation, on the 24th of February, yet we earnestly hope that they may be relieved from the sad necessity of carrying it into effect. They had resolved that, if help in men and some additional provisions did not arrive from home before the 15th of June, they would proceed to make their way down the river and return at least to Johanna, Natal, or the Cape. We call it a sad necessity, because it would involve the utter failure of the Mission; and, although we should be most reluctant to say one word which could influence the decision of the Missionaries on so vital a subject, of which they only can be the adequate judges, yet, since our words can have no such effect, we need not hesitate to add, that we should regard such a failure with a bitter feeling of disappointment and distress. The character of the Church of England as a missionary Church does not stand so high in Christendom that she can afford to

abandon such a work as this without grievous detriment to her credit, for which we are bound to be jealous. But worst and most sad of all is it to contemplate the possibility of "the strong man armed," recovering possession of that small plot of ground which has been wrested from his hateful grasp by a handful of our devoted brothers, at the sacrifice of three precious lives, and on the penalty of untold sufferings nobly endured. It has actually come to a conflict between the evangelist and the slave-dealer; in other words, between Christ and Satan. We will not yet despair of the cause of Christ. We will still believe that now, as in ancient times, the might of God's Spirit shall prevail against the arm of flesh and all the power of the enemy. The few survivors of the "forlorn hope" have been reinforced ere this, we trust, by Bishop Tozer and his companions, before the former had commenced their retreat. Dr. Livingstone, there is reason to hope, would have surmounted the Murchison Rapids, and be well on his way in the Lake Nyassa, unconscious of his recall, which was sent out, we believe, about the time of Bishop Tozer's departure. We cannot imagine that anything short of the extremest necessity would induce the Missionaries to abandon their station during Dr. Livingstone's absence in the north, as their advanced post may prove of great importance to keep up his communication with the outer world.

In any event, we heartily concur in the wisdom of the course adopted by the General Committee at their last Meeting; to leave all to the discretion of the new Bishop. To attempt to legislate for the Central African Mission at this crisis of its history, at 79, Pall Mall, were simply absurd. Bishop Tozer is armed with the fullest powers to transfer the Mission to any other field, if circumstances appear to him to warrant it. Those best acquainted with the African soil and climate assure us that the few months which have already elapsed since the date of the latest letters from the Shire, may entirely have altered the whole aspect of affairs, and we shall earnestly look for tidings of the Bishop's arrival at his destination, devoutly trusting that through the good hand of his God upon him, his and his predecessors' labours may not be in vain in the Lord.

P.S.—Since the above was in type, the cheering news has reached us that Bishop Tozer and his party had arrived safely in the Zambesi, before the 18th of May; that is, a month before the time fixed by the Missionaries for their departure, in the event of the non-arrival of reinforcements. We may therefore reasonably hope that the necessity for such a disastrous measure is for the present removed. The telegram further adds that the season in Southern Africa has been "very favourable."

Correspondence, Documents, &c.

INTERCOMMUNION WITH THE RUSSO-GREEK CHURCH.

THE action of the Convocation of Canterbury on the subject of the Russo-Greek Church has been heartily and unanimously favourable. On July 1st, the Bishop of OXFORD presented the Petition from the Lower House, praying that measures might be taken to support the views expressed on this subject in the recent General Convention in America. The *Guardian* reports him to have said :—

“ If they could strengthen the bonds of loving intercourse between that Church and our own, it would be one of the greatest supports of the Reformed Church that could be conceived. Anything that could be done without compromising their own principles he should warmly welcome. He moved, “ That his Grace the President be requested to direct the Lower House to appoint a Committee to communicate with the Committee appointed at the recent Synod of the Bishops and clergy of the United States of America as to intercommunion with the Russo-Greek Church, and to communicate the result to Convocation at a future session.”

The Bishop of CHICHESTER seconded the motion.

The Bishop of SALISBURY most cordially agreed to the proposal, which was unanimously adopted.

The following most interesting letter, from Dr. HILL to the Foreign Committee of the Board of the Anglo-American Church Missions, appears in the last number of the *Spirit of Missions* :—

“ Athens, May 18, 1863.

REV. AND DEAR BROTHER,—The important suggestions, on the subject of Christian unity, which are now beginning to be discussed simultaneously by men of influence in the Church of England and in our own Church, are so intimately connected with our life-work, that they could not fail to bring back to my mind thoughts which I can trace to days long gone by. As long ago as the year 1836, when we had begun to realize the extent of the work which had been committed to us, and its future importance was beginning to be dimly seen, we were led to look forward beyond the results of our labours upon the classes immediately within our reach, and to reflect upon the probable influence they were designed to have in bringing about God’s gracious purposes toward the Eastern world.

At the period of which I am speaking, the object of the Greek Mission was very imperfectly understood, and many, even among its friends, were ignorant of the principles upon which it was based. We ourselves went forth, ‘ scarce knowing whither we were going.’ Very little was known of the ancient Eastern Church of Greece ; idolatry and superstition were supposed to be deeply and fatally interwoven in all her doctrines and services ; and one of the members of this Mission, who was at that time (1836) on a visit to the United States, found it necessary to enlighten its friends as well as to answer the cavils of its opponents. Both were informed that the object of the Mission was to instruct and enlighten ; that it was a Mission of love to Christ’s erring flock ; not a Mission of aggression and discord, but a Mission to produce unity—that unity which

the Holy Spirit alone can produce—a unity maintained ‘within the bond of peace,’ a unity of faith, not in its substance, for that the Greeks hold fast to, but as regards its clearness and purity. Our Church had just declared itself to be ‘a Missionary Church’ (1835); her Missionaries were to be the agents of the Church, acting in unity under her direction, both for the conversion of the heathen (the legitimate field for proselytizing) and for the revival and promotion of pure and undefiled religion among the ancient Churches of the East. The latter was our peculiar mission, and our work had been in operation five years.

Situated as we were, on the immediate borders of the East, and in the very countries which witnessed the rise and marvellous progress of Christianity, it was for us a deeply interesting study to mark the wonderful political events which were passing successively before our eyes; and our observation since has confirmed our early impressions, that only by the spread of the Gospel of peace and love, and the exhibition of that spirit of unity which is nothing else than ‘that most excellent gift of charity, the only bond of peace and of all virtue,’ can the world of Eastern Christendom—Mohammedanism and heathenism—be brought ‘to believe in Him whom the Father hath sent’ (‘as Thou, Father, art in Me, and I in Thee—that they all may be one in Us—that the world may believe that Thou hast sent Me.’)

During the last fifteen or twenty years a great change, we find, has taken place on this subject of Christian unity among Protestant Christians, and I am rejoiced to observe that England (that is, the English Church) is taking a prominent lead, and claiming to be heard on this most interesting subject. It was with thrilling interest I read a short time ago a speech of one of my oldest and most valued friends, the Rev. Canon Wordsworth, before the Convocation of Canterbury, from which I make the following extract: ‘Let us not forget that we are members not merely of the Anglican Church, but of the Church Catholic; and that we have a witness to bear, through our fellow-countrymen living abroad, to the whole of Christendom. It appears to me that we may produce the most salutary results to the whole world, if we only resolve at this time to exhibit to mankind our principles in their full integrity.’ Now I can bear witness to the correctness of Canon Wordsworth’s observations, for I have myself seen, with amazement which I can hardly express, what the exhibition of the simple services of the Church of England here in Athens, as the visible exponent of pure Protestantism to this people, has effected in Greece.

We now have been steadily engaged in our laborious work of instructing the people, by precept and practice, in the things pertaining to the spiritual life, for thirty-two years and upward. We have passed ‘through good report and evil report.’ We have had our good things, and, as you well know, we have also not been exempt from persecutions. ‘But none of these things moved us.’ We were persuaded we were carrying on the Mission confided to us upon Gospel principles; and many evidences were granted us to convince us that God was with us, and that His gracious purposes towards this ancient Church of Christ would, in His own good time, be accomplished.

At the outset of our Mission, and for some years after we were settled

here, there existed a profound ignorance about our Church throughout the East. In Greece, England was only known as one of the three 'protecting Powers;' but of the Church of England (much more of the sister Church in America—of which we were the representatives) there was a profound ignorance. We were known to be Protestants, but with this name were associated some very crude notions of two individuals, Luther and Calvin, to one or other of whom, as 'Heresiarchs,' we were supposed to belong. They also were aware that we were not Papists (a sort of negative recommendation for the Greeks). It may truly be affirmed that not until the small English church (St. Paul's) rose up in Athens, did they begin to realize—I should rather say, fully to realize—that we were Christians! When the Church of Greece became independent of the Patriarchate at Constantinople in 1850, and began to be governed by a Synod of her own Bishops, who held their permanent sittings in Athens, frequent opportunities of friendly intercourse with the higher clergy presented themselves; and, among other topics, the agreement between the Church of England and that in our country to which we belonged was explained to the satisfaction of the inquirers. The first practical example of the perfect unity subsisting between the two Churches (my appointment in 1845 as Chaplain to the English Legation) made a great impression upon the Greek population, and especially upon the Bishops. The little church in which I officiated every Sunday, which had recently been built and consecrated, was the first public exhibition of the services of the Church of England to the Eastern Church; for before that period those services were confined within the walls of a private house, accessible only to our own members. They attracted, as they still do, the greatest attention; and the order, decency, and solemnity of Divine worship were, as they still are, the themes of the admiration of the clergy and laity of the Greek Church. The effect, moreover, has not been limited to a mere admiration of these things; it has led to inquiries into our doctrines, and to a sifting of opinions, and a casting off of old prejudices, and, at length, to a remarkable expression of public sentiment upon one of the most important but delicate points connected with the choice of a sovereign, namely, the religion (to use the common but incorrect expression) of the future king. I declare, with the strongest emphasis, my intimate persuasion that the silent influence of your Mission in Greece during the last thirty years, in the first place, and then the effect produced by the public services of our Church—leading first to inquiry, and then to satisfactory information respecting our Protestant doctrines and worship—have gradually brought about this striking change in public opinion. The high wall of prejudice having been thus thrown down, a people, the most sensitive of all others on the subject of their religion and their Church, have twice within the last four months unanimously chosen a Protestant prince as their king, without any conditions whatever, and this too with a determination and pertinacity which really appear to us, who know all the history of the famous fortieth Article of the Constitution of 1844, to be truly marvellous. That article, extorted from King Otho by the Revolution of September 15th, 1843, was introduced with the express design of throwing every possible obstacle in the

way of the succession of the Bavarian Roman Catholic Princes—Otto having no children. The Article simply declares that ‘the future kings of Greece must profess the religion of the country.’ The Bavarian Government, and indeed all the Roman Catholic Courts in Germany, were not able to succeed in getting this Article erased from the Constitution. The three protecting Powers, England, Russia, and France, declined to meddle with it; and it was the unceasing source of anxiety, the *πέτρα σκανδάλου* here and in Germany. And yet it was at once and quietly abandoned when the idea got hold of the Greeks of choosing Prince Alfred of England as their future sovereign. When that attempt failed, numerous were the inquiries that were made of us about the religion of the young Danish Prince, and when they heard that he was a Lutheran Protestant,¹ they were only half pleased. ‘We should have much preferred (they said) that he had been a Protestant of the Church of England.’

The notions of the enlightened Greeks on the subject of Apostolic unity are not by any means as vague now as they were in 1836. My conclusions, drawn from my intercourse with the Greek clergy, and from the examination of what is really taught and held in the Church of free Greece, are, that the Holy Scriptures, and the evangelical doctrines drawn from that pure source, as set forth, summarily, in the Nicene Creed, are the only standard to which she clings with pertinacity. Believing this fully, the possibility of unity with her on those principles has often been suggested to my mind; but I was scarcely prepared to see those views so remarkably brought out by others with whom I have never held any communication whatever on the subject. The conversation (for it can hardly be called debate) that arose at the close of our late General Convention, about the Russo-Greek settlers in California, took me by surprise, and I was greatly interested in much that was said on that occasion by the Rev. Drs. Thrall and Mason. The latter rev. brother, among other excellent remarks, said that ‘it was the duty of every particular or National Church to be in communion with every other which was not heretical or schismatical; and none could be heretical which held the Nicene Creed in its integrity.’ He also said on that occasion: ‘This Church of ours really presents a centre of communion to all other bodies of Christians in the world.’ But these views, which seemed to give tangibility to the secret musings of my own mind, are with still greater force touched upon by Canon Wordsworth, in the eloquent speech already alluded to on the occasion of the Rev. Mr. Mackenzie’s motion in Convocation on the 12th February last.”

Dr. Hill, after quoting from the speeches of Canon Wordsworth and Chancellor Massingberd on that occasion, proceeds as follows:—

“The preceding extracts have been transcribed by me with feelings difficult to be understood by others. The views therein so eloquently

¹ The term “Lutherans” ought to be disused in speaking of the Danes. The Lutherans are strictly a denomination of the German Church, dating its origin from the disruption of that Church in the sixteenth century. The Danish Church accepts, like the Lutheran Germans, the Augustan Confession, but is none the less the integral ancient Church of the land.

expressed are precisely those which, from time to time, for years and years past, have been forcing themselves upon Mrs. Hill and myself with increasing vividness while engaged in carrying out silently, and amidst much evil report, those principles—those very principles which form the groundwork of the movement we now see at home and in the councils of the Church of England—and which are, in fact, the very principles upon which this Mission of ours was originally founded. Verily it is marvellous in our eyes! When I look back upon the period when this work was commenced in much weakness, when I recall to mind the discordant opinions maintained by the members of the Church, among both clergy and laity, when I recollect the painful attacks of secret foes and open enemies that were aimed at us, I cannot but acknowledge that we have been upheld by Him who had great purposes of His own to fulfil through this very Mission perhaps. Like others who have had special work of God to perform, we have been made to see, in the results, the direction of a wisdom superior to our own, and the very feebleness of the instruments employed compels us to ascribe the glory of success to the guiding of that ‘Holy Spirit of promise’ Which is to ‘abide with the Church for ever.’ It does, indeed, appear to me most remarkably significant that the ‘Instructions’ which were ‘committed to us’ (‘*Τὴν καλὴν παρακαθῆκην.*’ 2 Tim. i. 14) by those bishops of pious memory, White and Griswold, and the devoted Christian brethren associated with them; (most of whom ‘have fallen asleep,’ though two at least—Alonzo Potter, Bishop of Pennsylvania, and B. B. Smith, Bishop of Kentucky—‘remain to this day;’) that those instructions, I say, should substantially embrace those very objects which are now the prominent subjects of consideration in the councils of the Church of England and of our own Protestant Church. We were sent out to work upon the decayed Eastern Church in Greece, within her own border, by ‘holding forth the Word of life’ (ὡς φωστῆρες ἐν κόσμῳ. Phil. ii. 15, 16), and so exhibiting the light of Christ’s Gospel as to point out the decayed parts, and then to assist ‘in repairing the breaches’ made by time and neglect, and to be very careful by no means to pull down; and all this we were to do upon the apostolic plan, ‘by pureness, by knowledge, by longsuffering, by kindness, by the (aid of the) Holy Ghost, by love unfeigned, by the Word of truth; as poor, yet making many rich.’ (2 Cor. vi. 6—10.)

But now, while we have been trying quietly and unostentatiously to work out the spirit of those instructions, we find that, unconsciously, we have all that time been the objects of intense observation by men of acknowledged piety and of great learning in the Church of England, whose attention has been directed to the subject of Christian unity. One of these (the Rev. George Williams, of King’s College, Cambridge), in a letter recently published in the *Church Journal*, has expressed himself in the most flattering terms concerning our Mission at Athens.

Another testimony to the same effect I have met with most unexpectedly in Canon A. P. Stanley’s ‘Lectures on the Eastern Church,’ in a part of that book where certainly no one would have expected it. Alluding to the prudent conduct of Nikon, the Patriarch of the Russian Church, in introducing reform ‘in the only direction,’ he says, ‘suited

for an Oriental Church,' he makes these observations: 'Let those who doubt the value of such measures, small as they may appear, turn to the temperate hopes of an Eastern Reformation, as expressed by one (Dean Waddington, in his book on the Greek Church, chapters 8—10) who was certainly not indulgent to superstition, and who added to a wide range of liberal learning a special knowledge of the Christian East. Or let any one who knows anything of modern Athens say who amongst the English and American Missionaries in these regions are named as the most undoubted benefactors of the Church of Greece. Those who have attempted to subvert the existing forms of faith? or those who, by education and social intercourse, have infused a new life into those forms?' In a footnote, referring to the last passage, he says: 'I allude, of course, to the excellent effects of the Greek schools established at Athens by Mr. and Mrs. Hill.'

I trust my Christian friends will not impute to me a desire to exalt myself, or to unbecomingly magnify the Mission entrusted to my direction. It is sometimes a duty to magnify one's office; and we have, I think, St. Paul's example for this in various places in his Epistles to the Corinthians: 'Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little,' &c.

What are we to say now—now, when we see the whole Church, both in England and America, moved by the spirit which dwelt in the hearts of Bishops White and Griswold, and of those associates who set on foot this mission of love, and who framed that wise code by which I have ever been guided?"

INTERCOMMUNION WITH THE SCANDINAVIAN CHURCH.

THE *Scottish Ecclesiastical Journal* says:—

"Our readers will remember that a short time since a grant was made by the *Society for Promoting Christian Knowledge*, on the application of the Bishop of Moray, of some Danish Prayer-Books for the use of the Danish sailors who frequently come to Wick, the most northern spot in his Diocese, and where he has had for some time a Mission. We understand that the Bishop is in hope that he may find it in his power to provide means by which these Danish sailors may obtain the advantage of having their services conducted by a Danish clergyman. We trust that the steps which the Bishop is taking in this matter may prove an opening for intercommunion between our own Church and that of Denmark."

In England, the following memorial has been presented by the Council of the *English Church Union* to the Archbishop of Canterbury:—

"May it please your Grace,—

We, the Council of the *English Church Union*, venture to approach your Grace with the expression of our deep reverence for your office, and our sincere attachment to your person, and with the fervent hope that your Grace's tenure of the Primacy may be marked with consequences of vast importance to the Christian Church.

In particular, when we consider the circumstances of the times, and your Grace's mingled firmness and conciliation, we persuade ourselves that the time is come for attempting, with a fair prospect of success, to promote the much longed-for restoration of intercommunion among all parts of Christendom.

The circumstances on which we rely as specially favourable to such an undertaking at the present time are the following:—

First, The matrimonial alliance between the heir to the Throne of England and the Princess Alexandra of Denmark, and the unexampled loyalty and goodwill manifested on that occasion by the people of England, which naturally have awakened a desire among Christian people of both nations that no impediment should exist to full and unrestricted religious intercourse between the Churches of England and Scandinavia.

Secondly, The circumstance of Prince George of Denmark being elected to the Throne of Greece, which raises the question of nearer relations with the Greek and other Eastern Churches; while the peculiar position of the Church of England seems to point her out as the fittest medium for a promotion of such intercommunion.

Thirdly, The existing state of ecclesiastical affairs in Italy, and other parts of Western Europe; which, coupled with the evident and often expressed desire for unity by members of the Latin Church, points to the possibility of effecting, in God's good time, the ultimate restoration of intercommunion on a sound Catholic basis of the whole Christian Church.

The basis on which such intercommunion should be founded would need much careful consideration; and it would hardly become us, in thus addressing your Grace, to seem to define it. But it may not be improper on our part respectfully to suggest the following points as of fundamental importance in constituting such a basis,—the acceptance, first, of the Bible as the Inspired Word of God; secondly, of the Catholic Creeds; thirdly, of the two great Sacraments of the Gospel, and other Ordinances of Apostolic authority; and, fourthly, the recognition of the Apostolic Succession of the Episcopate.

It is said that, while there is reason to believe that the Church of Sweden retains the Apostolic Succession, it is probable that this Succession has been lost in Denmark; and that, while many religious persons in that country would gladly see it restored, the Danish Government would be not unlikely to favour such a proposal, if made by the spiritual authorities of a communion recognised by the temporal authorities of the country in which it exists. We venture, therefore, to think that a most important step would be gained, if, through your Grace's intervention, this alleged defect in the religious system of Denmark could be remedied; and that it would be a most fitting mode of cementing the union between the two nations.

If any apology be needed for asking your Grace's assistance in this matter, we will refer to the endeavours made in the last century by your Grace's predecessor, Archbishop Wake, to promote the intercommunion of the different branches of the Universal Church; a scheme which, though unsuccessful at the time, appears to present much greater facilities now than heretofore. We rejoice also to observe that the question of inter-

communion between the Greek and English Churches has recently engaged the attention of the Upper House of Convocation.

The dangerous tendencies of the times, and the increase of infidelity, render more necessary and desirable than ever the manifestation of that token of the unity of the Church which is to be found in its visible inter-communion; yet no definite scheme has been hitherto proposed for effecting what all so much desire, hope, and pray for.

We, therefore, humbly pray your Grace to give your favourable consideration to the suggestion we thus venture to make, and to such measures as may be deemed best calculated to promote the end in view; which, if taken up in faith and earnestness, may, by the blessing of God, be found more practicable than may at first sight appear, and may be the beginning of a great work, tending to the glory of God, and the great good of His Church.

Signed on behalf of the Council of the *English Church Union*,

COLIN LINDSAY, *President.*"

THE AMERICAN CHURCH IN THE WEST.

THE correspondence published in the *Spirit of Missions* shows how the work of the American Church is being nobly kept up amidst the miseries of the war. One Missionary, writing from Iowa, says:—

"The parish of Keosauqua has been under a heavy cloud during the past year. In my last report, which you published, I mentioned the manifold and depressing hindrances of the civil war, which operated so prejudicially against the interests of our Church—and not of ours only, but of all the religious organizations of the town. Under circumstances so exasperating to all the finer feelings of humanity, and of a daily continuance for nearly eighteen months, it is easy to see how the religious interest of a town bordering on the Missouri line would be greatly disturbed. We must wait for more peaceful times before we can again press the interests of our Church as we would in this community.

Still, before concluding this report, I must allude to a matter of great encouragement. It is the rapidly increasing popularity of the Episcopal Church in the State of Iowa. The conservative character of our Church secures for her an unusual degree of acceptance among thinking and conservative men in the West. In the recent tour which I made of a hundred miles north-west, for the purpose of holding services in the intermediate towns, and of seeking out and encouraging the scattered members of our fold, I received repeated compliments from those who are not of our number, to this effect: 'I wish you had a church here; your Church don't meddle with politics. We have six days in the week for such things; but on Sundays I want to go to church to hear the Gospel.' In view of such inviting prospects, every lover of 'Bible truth and apostolic order' cannot but grieve at the lack of ministers in our Church to go forth and, in the name of our Master, plant the standard of his Church."

From Kentucky, a state which has suffered as much as any, the Rev. J. A. Merriek writes:—

“ Since my last report, the calamity which has fallen upon the nation has increased rather than diminished, in its distressing influences upon the popular mind in this part of the Church’s field. One result to be mentioned here, but most lamentable, is the general estrangement of the mind and heart of Christian people from holy things ; a state of affairs which pains and discourages the faithful pastor, and adds to his cares much, uncalled for in ordinary times, demanding of him the more patient endurance.

In my own instance, illustrative of this condition of things, families have removed to opposite regions of country ; individuals have entered the antagonistic armies ; and those who remain are, as might be expected, not exempt from the feelings indicative of their sympathies with either party. But, notwithstanding all the troubles that have visited us, my labours have been in no instance interrupted by any cause. A prudent reserve has been maintained by me as a pastor, with regard to the questions, outside our heavenly ministry, which now distract the community ; so that, on the several occasions when military detachments from the opposing armies successively took possession here, we continued our services without interference, whilst the sectarian houses of worship were closed, and their preachers compelled to absent themselves. Those who in their pulpits yield to the popular demand, must abide by the consequences ; the Church’s pastor must follow the will of the Chief Bishop ; He opens the Church as an ark of refuge to the distressed.

Though so many have been taken from us, the number of our communicants has increased ; they have been gathered in from without, though few in number. Our present force is four times greater than at my induction ; and, had all remained, the present number would have been six times greater. The baptisms have increased in their proportion ; and in all departments of the pastoral work, strictly personal—preaching, catechising, supervising the Sunday and week-day parochial teachings of the schools, multiplying the Church’s occasions of service, and in the employment of all other of the Church’s instrumentalities for holy living—I have conscientiously tried to do my duty to my flock. Beyond these, I have also ministered to the hospitals of the opposing armies ; have held other and public services in the church for the soldiers ; distributed large numbers of Prayer-books, tracts, and the ‘ Soldier’s Prayer-Book ’ among them ; and in several instances, encouraged the work of our Church-members among the sick soldiery, in offering our homes as hospitals and their attentions as nurses.”

FINGO MISSION IN THE DIOCESE OF GRAHAMSTOWN.

THE *Grahamstown Church Gazette* gives the following account of the Mission of St. Matthew’s, Keiskama Hock :—

“ This Mission is in charge of the Rev. William Greenstock, assisted by an English schoolmaster, and a matron in the boarding-school. There are also five native Christians, who render their services voluntarily, without payment, in the Mission work. One of these resides on the station ; the other four are at kraals, from two to five miles distant. The native popu-

lation in the district assigned to the Mission is very large. The number of native Christians belonging to the Mission is 165, who, with few exceptions, have been baptized since 1859. Of these 77 have been confirmed, and 55 are communicants. In the schools there are 68 children and young persons, of whom 22 are boarders. During the past year 32*l.* 9*s.* 8*d.* was contributed by the friends of the boarders as school fees. The voluntary contributions of the people on this Mission during the past year (chiefly to the *Society for the Propagation of the Gospel*, and the Lancashire Relief Fund) amounted to 37*l.* 12*s.* 6*d.*

Some cases of backsliding in this Mission have required the exercise of Church discipline. 'Three of the five natives who fell away to heathenism, and were warned by the Bishop (in October), remained impenitent, and have been cut off from the Church by a regular sentence of excommunication. This act of the Bishop (a sad necessity) has relieved our minds, and placed the Church in a right position. The natives are made practically to see that the body of Christ has the power of casting off unhealthy members.' Mr. Greenstock says that he is endeavouring to accustom the natives to the payment of a tenth part of their substance to the service of God, and of first-fruits as a thank-offering. It appears that among the heathen there is a custom of eating the first-fruits with prayers to the spirits of their ancestors for protection and blessing; so that the duty on the part of Christians, of not taking the fruits of the earth without a solemn acknowledgment to the Great Giver of all, is the more readily felt. 'They bring,' Mr. Greenstock says, 'pumpkins or maize, some both; some offer also "sweet-cane."' He adds, with regard to all these contributions, 'these earnest believers, as I felt sure they would, rejoiced (to use their own expression) at being called upon to give a portion of their earthly possessions to the service of God. The poorest, as usual, are the most ready.'

A young native Christian, formerly in the boarding-school, now keeps a school in part of this district, the natives themselves providing him with his food. 'The Christians in that district are remarkable for their earnestness. Owing to a proposition of the native (unpaid) agent there, we hope to advance to the employment of women as a kind of deaconesses.' "

THE MOHAMMEDAN MISSION AT THE CAPE.

SIR,—A mistaken statement has found currency in some of the English newspapers, which the inclosed letter from Capetown may help to correct. "The story is," the *Ievant Herald* informs us, "that, in a paper published in the Turkish language, in Stamboul, a certain Mollah writes from the Cape of Good Hope, reviewing the manners and customs of the Christians in that colony, and specially alluding to the religious dissensions amongst them; whilst, as to their Bishops, he is made to say—'one Colenso actually writes books against his own religion.' The facts, on the other hand, are, that Bekir Effendi, the Mollah in question, whose mission to Capetown to arbitrate in some doctrinal differences between the Moham-

medan population of the colony we mentioned at the time of his departure last year, writes to the *Medjmouaï Feroon* (Scientific Society), "simply reporting the result of his arbitration, and saying not a syllable about either the Christians or their Bishops—still less about Dr. Colenso, of whom he appears never to have even heard the name."

We have the authority of Cadri Bey, the editor of the publication in question, for saying that Bekir Effendi has not written a line about the Christians, or any one of their Bishops, on or off the bench.

Some of your readers, specially those in South Africa, may be glad to see the translation of the letter itself, kindly made by an Armenian friend of mine. On my part, I am curious to know what remarks regarding its real statements may be called forth, upon its publication, from any of your correspondents at the Cape.

I have the honour to be, &c.

CHARLES GEORGE CURTIS,
S.P.G. Missionary at Constantinople.

LETTER written from CAPETOWN, in the Month of Ramazan, 1279, by
BEKIR EFFENDI, Special Correspondent of the *MEDJMOUAI FEROON*.

CAPETOWN is situated in the inner part of a small bay, and the extent of its port is estimated at 113 cubits. There is a mountain, called by the native Mussulmans Gebeli Caf, which is very high: the waters which flow from thence not only supply the wants of the inhabitants, but also irrigate the gardens and woods around the town. Mussulmans are twice as numerous as the various other inhabitants of the town, and speak several languages viz.—Malayan, Malabarian, Indian, and Arabic.

I made inquiry into the different religious dissensions which exist among the Mussulmans of this country. Most of these dissensions are quite ridiculous, and have nothing to do with Mussulman law. One point in dispute is, whether, in burying the dead, it is necessary to lay the head or the feet first in the tomb. After their ancient belief, when a man shaves his beard, he is considered an infidel (Kiafir), and, after his death, they perform no funeral over his body. A man who shaves his moustaches is regarded as a renegade, and people do not greet him. As the swallowing of spittle breaks the fast, every one keeps a spittoon in his house. The Mussulmans here make so strict a use of it, that they carry it even to mosque, though chewing the quid is not considered as breaking the fast. When the dower of women exceeds five shillings, that is, twenty-seven and a half piastres, the marriage is null. At prayer-time, thirty men sing together the verses of the Koran in the mosques.

They have still many such false articles of belief: and, as I wrote before, after the difficulties of the pilgrimage to Mecca were removed, some people availed themselves of the opportunity to visit the Holy Land, and, on their return, endeavoured to bring others to the true faith: it was this which gave rise to the above-mentioned dissensions.

Owing to the ignorance of the people, they have, as yet, no capacity for learning by regular lessons the true doctrines of religion; meanwhile, I preach to them its duties verbally; and I have opened a large school, the good effects of which I hope to see by the grace of God.

The people of the island of Zanzibar, about which I gave you some information lately, and those who dwell on the coast of Africa, the Bambassian, Lamoo, Kalvo, Aam, Sivo, and Temba tribes, are all Mussulmans, and speak the Arabic and Abyssinian languages. They are ruled by a son of the Imam of Muscat by an Abyssinian woman. He is very valorous and judicious. The extent of his territories may be one month's journey from the coast to the interior. According to particular information which I obtained, Zanzibar was formerly under the ruler of Yemen. The Portuguese held it for awhile; but, during the warfares of the Vahabian chief Ibui Saood, Said Behrebin, the Imam of Muscat, invaded the island with a numerous army, and took it in a night. The distance between the island of Zanzibar and the Tembassian coast may be crossed in three days with sailing vessels.

Other nations try to establish relations in distant countries, and by these means enlarge the circle of their intelligence and commerce; and our entire neglect of such things is much to be regretted. As the natives of the greater part of Africa are Mussulmans, conformity of religion may extend the majestic influence of our most high sovereign; besides, as it is evident that we shall be received everywhere with friendship, relations established between the natives of Africa and Turkey will be of the greatest possible interest.

Four years ago, when many of the Mussulmans of Zanzibar were sailing with their women and children to a neighbouring place, to find work and earn their living, an English Government vessel, taking them for slaves, captured and brought them all to the Cape of Good Hope, where they were set at liberty; and as, on account of the great distance, these poor people are unable to return to their homes, they are living here in misery and destitution. The cause of their suffering is a single mistake, which it is just to repair by sending an English vessel to convey them to their homes; and, therefore, the fact being known so far by the Sublime Porte, it will be a great benefit to call the attention of the British Government to this subject.

DEVIL-DANCING IN CEYLON.

(From a Correspondent.)

IN these days of missionary zeal and missionary enterprise, when Exeter Hall yearly resounds with reports of successes achieved amongst the heathen and projects for their further enlightenment, it seems strange that one most debasing form of superstition, almost universally prevalent in the fair island of Ceylon, should but very rarely attract notice. Missionaries are sent out, armed with, no doubt, very powerful weapons against the professed religion of the country—that is to say, Buddhism—whose tenets are commonly supposed to be pernicious and immoral, as well as atheistic, and to be the practical belief of the Cinghalese community. Both these suppositions are fallacious. The precepts of Buddhism contain nothing opposed to the strictest morality; the mainspring, it is true, is wanting—belief in an existing Divine Creator and Ruler of the universe; but conformity to the dogmas of the “Mahawanso” would exact a purity

of life and abnegation of self-indulgence rarely to be met with in the professors of a more enlightened creed. At the same time, it must be owned that the Cinghalese do little credit, by their practice, to the founder of their religion. Being a yielding, timid people, physically as well as morally, a faith which makes no appeal to the heart and affections makes little impression on the life; and whilst priests literally swarm throughout the island, so that at every turn you encounter yellow robes and shaven faces, accompanied by fan-bearing neophytes, the thieving and lying propensities of the denizens of the cocoa-nut topes and fair villages seem unnaturally developed.

Man, even in his most self-reliant pride, will, at times, feel the need of something yet more stable, yet more powerful to lean upon; and, I believe, love or fear towards an unseen, all-powerful, perhaps unheard-of Being, lies deep at the bottom of every human heart. A prayerless religion, of which the supreme good is annihilation, can never restrain the passions and propensities, or offer consolation in the trials and bereavements of daily life. It can, therefore, scarcely be wondered at, that in Ceylon a form of superstition is so rife, so bound up with the domestic affections (having fear for its basis), that it may almost be said to be *the* religion of great part of the native population of the island. This superstition is grounded on the belief in the actual and personal activity of the devil, or demons (for their name is legion), in every misfortune that befalls themselves, their families, or their cattle.

Special demons preside over the various ills that flesh is heir to; and to propitiate or exorcise these, which of the two perhaps the poor natives scarcely clearly discern, rites are performed, which are popularly called "devil-dances." Even where the head of a family is professedly Christian, perhaps in Government employ, the female members of the household fly to this superstitious folly the moment a child or relative is attacked by sickness. The ceremony takes place at night, which is literally rendered "hideous" by the incessant sound of the tomtom, a sort of small drum, to the monotonous sound of which the "dance" is performed. Seldom does a night pass, at least in the southern province, in which this diabolical music is not borne upon the ear from different directions. Persons become accustomed to it; but to some it is ever the most painful reminder of the separation from the home and friends of youth in a Christian land—exquisitely saddening to reflect on the gross darkness which covers a people under the government of enlightened England in the nineteenth century. Truly, her responsibilities are great as a nation. Would that her representatives in the East, from the highest to the lowest, could see and lay to heart the fact, that amongst these ignorant heathen, the daily *life* of their Christian masters preaches a far more powerful sermon than any mere statement of doctrine from the lips of a missionary or teacher.

When a member of a Cinghalese family is taken ill, one or more Kattadias or devil-priests are sent for, according to the means of the sufferer; relations and friends are invited, tomtom-beaters engaged, and when night sets in the rites begin. The patient is placed on a dais at one end of the room, or hut, surrounded by his friends, a clear space being

was found for me in the storeroom, next to a cask of beef, and over a keg of tallow. It consisted of a stick reaching from wall to wall, and a piece of wool-bagging nailed on it. On this some rather frowzy blue blankets were laid, between which, in the midst of summer, I was to lie. This was the best they could give me. The last time I was here, these blankets were alive with fleas; but there were not many this time, and the mosquitoes were not so troublesome. The other eight men lay six deep in the room, most of them on the floor; and we all slept as soundly as it is possible for men to sleep, and got up much more refreshed than men do at home who have every luxury in the way of bed they can have.

Next morning was wet, when I and Mr. H., the son of a country gentleman in Northamptonshire, who was one of the eight, started for his station. It rained hard all day. We started at eight, and rode without stopping till four. Of course everything about us was soaked through and through, and for miles the rain came down in bucketfuls. During the night the creek swelled near H.'s house, and in the morning, where before were only two or three water-holes, rolled a rapid river, as broad as the Cam after a flood. For the greater part of the day, H. was in great fear about a flock of sheep, which the shepherd, during his absence, had brought back into a dangerous country—2,500 of his choicest sheep, worth now as many pounds. When the river began to fall, he got over, with some peril, and found that the shepherd had just shifted them in time. Another hour's delay, and all would have been swept away. Saturday, Sunday, and Monday have passed, and I daresay it will be yet another day before I am able to get over the creeks. Two stations beyond this I shall be obliged to leave, for it will not be safe to attempt crossing. Fortunately, H. is a gentlemanly fellow, and has some good solid books; so the time will pass lightly enough here.

Some of the stations are very fair, though of course all of them are rough compared to English houses; but, for many things, I like the life extremely, notwithstanding the work is rather too much in a tropical climate. My district comprises seven counties, containing above 12,000 square miles; and as very much of this area is mountainous, you may guess the labour of getting over it. I have now ten horses, all which, with the exception of 10*l.* from the Bishop, and the gift of one horse from dear old Herbert, I have had to get out of 300*l.* a year, beside furniture, &c. I find these all too little, for some, of course, are too young to work. Good horses are as dear as in England almost; we have to give 60*l.* for a good one. Mine are soon knocked up, I find; for there is little feed for them in the paddocks, and after 200 miles their backs are like their master's. My usual plan of work is to remain in Gladstone for a fortnight, and then go out for a fortnight, remaining away one Sunday, and back before the next; thus I get three Sundays here every month; and I get one route of 200 miles done one month, another the next, and another the next. Unfortunately there is a fourth of about 120 miles, which has to come in a rest period. If I could do this quite regularly, I should get to each station four times a year; but sometimes the country is impassable, as at present, and I cannot yet succeed in doing so, though very nearly this year. But you may guess the coming in on

Friday—riding hard, perhaps, to do so—and having only Saturday to prepare for two full services on Sunday, and then (as frequently happens) the house full of people all day for medicine, and urgent requests to go and visit them. Sometimes I almost fall asleep as I am talking; and several times it has happened that, after one of these long rides, and extraordinary services on Sunday, some one has been said to be dying eighteen or twenty miles off; and during the next week, beginning after service on Sunday evening, I have been backwards and forwards two or three times. I had no idea the human fibre could stand so much, I am sure.

My work rather drags with me lately, for I have met with another accident. When I first came here, I rode between 500 and 600 miles with a dislocated shoulder; when I got to Brisbane, after being all over my district in this state, it took eight days to reduce it. Then, lately, I had a severe fall from a buck-jumping horse, and ruptured a blood-vessel. This hurt laid me by for a week, in the midst of which my poor wife had to leave me, and go by sea to Maryborough, to await her confinement. We neither of us knew whether we should see each other again.

* * * * *

The doctor told me that my right lung was useless, and the injury to my left one demanded extreme care. He cautioned me against long rides and much speaking, &c.; but what could I do? I had to hurry back as soon as I could leave my wife, having been away three weeks, and try to get to work again. I have since been much in the saddle, trying to fetch up arrears, and have suffered much; but I think I shall get better; and if not, I shall have tried humbly and imperfectly, but with all my heart, to win my crown. In any other climate than this, I should, of course, be dead in three months; but here one can do anything.

As you may imagine, one's chief anxiety is as to the nature of the work done. If you remember, the Bishop said he would send us two and two; this was the great inducement to many of us to come, because our work would be likely to be well done. Now, between town and country, I feel that neither are worked as they ought to be. With this wide country, and the time consumed in getting from station to station, there is never time, or very seldom, to visit the shepherds' huts, or do anything more than preach at the head-station, and then off again next morning to another. And in the town I can do no more than visit about, give medicines, go to the Sunday-school, and hold two full services on Sunday. We are two miles off the other end of the town, and, with the vertical sun, it is a good walk to church and back twice on a Sunday, and over constantly in the week. Then this year I can keep no man-servant, and almost everything has to be done at home. I cannot organize any scheme of week-day lectures, or anything of that sort, from the frequent interruption, and the circumstance of there being no doctor in the district. In that, of course, my work is gratuitous, and till lately I gave medicines in addition; but I was obliged to charge cost price at last. And now, when I tell you that there are only 450 people in all this vast extent of country, and so good are they, that they have not only hitherto supported me with a salary of 300*l.* a year, when richer districts have allowed their clergymen to leave, but have given 120*l.* towards a parsonage, and sent home between

50*l.* and 60*l.* the other day, to the Lancashire Relief Fund, you will not wonder that I cling to them and love them. The money is too little to build a parsonage, and I sent a statement to Mr. Gladstone, the other day, which the Governor forwarded with a note of his own; and I want to build a small church, at the cost of about 300*l.*, simply a nave of stone, for we have nothing but the Court-house; and I must shift a little longer without a parsonage, or build a small place of my own. If you, or your friends, could spare a few sovereigns, it would be money well spent, as helping those who have shown a disposition to help themselves. I cannot do much myself either with money or time, or I would write something which might bring some money on publication: every moment of mine is fully occupied. If you think the publication of this letter, or any part of it, in either of the *Missionary Journals* would do any good to our cause, and induce anyone to help us, if by ever such a trifle, do carry it out for me. The Bishop endorsed my statement to Mr. Gladstone.

I brought out, if you remember, some books, and got some others in Gladstone, for the nucleus of a lending-library. Since then I got subscriptions from every one in the place for more books. I only asked for a shilling from each; all gave more, and some insisted on giving ten shillings. It has done great good, as the circulation of good books will, in a quiet amelioration of the daily life of many. We have a Sunday-school, too, which I and my wife and her sister manage, and that, I hope, will produce some good in time. I have only a monthly celebration of the Holy Communion in Gladstone, and only get from six to ten communicants. Considering the number of inhabitants in the town, the immense proportion of children, and the circumstance that most of the people in the district and town are not members of the Church of England, I suppose I cannot expect more.

And now what shall I say about myself? In many respects, I am very happy. The glorious climate suits me—the complete self-reliance required here is natural to me—and God has blessed me with a loving wife, a ‘true yoke-fellow’ of my heart. . . . In spite of all drawbacks, we manage to be very cheerful. I miss, indeed, the intellectual activity of England—I feel as though some of my faculties were paralyzed, so little use is there for them out here. But the worst of all is the uncertainty of our income, owing to this wretched voluntary system. I never know where the next year’s stipend will come from—never know whether I may not be left in debt, if I have to do anything in opposition to the popular will. I have much to bear, of course—to walk very warily, lest my good be evil spoken of; and I have had one or two sharp encounters with individuals, who thought to turn me from my course; but by blending the *suaviter in modo* with the *fortiter in re*, I have weathered the storm, and, I am glad to say, there has been no bitterness left behind. If only my health be spared, I believe that I shall build up a Christian Church here on proper principles, however small and struggling for years,—for most of the stations are cattle-runs, where little labour is required. If we had only had some friend to afford support for a few years to districts like this, there would have been no difficulty; or if the Bishop would organize some means of borrowing money, at a low rate of interest, in England, and buying land in

the towns, and near them, at a low rate, whilst they are cheap, in a very few years we should be independent of the voluntary system. Since I have been here, land might have been bought at the rate of 50*l.* an acre, which is now selling at 1,000*l.* But his difficulties, I suppose, like ours, leave him little time to think much of temporal matters.

We hold service at Gladstone in the Court-house till we can get a church. We have no font; a common pudding-basin is brought in, and filled out of the water-jug. I have tried to spare money to get a block of the splendid marble of the neighbourhood cut into an octagon; but cannot yet, for labour is very dear. The Bishop gave us a small latten communion-service. A deal board on trestles forms our Communion-table, and we borrow a tablecloth. If I had time to write to some of my lady friends, they would soon put this to rights, I have no doubt.

I only wish I had time to give you a more minute description of our life out here; but although the rivers are still running, and there seems little hope of my getting away just yet, I have two sermons to write, so as to be ready if I get down on Saturday. This is Wednesday, and the prospect of 100 miles of flooded country, with the stations between short of food, as I hear they are, form no cheerful prospect.

Good-bye, my dear W. Think what I would give for a day or two with you such as we used to spend together—a talk over the latest doings in science, and a glance at the newest books.

Ever your sincere friend,

J. S."

COMPARISON OF REMITTANCES OF SEVERAL DIOCESES TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL

(Continued from p. 144.)

THE Diocese of Lichfield remitted in one year about 2,800*l.* to the *Society for the Propagation of the Gospel*. In the same year the diocese remitted about 6,400*l.* to the *Church Missionary Society*, more than twice as much as it sent to the *Society for the Propagation of the Gospel*. Astonishing as this difference is, if we come to details our astonishment will not be less. Thus, the Archdeaconry of Derby in that diocese alone sends to the *Society for the Propagation of the Gospel* 608*l.*, and to the *Church Missionary Society* 3,041. Five times the amount, and then 1*l.* to spare. Compare, too, the town of Derby in the above Archdeaconry: the *Society for the Propagation of the Gospel* remittance from the whole town for that year was less than 70*l.*, while one parish in that town sent more than 150*l.* to the *Church Missionary Society* in the same year, and, as I find from the *Church Missionary Record*, during two days in the month of May last past, there was obtained for the same Society more than 216*l.* Facts like these seem scarcely credible; but there are too many considerations which force upon us the conviction of their truth, incredible as they may seem; and putting aside for awhile the respective claims and merits of the two Societies upon the alms of the diocese of Lichfield, they preach a powerful sermon to all organizing secretaries—perhaps a

“stirring” one also. There must be some great difference worth finding out, and worth noticing, in two organizations *for the same purpose*, working in the same area and *amongst the identical population*, one of which produces over *six* and the other less than *three* thousand pounds. The contribution lists of the diocese, for the two Societies, must deserve attention.

I would make a remark or two, not in a spirit antagonistic to the *Church Missionary Society*, but which may perhaps be useful to members of the *Society for the Propagation of the Gospel*, who are anxious that it should not compare so unfavourably with its younger and better-favoured sister. It is confessedly the Missionary Society of the Church, and that it halts so far behind, inflicts much injury upon many promising labours in the foreign field.

The remittances from the town of Derby deserve attention. That they are so large to the *Church Missionary Society* may be partly accounted for from the long-continued, very diligent, and careful labours of nearly all its parochial clergy. The patronage of the principal church is in the hands of the Simeon Trustees. Of this the *mos tis* made, let us hope in no proselytising or party spirit; doubtless, if there be (as is very natural) some admixture of this, there is largely also a desire for the salvation of souls (the best foundation for building upon by missionary builders), which pervades ministers and congregations, if not parishes. This spirit is kept alive and increased by giving an almost personal interest in Missions to a great number of the people. One who was connected with them ministerially becomes a Colonial Bishop, their mutual sympathy and affection is continued and enlarged to the advantage of the missionary spirit, which is directed chiefly (as it happens) to the support of the *Church Missionary Society*. Perhaps the present degree of prosperity may be maintained without very special effort, but not without much prayerful labour was it attained. There are, indeed, not wanting indications that the younger clergy are rather likely to lose ground, even by “their fathers’” self-denial, than make further extensions. A plan which has been tried with much benefit, and found to create an interest in Missions, is the monthly missionary lecture, nearly wholly conducted in many cases by the clergyman—in villages, being discontinued during the summer months. They have the great merit of being inexpensive. The first tried by the writer was attended by a large number, the schoolroom completely crowded, so as to have scarcely sitting room. The candles were the only expense. There was not great excitement, but a deep impression produced. The plan is not uncommon in the larger towns, which have sent large sums annually to the *Church Missionary Society*, and is an example of the quiet way of working, which, after some years’ continuance, proves so successful, and is attended with so much blessing.

While different plans suit different parishes, so that in most cases no clergyman can always recommend what may have been useful in his own parish, such meetings as these might be multiplied in many parishes and villages with great advantage. Their quiet unexciting character is in thorough keeping with the tone of the Church Services, and will be a recommendation to many.

One very successful means of raising money is *Juvenile Associations*;—to get at the young, and to enlist their sympathy and support, is a great advantage, though requiring some precautions. But though this cannot be done by rule, yet without method it cannot succeed. How far it may be advisable to have the formal Committee, with Treasurer and Secretary, &c. directing the efforts of the boys and girls of a parish, may be a great question. But it is to be feared, in nine out of ten of the parishes supporting the *Society for the Propagation of the Gospel*, no special effort whatever is made for the young. I know a parish where the clergyman's wife supplies missionary boxes to the older pupils of the village school, some of them children of small farmers; on a certain day there is a meeting of "the Juvenile Association" of the neighbouring market town, seven miles distant, and this lady sends her collectors there by train, where they attend the meeting of young people, hear addresses more or less suitable, generally have a treat with the rest of the children, and enjoy a happy holiday. The eagerness they show to have a good sum in their box by the day is very pleasing. The lady is a supporter of the *Church Missionary Society*.

Ladies' Associations, with any degree of special organization, seem still more questionable, except that they are means of swelling receipts for missionary purposes. But could not the worthy ladies work as well without separating themselves from the rest? and is their zeal made the most of in parishes supporting the *Society for the Propagation of the Gospel*?

In the *Church Missionary Society's* contribution list there is frequently seen, as contributories, "Christmas Tree," "Mission Basket," "Sale of Ladies' Work," "Tea Meeting." In the list of the other Society such entries are very seldom indeed. Does not this suggest which Society has the more earnest supporters? But happily there is a great improvement in the *Society for the Propagation of the Gospel* lists. Considerable sums are now obtained by mission-boxes, and this is a hopeful sign. If only we can get more earnestness, we need not fear for the transgression of the rules of good taste, or of Christian order, amongst that large body of Churchmen who, with all their shortcomings, deserve admiration for their attention to the spirit of that Church which is so remarkably imbued with the spirit of the Apostolic rule: "Let all things be done decently and in order."

Perhaps it may be well to mention the contributions of one or two small parishes in this diocese. One taken at random, with a population of 558, sends over 30*l.* during the year to the *Church Missionary Society*, besides 11*l.* to Home Missions; the largest subscription is 1*l.* 1*s.* Two persons only give subscriptions as large as 1*l.*; the clergyman, whose official net income is less than 160*l.* giving half a guinea, and his valuable labours as local Treasurer and Secretary. He has not been incumbent twenty years. Another parish, with 780 population, sends more than 30*l.* to the *Church Missionary Society*; one 20*l.* to other foreign Missions and 17*l.* for Home Missions. Much of this is made up by small donations and contributions.

The *Church Missionary Society* is supposed to derive much of its large income from towns of great population; however this may be, it evidently derives not a little from the village population of the country.

As long as the Mission Field is obliged to suffer from doubled and trebled home working expenses, we must wish success to all societies adopting the Church's rules, retaining our preference for that we think or know to be best. Perhaps the above remarks may be useful to a few of the younger clergy and laity, who wish well to our oldest Missionary Society that sends out Missionaries. They may lead all who read them to think, so that some good shall come from their thoughts. One conclusion to which the writer has come, from his study of the two lists, and from an extended observation, is, that *on the whole*, and leaving out some pleasing exceptions which strengthen his opinion, in parishes supporting the *Society for the Propagation of the Gospel*, especially in country parishes, *not nearly as much is done*, population for population, in sending up contributions, as in parishes supporting the *Church Missionary Society*. One improvement he would desire is, more life and energy (whence will follow larger remittances) in the working, for Mission purposes, of those parishes which support the *Society for the Propagation of the Gospel*. When a parish, with a population of 1,300, remits 1*l.* 6*s.* 6*d.*, and such a parish is not worse than many others, we may readily suppose, that without waiting for the number of remitting churches to reach fifty per cent. of all in the country, we may find plenty of scope for labour in increasing the Society's annual income.

K. T.

THE CENTRAL AFRICAN MISSION.

(From the *John Bull*.)

THE honorary secretaries of the Universities' Mission to Central Africa have favoured us with letters addressed to them by members of the Mission party, giving information of the sad death of the Rev. H. C. Scudamore, and the position of the Mission.

The journal of Mr. Horace Waller, lay superintendent of the Mission, gives the fullest particulars as to Mr. Scudamore's illness and death:—

"19*th* Dec.—Poor Scudamore has had a very bad attack of fever indeed. I think he got it from sleeping in his hut just after having had his floor plastered and made wet; either this or wet feet did it. I say this, as I don't think there seems any malaria in the air now. . . .

20*th*.—Scudamore very ill with fever; his head, as is usually the case, suffers a great deal. Sat up with him part of the night. . . .

21*st*.—Scudamore very seriously ill. His is an instance of the turn the ordinary remittent fever takes at times, say once in fifty. Great restlessness, some delirium, excessive sickness baffling all attempts to get quinine into the system.

[22*d* to the 24*th* the journal gives much the same account].

Christmas Day.—Slept in Scudamore's hut last night; he was very restless, but is on the whole progressing favourably; thanks to Dickinson's consummate skill in treating him. . . .

26*th*.—Scudamore still mending satisfactorily. . . .

[28*th*.—Report is again unfavourable.]

29th.—Sat a good time with Scudamore, who is in a most distressing condition. At night, from inflammation of the trachea setting in, Dickinson felt it his duty to inform us that he was exceedingly anxious about Scudamore's surviving the night. I told each one of our men who, I thought, should be informed, and right well do I know that my asking that he, poor dear fellow, should be remembered in their prayers, was not denied. Sat up with him from a little after midnight to relieve Dickinson. Thanks be to God, his breathing was not so laboured, and the dangerous symptoms, which, had they increased, must have proved fatal, subsided a little before morning. We can but hope his life may be spared to us by a gradual abating of the disease. . . .

30th.—Scudamore appears easier, but Dickinson is most anxious about him. We watched with him during the day.

31st.—Little change to report in our poor patient. [Mr. Waller then gives some particulars as to the medical treatment.] . . . At 9 P.M. Dickinson saw most clearly that without support he must quickly succumb, and therefore administered wine to him, which seems to have caused some slight rally.

1st Jan. 1863.—Sad, sad new year, whose first thought is of deep sorrow, whose clear cool morning takes from us one whom we can so ill spare, gone ere the poor eyes saw its light, to realms where darkness is not, and the long, long rest begins, Scudamore passed away from us at eight minutes past four this morning, sinking without a struggle or a groan. I relieved Clark at midnight, and administered more wine on going to him, but finding from the cold clammy hands a serious change had taken place, called Dickinson, who at once saw the faintest hopes were dwindling. We gave him a large quantity of wine and brandy, but to no purpose. I repeated it in half an hour, but the strife was ceasing, and no rally could take place. After calling the men, who passed in one by one to take a last look at one whose life—so genial, so good to them—was fleeting, we sat with him till he expired, slowly and gradually, as if falling from a laboured, difficult sleep, into a calm repose, not even a hand moving to denote a pang. Thus he left us, our dear, dear brother, the godly and pure in spirit, if ever man deserved the term. It will be a consolation to his friends and relatives to know, that all was done for him that consummate skill and affection on Dickinson's part could do, aided by the constant attention that was due to him, and a stock of means and appliances which leave it open to say that nothing of importance was wanting.

Unfortunately, poor dear fellow, he could not take care of himself, and wet feet on several occasions lately, and hard fagging in the sun—severe exercise he always rejoiced in and deemed necessary—have most probably brought this attack on. Africa is a grave to men who follow this course. I would not venture to say what I have but for the benefit perhaps of others. It is a heartbreaking loss to us."

Mr. Waller, after stating that Mr. Scudamore had never completely recovered the effects of a fever he caught from crossing a stream on a very cold night, after the escape of himself and Mr. Prector from Muana-Somba's, last year, continues:—"Well-nigh the last connected words I heard poor Scudamore say were, 'There remaineth rest for the people of God.' . . .

At four o'clock in the afternoon we buried the remains of our fellow-worker, in a pretty spot close to the village, as it was thought best. Johnson had made the coffin in the morning; and many a sad heart, both in the village and out of it, saw the little procession bearing the body to its last home. It was buried with all the decency and customary forms one could wish. The Makololo seemed very sorry for his loss. He had much influence with them, and I attribute it to his great singleness of heart. All could see charity and the harmless disposition in that fine open countenance."

The following letter from the Rev. L. J. Procter gives an account of the state of affairs prior to Mr. Scudamore's death:—

"Signor Vianna's; on the Zambesi, Dec. 27, 1862.

The wretched state of the country on the hills and along the Shire has compelled us again to have recourse to the Portuguese for a further supply of the food merely absolutely necessary, and I have come down with one of our native people to purchase rice for ourselves, and mapira for our dependants. Waller reached us safely on November 5, with three canoe-loads of rice and mapira, which, with the one he had sent before, and which reached us about a week previously, we had hoped would have lasted us until the first harvest should be ready (at the end of January, later on account of the lateness of the rains, which have now, however, set in). We had intended only to have fed our single women and children, who number about fifty, leaving our so-called married people to buy for themselves with the cloth which we gave them; but as the very few natives who had any corn refused to sell from their too small stock, hunger reduced them to the necessity of stealing, to prevent which we resolved to give them a weekly ration, which, though hardly sufficient to support existence, had the effect we desired of keeping them from theft. Still, the drain upon our stores was so great, that we found that it would only last half the time we had supposed, and we were consequently obliged to make another journey down the river. In addition to this, we had around us a population starving and dying by hundreds, on account of the war and late drought; corpses were constantly floating past in the river below us, some having been killed while robbing gardens, others the dead bodies of those who had perished of sheer hunger; we could not refuse a small share of the food we possessed, to relieve a few of the most destitute in our immediate neighbourhood, which caused an additional drain on our stock; we accordingly despatched two natives, about the 20th November, with a letter to Vianna, asking him to send up another supply to us. Our trusty messengers, however, having reached the Ruo mouth, were told of war going on lower down the Shire, of which the old enemy of the Portuguese, but their present ally, Marians, is the author, the unfortunate Manganja being the sufferers, and slaving the principal object, and they accordingly left their canoe at the Ruo, and returned to Chibisa's on foot in affright. This made it necessary for one of ourselves to undertake the journey, as no native would dare to go alone. I accordingly set off on December 9, and on reaching this place, the residence of Signor Vianna, on the 16th, I fell in with Dr. Livingstone, who had just returned from the Rovuma, which he had been exploring in boats, and where he tells me he had been partially successful in his search for a river route to Lake Nyassa; but that he and his party had been in con-

siderable danger from a number of river pirates, who had attacked them with guns; they had come upon rapids in the river, but the country around was favourable for land carriage. All were well on the *Pioneer*, and they were going on to Shupanga, whence they would start up the Shire for Chibisa's as soon as the rise of the water should be sufficient. As regards ourselves, he told me that there was a great quantity of stores for us at Killimane, which had been brought from the Cape by H.M.S. *Rapid*, in November, and which he had assisted in landing with considerable trouble and difficulty, another kindness for which we are indebted to the good Doctor. I am now waiting here for the arrival of these, with the mail which accompanies them, Signor Nunez, of Killimane, having taking them in charge, and being responsible for their safe delivery to Vianna. I have sent forward our native servant with three canoes, loaded with corn, to my brothers at Chibisa's, intending myself to escort probably three more, containing the stores, to our present home.

As I came down the Shire I found the people in considerable affright on account of Mariana in the higher parts of the surrounding country, where an immense number of fugitives had also gathered together; the lower parts were ravaged and almost deserted, burnt villages being the signs of what had been going on, and a number of guns fired only three or four miles distant from an island on which we one night slept, the tokens of what is still going on. Mariana has about 2,000 men, armed with guns for the most part, in his service, and is leagued now with the Portuguese at Killimane for slaving purposes, he taking the part of slave-catcher while they are the secret recipients. As far as we are concerned, there is nothing to fear from him; the Portuguese have no wish to quarrel with us, but are, on the contrary, most friendly and wishful to help us; of this we have every assurance from the Portuguese here and from Dr. Livingstone; and (as the former, no doubt, have the best reasons for what they assert, and the Doctor has himself in former years had some communication with Mariana) we do not hesitate to send our stores through the very country Mariana is plundering, though I prefer myself to go and escort our more valuable goods.

We have had the greatest difficulty in getting even a very small quantity of seed corn from the natives. A short time before my departure we sent Charles Thomas, one of the Cape men, up the hills south of our last station to try if he could buy any, but he had very small success. He went towards the Milanje, and got very near the very place where I and Scudamore were attacked; the people there pleaded famine, not, it appears, from real want, against which there was abundant external evidence, but because they were evidently unwilling to encourage any traffic or even communication with the English. The fact is, the people in those parts are confirmed slave-traders, being chiefly of the Angurn tribe, and knowing that we are opposed to the horrid traffic, they have every wish that we should keep at a distance; and as long as they can find a market for their slaves at Killimane, from which they are only distant a few days' journey overland, I fear our presence among them will not be tolerated. . . ."

The friends of the Mission will be much cheered by the following extract from a letter of Sir Baldwin Walker's, to the Bishop of Capetown, dated Simon's Town, June 11:—"I am in hopes, from what I have heard from

Captain Wilson, they (the Mission party) have long ere this received sufficient supplies from the town of Mozambique, as he made arrangements with a merchant at that place to send them all they required, and Captain Gardner, of the *Orestes*, will take care that they are well supplied."

Intelligence has since been received from the Rev. H. Rowley, from Tette, that he had succeeded in purchasing a considerable number of sheep and goats, and was about to return with them to the Mission-station at Chibisas.

P.S.—Letters have since been received, from Bishop Tozer and his party, up to May 19. Dr. Steere writes that the Bishop and all the Mission party, except himself, had landed safely with two-thirds of their stores. He was to follow that day with the remainder. All the party were well and in good spirits. The Bishop in his letter speaks of the great kindness which had been shown to the Mission party by all the authorities. The Bishop had heard the bad news from Chibisas. In another letter, dated May 25, the Bishop says:—

"So far as I can speak of plans, I mean to go up to Mazaro, near Chupangas, and then press on to Chibisas, and see with my own eyes the state of affairs. It is a comfort to think we shall have Dr. Livingstone to consult, and I shall be largely guided by his advice. Should a real necessity arise, I shall not scruple to remove the Mission to a quiet and more healthy spot. We are most anxious to get on the river, so as to be actually at work; but I do not mean to run any risks, either by deputy or in *propria persona*."

The Bishop confirmed one officer and seventy men, on board H.M.S. the *Orestes*, on his way from the Cape to the Zambesi. Captain Gardner of the *Orestes* landed with the Bishop to assist him, and passed the first night on shore with them. In the evening, after their landing, the whole party sang a *Te Deum*, as a thanksgiving for their safe journey.

Reviews and Notices.

Mauritius, or the Isle of France; an Account of the Island, its History, Geography, Products, and Inhabitants. By the Rev. FRANCIS P. FLEMYNG. Published by the *Society for Promoting Christian Knowledge*.

THE contents of this little volume are accurately described in the title. Mr. Flemyng has been himself a resident on the island, and shows himself master of his subject. In Chapter XI. he gives a good account of the religious aspect of the colony. He tells us that:—

"Besides the Anglican and Roman branches of the Church Catholic, which are of course to be found here, there are members of various sects of dissenters from it, but none of these are sufficiently numerous, to require or possess a place of worship, except the Presbyterians, who have a small chapel at Port Louis."

He observes that the Anglican Church in Mauritius may be said to be only in her infancy ; and that it is only since the erection of the island into an independent see, in 1855, that the Church's work has begun to expand. In 1854, the clerical staff consisted of but *five* men. There are now a Bishop and *twelve* clergymen on the island. Mr. Flemyng thus remarks on the peculiar importance of this island, considered from a missionary point of view :—

“ It is impossible to estimate the importance of Mauritius as a central depôt for the eastern missionary work of the Church, comprising, as it does, in its population, representatives of the African, Indian, Chinese, Abyssinian, Mozambique, and Malaguese races. If some of these could be taught Christianity, and then returned to their own land as native teachers, how great a blessing would they be ! . . . In the present crisis of affairs in Madagascar, too, . . . how great the importance of transferring to Mauritius some of the most intelligent of the king's younger subjects, and teaching them there, surrounded with the light of civilization and religion, the fundamental doctrines of the faith, which they might thus carry back and preach to their countrymen !

Let, then, a large missionary college, similar in every respect to that at Capetown, be erected at Mauritius ; train within its walls, on sound Anglican Church principles, its inmates ; and join to this a practical industrial school of civilized trades ; then send out youths, well trained, to their various tribes and countries ; and who shall say, in a few years, what may be the result ? Let this work be carried out, by properly educated and properly supervised missionaries ; let the Church's work be done by Churchmen, in her own organized and legitimate mode—with her bishops, priests, and deacons, and deaconesses if you will, working and co-operating with one another, and then we should have little fear of challenging the scrutiny and testing the reality of her successes, by the honest protestations of all candid witnesses, whether at Madagascar, Mauritius, or anywhere else, throughout the vast spreading extent of our mission fields.

The establishment of an efficient missionary college at Mauritius could not fail to produce the most beneficial results in other neighbouring eastern lands, as well as to raise the tone of religious feeling on the island itself ; nor could it have a more zealous superintendent than the present Bishop, Dr. Ryan.”

We should add that this book is accompanied with a good map, and is copiously illustrated.

The Wisdom that is from Above : an Address to Candidates for Holy Orders, by the Rev. R. CALDWELL, LL.D., Missionary S.P.G.

The Christian Embassy : a Sermon Preached at the above Ordination, by the Rev. E. SARGENT, Missionary C.M.S. Madras : the Asylum Press, Mount Road.

BOTH these Discourses well deserved the honour of being printed at

the request of the Bishop of Madras. The following passage is taken from the former :—

“ We shall never be able to do any real good to the people around us, except we begin by loving them ; and our love to be appreciated by them must be not an austere, abstract love, but one that is full of mercy and of good fruits. Perhaps there is no way in which the Christian Missionary can more readily or appropriately show mercy to those whom he has come to teach, than by rendering them medical aid, as far as may lie in his power. This address has been prepared during a peculiarly severe visitation of cholera, in the intervals of visiting the sick and dying : and every time I have seen the anxious looks of those who were struggling with the disease, the helplessness, hurry, and alarm of the friends collected in the sick-room, or the thankfulness of those who had recovered, I have felt that the help I had endeavoured to render, though feeble and unprofessional, was a work of mercy, which every one, whether a Christian or a heathen, would willingly admit to be a good fruit of the religion we teach.”

The True Interpretation of the American Civil War is an elaborate pamphlet (Trübner & Co.), which has reached a second edition. It is right in urging that emancipation was no Apostolic term of communion, but wrong in asserting that the curse on the posterity of Ham is irremovable by the Gospel. Under the title of *The Social and Political Bearings of the American Disruption* (Ridgways), Mr. A. J. B. BERESFORD HOPE has published his remarkable speech at Maidstone in January last. We perceive he defends the language used as to slavery by the Southern Pastoral.

Colonial, Foreign, and Home News.

SUMMARY.

THE *Calcutta Additional Clergy Society* are much in want of clergymen to take charge of small stations in Bengal.

The stipend offered is 300*l.* a year for the first three years, and 360*l.* a year afterwards. A parsonage is also provided, and outfit expenses allowed. A medical certificate is required, in addition to the usual testimonials.

Applications should be made to E. Currie, Esq. Lansdown Lodge, Cheltenham ; or to Rev. G. Burn, Hatfield Broad Oak, Essex ; who will be able to supply further particulars. The Bishop of CALCUTTA would be willing, under certain circumstances, to ordain candidates for the work.

Bishop TWELLS, who sailed on the 7th July for the ORANGE RIVER STATE, has appointed the Rev. J. G. Cowan, his successor at St. John's, Hammersmith, as his Commissary. From the Cape journals we learn that his arrival is eagerly looked for in the Free State, which seems willing to renounce its so-called liberty, and return to the British rule. The

“Volksraad” have voted 100*l.* stipend for an Anglican clergyman to be placed at Fauresmith.

Bishop COLenso has been summoned to appear before the Metropolitan of South Africa, on the 22d of November next, to be tried for his books on the Pentateuch.

The Sydney correspondent of the *Guardian* says:—“We are much depressed at hearing that the Queen has been advised to consent to the Bill abolishing State aid to religion. Mr. Clark Irving has sent out a bill of exchange for 2,000*l.* to be invested in the names of the Bishop of Newcastle, the Hon. C. Kemp, and the Rev. A. E. Selwyn, until the appointment of a Bishop for Grafton and Armidale.

In America, we have to record the decease of the Right Rev. H. OREY, D.D. Bishop of TENNESSEE. It is stated that, during the troubles of the present civil war, it is not intended to take immediate measures for providing the vacant diocese with a successor.

THE REV. DR. BRECK, in a late Appeal to Eastern Churchmen, gave a sketch of the work done since Nashotah was founded, in 1841; the steps by which he was led to go further west to Minnesota in 1850; the founding of the St. Columba Mission; and last of all, the commencement of a cluster of Church institutions at Faribault: all these being the best of reasons why further help should now be given to that new centre, to strengthen it for all it has to do. As to the Indian Mission, he mentioned that one Missionary who has been in the field only three years, among the Dacotahs, has within that time baptized 349 adult converts and 180 children; he has also presented 100 for confirmation, and has 200 others now under preparation for the same. Dr. Breck gave a graphic description of his late Easter morning among the Indians. An old chief, called the Crier, roused them up by calling aloud before every door, “Christ is risen to-day!” and soon there was a congregation of over 300 assembled in the open air to keep the festival. At the various schools now clustering around Faribault, 400 children have been, or now are, receiving a Christian education.—*New York Church Journal*.

THE first Bill for the Incorporation of the Synod of NOVA SCOTIA has been set aside by the Legislative Council; but instead of this they have passed a Bill, “which, if it does not embrace all that was asked, is at once sufficient to suppress the irritation of one party and to relieve the alarm of the other.” It has legally recognised “The Synod, consisting of the Bishop, Clergy, and representatives of the laity of the United Church of England and Ireland in this Province, having perpetual succession, by the name of The Diocesan Synod of Nova Scotia.”

ONTARIO.—All Saints’ Church, Tyendinaga, was “opened” for Divine Service on the 2d of June. This new church in the Western part of the Mohawk Reserve, in the township of Tyendinaga, was projected eleven years ago, by the late John Will (or O-che-chus-ko), a leading warrior of the tribe.

DHERRA DOON, NORTH INDIA.—This is a little Christian colony, of about 300 population. It is under the charge of a native clergyman,

aided by a schoolmaster. From *Allen's India Mail*, we learn, "the little community is in every respect most promising. The people are well behaved, well dressed, and extremely industrious. The children are cleanly in appearance, well clad, and intelligent-looking." This colony is greatly owing to the labour and management of Major Rind, who has plantations in that district. "Does it not compare satisfactorily with many English Christian villages of a like size? When these Christian villiages begin to act markedly on the population of their neighbourhood, we may hope for a happy spread of Christianity in the plains of North India."

THE New York *Church Journal* says :—"Grace Cathedral was filled to its utmost capacity. It was the first Ordination in this new edifice, which has now been occupied about eight months. During that time the communicants have increased from about 130 to 280, and the enterprise has proved an entire success. The church itself is the most beautiful building on the Pacific coast, its dimensions being 137 feet by 69. Its rich, dark, open roof is probably unsurpassed on this continent. It is 66 feet from the floor to the apex. The organ is by the side of the chancel, as in Trinity chapel, New York. In the inner chancel is a richly carved canopied seat for the Bishop. In the outer chancel are stalls for ten clergymen. The open-work carved pulpit is on the edge of the outer chancel on one side, and on the other the lectern, which is an eagle on a globe, copied from the one in Canterbury Cathedral. Most of the stained glass windows, those of the nave, clerestory, choir, and baptistry, thirty in number, are already in place. The large altar window (which in its five compartments is to have full-length figures of our Lord and the four Evangelists), as well as the two large transept windows, have not yet been received from the East, but are expected during the next three months.

On Monday evening, there was a reception at the Bishop's, for the Bishop of Columbia, when some 250 of the principal Church people of the city called to pay their respects to his Lordship. On Wednesday he sailed for England.

Altogether, the visit of the Bishop of Columbia has been a source of great gratification to the Churchmen of San Francisco, bringing before them visibly the fact of the unity in the two branches of the Church. It is three years since his Lordship was last in San Francisco, and during this time he has built up a strong Diocese on our Northern coast."

When shall we be able to record the fact that an Anglican Bishop has done the same in Scandinavia?

PRUSSIA.—*Conversion d'un Evêque.*—L'ancien prince-évêque de Breslau, Mgr Sedlnizky, qui vit depuis longtemps à Berlin, s'est converti au protestantisme. Il a pris part à la communion aux dernières fêtes de Pâques, dans l'Eglise évangélique, où prêchait M. le pasteur Stahn, membre du Consistoire. Depuis longtemps déjà, Mgr Sedlnizky était en dissidence avec Rome sur quelques points de doctrine. Il avait résigné son poste de Breslau parce qu'il rejetait le bref apostolique concernant les mariages mixtes. Plus tard, il avait condamné ouvertement le dogme de l'Immaculée Conception.—(*Bulletin du Monde Chrétien.*)

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

OCTOBER, 1863.

THE POSITION AND PROSPECTS OF THE SCOTTISH
CHURCH.

VARIOUS circumstances of late have concurred to attract attention to that portion of our communion which exists north of the Tweed.

The Primus of Scotland, in his opening address at the recent meeting of the Diocesan Synod of Moray and Ross, gave a sketch of the past and present of the Scottish Episcopal Church, which seems to entitle us to look forward to her future with considerable hopefulness. His Lordship is reported as having observed that—

“After the Restoration, the Church possessed two Archbishops and twelve Bishops, with the prestige of an Establishment. When she emerged from the storm which commenced at the Revolution, 1688, she was left with six Bishops and only forty clergy. But the Church has profited by her afflictions, and now, in 1863, she has regained considerable influence, not by departing from principles, not by currying favour with the powerful, but by her maintenance of the good deposit. Because we hold to this is the reason wherefore we begin to bear fruit. The clergy have multiplied four-fold; 4,000 children are under tuition; Missions are being undertaken here and there; and our freedom from excitement recommends the Church to many, both rich and poor.”

Our brethren in Scotland have not indeed been without their distractions. These are too recent and too painfully known to our readers to need more than a passing allusion. But we may trust that they are now mere things of the past. The results of the General Synod, to the calling of which they led, are upon the whole such as we may well be contented with. The entire code of Canons has been

revised with a calmness and mutual forbearance which was to many an agreeable surprise, and a cause for devout thankfulness in all to "the God that maketh men to be of one mind in an house." The principal alterations thus made were enumerated by the Primus under the following heads:—

"(1), The difference in the position of the laity, a vote being now allowed them in the election of Bishops; (2), the vote allowed to curates of one year's standing; (3), the appointment of chancellor, registrar, and auditor in each diocese; (4), the adoption of the English Book of Common Prayer as the Service Book of this Church; (5), the withdrawal of primary authority from the Scottish Office; (6), permission to congregations, with consent of clergyman and a majority of communicants, to use either Office; (7), the permission to appoint lay readers and catechists; (8), the improvement in judicial proceedings; and (9), the rule for the interpretation of the Canons."

We cordially unite with his Lordship in the hope that the settlement of the Liturgical questions which has been come to will prove a basis of lasting peace. If we mistake not, the time is already nearing when the value of the Scottish Eucharistic Office will be more deeply and widely felt than ever; as in addition to its closer conformity to primitive custom, and its greater acceptableness to Eastern Christendom, it will be found to be a feature of attraction towards us in the reckoning of the Scandinavian Church. But we hold that it was a most wise step to unite with the retention of this Office the adoption of the English Book of Common Prayer. The Primus put this matter in the true light, and in so doing enunciated a principle of the gravest and widest possible import, which in these days it is more than ever necessary to keep in constant view:—

"Not (he said) that the English Church had any right to require us to adopt her Services, nor that it brought us into closer communion with her than we enjoyed before, but because, as there was now a greater intercourse between the two countries, it was desirable that every facility for the closest union should be afforded. Not that we are to part with our own Communion Office. This would be to act on ultramontane principles, which require everywhere the adoption of the self-same Offices, and confound unity with uniformity. We did not require the American Church to adopt our Services when we gave to her the Succession. It is enough to communion that Churches hold the Catholic faith; but it cannot fail to conciliate England, when it is understood that we, by special Canon, adopt her book of Offices as our own."

The Church, then, whereof Bishop Eden is at present the presiding Bishop, continues her witness not only for Episcopacy and against the Calvinism of the Westminster Assembly, but also on behalf of the

true principle of all Catholic intercommunion. That that Church should nevertheless be the constant object of misrepresentation by a party in England, is more a matter for regret than surprise. So long as men remain who confound the ideas of Church and Establishment, or who can reconcile it with their consciences to take our Sacramental formularies in a non-natural sense, this hostility will continue to exist. The Scottish Church has, however, just gained one important victory over her misguided enemies. Had the appointment of Bishop Trower to the See of Gibraltar been suffered to pass unchallenged, it would indeed have been a cause for our just congratulation; but much more is it now, after the pertinacious opposition to it has utterly failed. The ground which the promoters of this opposition took is worth a brief notice here.

Some years ago, when Bishop Trower first began to perform Episcopal acts for the aged Bishop of Exeter, certain persons endeavoured to prevent him, by procuring an opinion of counsel to the effect that the performance of such acts was prohibited by the penal laws, which prevent the clergy in Scottish Episcopal Orders from holding livings, &c. in England. An opinion was obtained from another lawyer of equal eminence, of a directly opposite character, showing that the penal laws only specified priests, and that, as all penal laws fall to be interpreted according to the strict letter, Bishops were not included under the prohibitions referred to. The force of this latter opinion seems to have been felt; for it was not on this ground that the appointment of Bishop Trower to the See of Gibraltar was contested, but on the ground that he had been made a Bishop "without the Sovereign's licence for his election; and without the Royal mandate under the Great Seal for his confirmation and consecration." Thus, it was alleged, the supremacy of the Crown was infringed.

But the alleged infringement of the rights of the Crown was a transparent fallacy. To use the words of the *Guardian*, those rights are "abundantly preserved by the restraint of jurisdiction to those Bishops who have been elected by the Queen's command. So that the patron admitted to an English or Irish (or Colonial) See has been appointed by the Crown, the State has received all that can possibly be due to it. To preclude the Sovereign from appointing one who hath *formerly had* Episcopal consecration, is to *abridge* the power royal, in the secret interest of a faction that only pretends to maintain its cause."

The pretext upon which Bishop Trower's appointment was objected to would involve the disqualifying of any Bishop throughout the world from being acknowledged and received as a Bishop in the English Church, unless he had been elected and constituted by a

mandate from the Sovereign of England. The success of the opposition would have been not only a dishonour to the Episcopate of Scotland, but a formidable hindrance to the establishment of communion between the Church of England and any part of Christendom abroad; and, therefore, all men who repeat with any real meaning the words of the Creed, "I believe in the Holy Catholic Church, the Communion of Saints," have reason to rejoice over its defeat.

The advantage which the opponents of the Scottish Church have unintentionally enabled her to gain could hardly have happened at a more opportune time; for it cannot fail to strengthen the hands of those who, we understand, are about to bring forward in Parliament the question of removing from the Statute Book the last vestiges of the old miserable penal laws which continue to affect with civil disabilities all priests and deacons in Scottish Episcopal Orders, that the strange inconsistency of the Scottish Bishops themselves enjoying exemption has been brought so clearly into light. It is a most irrational anomaly, that a Church receiving the Prayer-Book and Articles of the Church of England, whose members are the flower of the Scottish aristocracy and middle class, and the possessors of the great bulk of Scottish land, should be subjected to an unworthy slight in the person of her native clergy, from which every foreign Church, even that of Rome, is exempt.

Considerable as is the position which, since the dis-establishment, Scottish Episcopacy has regained, in spite of systematic persecution and discouragement on the part of the State, there seem to us indications that her future progress will be in an accelerated rate. The disruption of the Calvinistical Establishment was the beginning of the end. The appearance of the Free Kirk, as a rival claimant to the succession of the Covenanters, marked the hour from which the more moderate of those who had refused to secede were, willingly or unwillingly, drawn into a course deflecting more and more from the traditions of their fathers. The *Scottish Ecclesiastical Journal* has ably commented on these signs of the times, and their bearing upon the prospects of the Church to whose interests it is devoted; and to its pages we refer our readers for a fuller account of the movement in the established Presbyterian body than we have space to give here. How that movement will ultimately affect that body itself, we cannot clearly perceive.

The old Calvinism is destined, we think, at least to be neutralized by an Arminianism which may run the same wretched race as has been the case in Holland. Liturgical features will be introduced into the services of the Establishment, and Episcopacy will come to be

generally deemed as Scriptural as Presbyterianism ; but we fear that a latitudinarianism on the most essential dogmas will spread, accompanied by a religion of mere æsthetics. The movement has elements of good and also of evil, and we look forward to its ultimate result with some anxiety. Our Communion will in any case profit by this breaking down of ancient prejudice ; but we cherish an uneasy solicitude for the result to Scottish religionists at large. The following passage, which occurs in a series of articles on Presbyterianism abroad, published in the *Edinburgh Courant*, will suffice to show that we have really some cause for alarm :—

“Leyden—the Batavian Athens—the famous University at which so many of our Scotch ancestors were educated—is the stronghold of the Modern Theology. This school draws its disciples from the young pastors, and represents the influence of German speculation on the Dutch mind. Hegel, Schleiermacher, Frederick Christian Baur, are the names held in honour by this section of Young Holland ; and when we say that probably half the rising students of the Dutch Church belong to it, our readers may suppose that speculations which excite a kind of frenzied dismay here, are there received, discussed, and in large measure accepted, as mere matters of course. Thus, M. Ernest Rénan’s late book was translated into Dutch immediately, though there is yet no English version of it ; and that, though French is much more widely known in Holland than in Great Britain. The difficulties of the Dutch Church turn, it will be seen, on central questions—on the very essence of all that is involved in a religion based upon the Scriptures, and not on the social, semi-political, or disciplinary questions which vex the Established Church of Scotland. There are signs that the higher difficulties will begin here, too, in their turn.”

But whether or not the Establishment escapes the dangers thus not obscurely indicated as awaiting it, or whatever shall be the ultimate effect on it of the agitation which is now stirring it to the foundations, the course meanwhile of our own Communion in Scotland will remain one and the same as ever, only more hopeful, and—let us add—more responsible than heretofore. With calm emphasis our sister-Church will have to bear testimony still, not only for Liturgy and Episcopacy, but for the reality of Sacramental gifts and the universality of Redemption. Even should the Establishment be won upon to revert—as was urged by Edward Irving—to the earlier standards which the more heretical Confession of the Westminster Assembly has displaced, there would still remain, at least, humanly speaking, an impassable gulf between it and the Episcopate. That, however, is one of “the secret things” that “belong unto the Lord,” and on which we must not lightly decide. But this much is plain—that whether the schism of the Establishment is destined to be eventually healed or not, the future career of the Church ruled by the Scottish Bishops will be one

of largely increased usefulness and honour, unless she be most strangely false to her duties and blind to her position.

The Scottish Church having "strengthened her stakes," is now setting herself to "lengthen her cords." More than once have we in former years advocated in these pages the desirableness of her taking a part on her own account in Missions to the heathen. It may be that she will shortly resolve to do so. We confess that there is weight in the consideration that she already shares in supporting the work of the *Society for the Propagation of the Gospel*, and that she has a field at home—proselytising apart—which may well engage all her energies. But it must not be overlooked that a greater interest gathers around a missionary enterprise entirely undertaken by a particular Church or community, and that while contributions in money, if not in men, are hereby called forth which perhaps would never have been offered for the other purposes of the Church, the conduct of such an enterprise subserves a valuable end by bringing us more in face of the antithesis between Christianity and heathenism, and thus preventing us from estimating the theological differences around us beyond what truth itself imperiously demands.

If, however, the Scottish Church may be somewhat excused for keeping at present her missionary function, strictly so called, in comparative abeyance, no apology could be made for her were she found lagging behind in that movement which bids fair to characterise our age—the movement for restoring, as far as may be, the intercommunion of Christendom. The Bishop of Brechin has urged this grand aim in his last charge in a most arresting manner, and in two of the recently-held Diocesan Synods, it has formed the subject of resolutions unanimously, or almost unanimously passed. But what is of most practical importance is the fact announced in our last number, that the Primus has entered into correspondence with Denmark in the hope of securing the services of Danish clergy to minister among their countrymen who visit the ports of the northern and eastern coasts of Scotland. This step of the Primus has brought the whole subject of the Scandinavian Church into immediate prominence, and may very possibly be fraught with consequences of the most extensive kind.

We are, indeed, rejoiced that our expectations of the Scottish Episcopate have not been disappointed in this matter, in which they are on several accounts able to render most substantial service. They are thus co-operating in an enterprise for which many are now praying and striving throughout the whole of the Anglican and Scandinavian families of the Church Catholic. Our advocacy of it in these pages and elsewhere has brought into our hands an amount of correspondence

constantly on the increase, which enables us to hope that all this will not be in vain.

There is a peculiar fitness in the Scottish Church taking up this subject. This was pointed out by Mr. Pratt in the Synod of Aberdeen. The Incumbent of Wick thus writes to us :—

“The inhabitants of this county of Caithness are entirely of Scandinavian origin, and are totally different from their Celtic fellow-countrymen in habits and disposition. We frequently have Danish and Norwegian ships in this port, and I make a point of taking the crews under my care, my attentions being always received in the best possible spirit.”

And the Rev. R. Walker informs us, from Lerwick, that

“The people here have a strong feeling in regard to their old connexion with Norway and Denmark. I have often thought that a Norse clergyman would be far more acceptable here than one of Scotch or English extraction.”

It was not of course to be expected that this movement should be commenced without awakening some amount of opposition. On both the Anglican and Scandinavian sides there are men too much under the influence of prejudice, arising from lack of information respecting each others' real tenets and institutions, to listen to reason, at least at once. Nothing can be further, indeed, from our wish than that this or any other project for extending our Communion should offend any, even the weakest brother; in particular, we would respect in this matter, as much as may be, the scruples of such as in these days represent the school which was once adorned by the piety of Bishop Goodman of Gloucester; but we cannot consent for ever to forego acting upon what we are convinced is a lawful and right basis in a matter where to do nothing is to do wrong. The two dissentients in the Synod of Aberdeen urged, we hear, that no friendly overtures ought to be made to the Scandinavians “until they had first abjured the errors of Lutheranism.” We scarcely know what these dissentients intended by this expression, and we doubt very much whether they had a clear notion themselves. It is, however, an old fallacy to substitute epithets for arguments. Thus might obstacles be raised in the way of effort at Christian reunion, from whatever party, and in whatever direction. Thus might the Gallicans call on the Greeks to abjure the errors of Photianism, and on the Anglicans to abjure the errors of Protestantism. But such vague allegations are unworthy of notice. The only plan for pious and earnest men to adopt, in weighing the possibility of their approach to other bodies of Christians, is to take up the formularies of those bodies and study them *sine ira sine studio*, viewing their lesser details, however, in the light of the

greater principles recognised therein, and comparing them not merely they the formularies of their own particular Church, but with those terms which Catholicity teaches to be sufficient to justify intercommunion even in spite of imperfections and impurities otherwise.

Those terms upon which intercommunion is justifiable have been very fairly proposed in the Memorial which the *English Church Union* has lately presented to the Archbishop of Canterbury, inserted in our last number. It is perhaps difficult to lay down those terms in a manner ideally perfect within the compass of a few lines ; but for practical purposes the language of that Memorial appears to be sufficiently exact. We would disclaim the notion that the Episcopal Succession is an essential of the same kind as the other points enumerated, but still its existence is a *sine quâ non* to Intercommunion, somewhat as the performance of good works is a *sine quâ non* to the individual soul, though Justification is by faith only. That the Scandinavian Communion has preserved the Episcopal Succession in at least Sweden and Finland does not admit of reasonable doubt, and the ministry in Denmark and Norway might be easily set in the same position for the future. All that remains besides bringing about such an internal union of the whole ministry of the Scandinavian Church, is to agree in the conclusion that the contents of her formularies of doctrine and worship are sufficient to make intercommunion lawful for us.

Now, whatever may be thought of the Formula Concordiæ, that document has no authority north of the Eyder ; the Augustan Confession, and, subordinately, the shorter Catechism of Luther, are the only formularies of doctrine which commit the clergy (in addition to the Œcumenical Creeds) ; and any one who hesitates about their contents, in opposition to the judgment, not only of Burnet or Hooker, but of Saravia, Thorndike, and Bull, must be a person of either very peculiar bias or unusual rashness. The question is, not whether a Church's formularies of doctrine are perfect, but whether they recognise Catholic principles, can be honestly taken in a Catholic sense, and subsist along with Catholic formularies of ritual. That the maintenance of even such an error as Transubstantiation would be insufficient to keep us aloof from a Church entertaining it, if only that Church would forbear insisting on its being also held by us, is a position on which our divines are completely unanimous. As regards the formularies of worship, the Reformation, while allowing an innocent use of the cross, pictures, statuary, and the crucifix itself, has removed all abuse and excess ; and no stumblingblock remains but for Puritans. Bishop Coverdale, who, during the Marian persecution, found a refuge in Denmark with his kinsman the Scoto-Danish reformer, Machabæus,

has left among his remains a translation and approval of the chief offices at that time, and substantially still, used in Denmark and Norway.

Such then being the case of the Scandinavian Church, there will be enough to justify intercommunion with her as a whole. With her Swedish portion, indeed, it has been proved in these pages—and a letter in our present issue from Dr. Clay, of Philadelphia, confirms our statement—that the English Church has never ceased to hold the communion which she had with it before the Reformation. We regret that the Scottish Synods have not hitherto noticed this important fact; for, while it serves to clear us from the Romish charge of being, like the Donatists of old, not Catholics, because not possessing communion with any nation but our own, it also constitutes a strong presumption against the propriety of wishing the Scottish Church to seek doctrinal explanations from the Scandinavians which her English sister has never required.

The non-necessity of any such explanations is plain, we trust, from what has been now stated. It only remains to be observed, that if out of an awkward attempt to substitute for the epithet *Reformed* another not common to the followers of Zwingli, the Scandinavians have come to be called Lutherans, the popular adoption of a distinctive term is not necessarily un-Catholic; for we ourselves have come to be popularly called Protestants, and the Church of Rome has not scrupled to unite with the Maronites, though Maro—it can hardly be doubted—was a heretic on a most vital point of the Faith.

On the whole, then, while the position and prospects of the Scottish Church at home are cause for devout thankfulness and cheerful expectation, she is, with the Primus at her head, taking the lead in the movement for intercommunion with Christendom abroad in a practical direction, justified by principle and precedent, and promising, sooner or later, to be crowned with success. *Beati pacifici.*

Correspondence, Documents, &c.

ANGLO-ITALIAN LETTERS.—ON THE WORSHIP OF THE SAINTS.

A THIRD LETTER TO A STATESMAN ON THE PUBLIC OFFICES OF RELIGION BY PHILARCHÆUS.

SIR,—In the letter which I last had the honour of addressing to you, I showed that, in order to bring the present office of the Mass into conformity with the Primitive Liturgies, it will be necessary (among other things) to translate it into the language of the people, and to restore the cup to the laity. With joy I find that my words have awakened a

response in many hearts, both of the priests and people. The minds of the devout Catholics of Italy are again opening to those sacred truths, which, though long obscured, were the light and consolation of their fathers in the faith, of the apostles and early martyrs, of the great saints and doctors, who adorned the Church of God in the days of her first love. To Him be all the praise ! And may He deign to bless and prosper this, and all our endeavours to uphold and vindicate His truth.

I am afraid that the subject of the present letter is one on which the truth will win its way more painfully and slowly. Many to whom these studies are new will be shocked to discover how far the later Church has departed from "the faith which was once delivered unto the saints."¹ Some will then start back, fearing to inquire further, lest, once cut loose from their old anchorage, they should drift into some deadly heresy or infidelity. Others will try hard to persuade themselves that although the ancient and the modern Churches do contradict each other, they may, nevertheless, both be right. It is easy for men to blind themselves when they have no wish to see. But the hope of Italy and of the Church is centred on those who, having sought the truth with an honest and pure heart, are not afraid of it when found. They will love it more the more they know it, yea, though it bring the cross with it ; and their reward will be to find in it a daily increasing store of comfort and blessing. Let us proceed, then, in the name of God ; reverently, because we tread on holy ground, but boldly, because we know that He is with us. "O send out Thy light and Thy truth, that they may lead me, and bring me unto Thy holy hill, and to thy dwelling."²

In the Missal and other office books in present use are frequent invocations of the saints and angels, and many prayers addressed to them. It is distressing to say it, but yet we must not hesitate to declare that such invocations and prayers were entirely unknown to the Primitive Church. There is no trace of them in Holy Scripture. The early fathers would have been grieved and shocked by them, and how much more by that popular devotion to the saints which is taught in books like the Glories of Mary, and which too often, alas ! among the ignorant, almost supersedes the worship of the Father, Son, and Holy Ghost ! The first Christians revered the memory of departed saints ; they believed them to be at rest and happy, and prayed that God would increase and consummate their bliss. They also believed them to pray for their brethren on earth ; and often, when a servant of God was ready to depart, they would ask him to continue his prayers for them in Paradise. Of the holy angels, too, they believed, as we do, that they are great in power and glory, that in heaven they surround the throne of God with everlasting hymns of praise, and on earth discharge a glad ministry of love to His redeemed. But they invoked or worshipped neither saint nor angel. Such homage to a creature, however high and holy, they would have held a grievous sin.

I.

By the grace of God, many pious persons in Italy have been led within the last few years to a devout and careful study of the holy Scriptures. Now, I appeal to all such pious students of the Bible, and I ask them

¹ St. Jude, 3.

² Psalm xlii. 3.

whether they have found one single word therein which favours the worship of saints or angels. On the contrary, is it not certain that the practice is opposed both to the letter and the spirit of the Scriptures?

(1). In the first place, it is at variance with the teaching of the Bible on the mediatorial office of our blessed Lord. "There is one God," saith the Apostle, "and *one* Mediator between God and man, the man Christ Jesus."¹ Now, either the inspired Apostle or the present Church must be in error. For, however it may be denied in words, the practice of the day, as taught and exemplified in books of devotion, both public and private, and fostered by innumerable indulgences, does certainly, and without any doubt, bring in a multitude of mediators between God and man. Indeed, the very titles of mediator, intercessor, advocate and the like, are, as we all know, constantly given to saints and angels, and especially to the Blessed Virgin. The Missal and the Breviary are full of collects framed on a belief that the prayers of the saints are able to procure the pardon of sin, and that we can obtain through their "patronage," or "intercession," "that which we cannot obtain by our own merits." In the Office of the Blessed Virgin, the priest is even commanded to pronounce absolution in their name: "May the Lord lead us to the kingdom of heaven through the prayers and merits of the blessed Mary, ever Virgin, and all saints."² Custom blinds the multitude to the true character of these things; but let a really pious and thoughtful man compare them with the teaching of Holy Scripture, and he stands amazed, and trembles at the dishonour done to the "*One* Mediator between God and man." He has declared, "Whatsoever ye shall ask the Father in My name, He will give it you."³ Do we disbelieve Him, or despise His mediation, that we ask the Father to hear us through the merits of others? The inspired apostles tell us, "Your sins are forgiven you for His name's sake;"⁴ and that "there is salvation in no other, for there is none other name under heaven given among men whereby we must be saved."⁵ Christ alone is revealed to man as a "merciful and faithful High Priest, in things pertaining to God, and to make reconciliation for the sins of the people."⁶ For this sole end He came and suffered in our flesh, and can we imagine that He needs a prompter or desires a partner in the fulfilment of His work of infinite love? "He is able to save them to the uttermost," saith the Scripture, "that come unto God by Him, seeing He ever liveth to make intercession for them."⁷ When His merits are insufficient, or He no longer lives to intercede for us, then let us fly to the patronage, and plead the merits of others; but not till then. And yet what have I said? Should we have recourse to others even then? How do we know that they could hear us? and if they could hear, they could not help. For how shall they procure our forgiveness, who need themselves to be forgiven? For the Scripture witnesses that "all men have sinned, and come short of the glory of God."⁸ It excepts not even the blessed mother of our Lord. Neither do the holy angels, bright and glorious beings though they be, stand by their own strength. If He with-

¹ 1 Tim. ii. 5.

⁴ 1 John ii. 12.

⁷ Heb. vii. 25.

² P. 26. Ed. Mechlin, 1844.

⁵ Acts iv. 12.

⁸ Rom. iii. 23.

³ St. John xvi. 23.

⁶ Heb. ii. 17.

drew His grace they would fall. Where, then, is their merit in His eyes? Nay, do we not read, "His angels He charged with folly,"¹ and, "Behold, He putteth no trust in His saints (i.e. His angels); yea, the heavens are not clean in His sight."² Only He who is in Himself holy can plead His own merits in the behalf of sinners, and therefore in Holy Scripture the power of propitiating God is ascribed to none but Him who is both "perfect God and perfect man." "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins."³ Having Him to plead our cause, whom need we more? Can He not sympathise with all our sorrow? Is He not sufficient for all our wants? "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need."⁴

(2.) We have now very briefly gone through a small portion of the *indirect* testimony of Holy Scripture. Let us now inquire whether it contains anything which bears *directly* on the subject; and first we will treat of the invocation and worship of the holy angels. I ask, then, if either the patriarchs, the Israelites, or the apostles and their disciples, were taught to address or pray to them in any sense whatever? Is there in the whole range of Scripture a single instance of a petition offered to any of the heavenly host? Can the serious and honest student of Scripture even conceive Abraham, or Daniel, or St. Timothy, uttering, or even imagining, such a prayer as this, "O holy Michael, Archangel, defend us in the battle, lest we perish in the dreadful judgment"?⁵ On numberless occasions the angels are recorded to have brought some message from God, or to have succoured and defended His people; but never once do we read that the faithful *asked* them for help and succour. The angels are represented as the servants of God sent forth to minister to the heirs of salvation,⁶ and whatever God wrought by their hands was wrought in answer to prayer made to Himself.

But there is more than one positive warning against the Invocation of Angels in the Holy Scriptures. "Let no man," saith St. Paul, very solemnly, "beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind and not holding the Head."⁷ He had before declared Christ to be the Head; so that here he tells us very plainly that to worship angels is to lose our hold of Christ. It may seem more humble to intreat the servant before we venture to approach the master; but God condemns this "voluntary humility," and warns us that in choosing the angels for our patrons, we are giving up our interest in the intercession of His Son. Hence the angels themselves reject our invocations as a dishonour done to their Lord and ours. For we read that when St. John, in a vision, "fell down to worship before the feet of the angel that had showed him those things," the heavenly messenger at once forbade

¹ Job. iv. 18.

⁴ Heb. iv. 15, 16.

⁶ Heb. i. 14.

² Ibid. xv. 15.

⁵ Graduale in Dedic. St. Mich. Archang.

⁷ Col. ii. 18, 19.

³ 1 John ii. 1.

it:—"See thou do it not; for I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God."¹ It is impossible for any sophistry to destroy the force of this one simple fact. Let us revere the holy angels, and thank God for their ministrations; but if we fear His wrath, and would not forfeit their protection, let us worship Him alone.

(3.) The invocation of departed saints is equally unknown to Holy Scripture. What pious Israelite ever dreamed of calling on the patriarchs as men are now taught to do:—"O all ye holy Patriarchs and Prophets, pray for us"?² The faithful disciple of Moses would have counted them as enemies to God and His people who should have introduced into their prayers such a novelty as this: O holy Abraham, pray for us, or, Holy Samuel, procure for us the blessings of peace.

This, however, is sometimes confessed; and an answer to the objection is attempted. It is said that, although it was confessedly wrong to worship departed saints before Christ came, nevertheless it may be quite right to do so now. There is no ground, however, for the distinction. In all the New Testament there is no trace of such a practice, though its earliest books were composed after the martyrdoms of St. James the Greater and St. Stephen, and many saints and martyrs had gone to their rest ere its last page was written. We are told that "devout men carried Stephen (to his burial) and made great lamentation over him;"³ but we do not read that those devout men prayed, as several centuries later men began to pray, "*Sancte Stephane, ora pro nobis.*" The Holy Scriptures testify abundantly to the present happiness of those who have departed in the faith and fear of God, and exhort us to follow their good examples; but never once, by precept or example, do they invite us to worship or invoke even the most holy among that blessed company.

The evidence of Scripture on this subject is entirely negative; but how could it be otherwise? It could not directly and expressly forbid a practice of which no man had yet been guilty. The worship of saints did not creep in till several centuries after the death of the apostles, when that dark cloud of ignorance and barbarism, which was destined to overshadow the whole Church, had already appeared in the horizon.

II.

To the testimony of Scripture we will now add that of the Primitive Church, the only trustworthy interpreter of Scripture.

I will first cite a few passages from early writers, which, although they do not allude directly to the invocation of saints and angels, manifestly could not have been penned by men who practised or approved of it.

(1.) In the first place they affirm constantly that Christians worshipped God only. *Exempli gratia.* Tertullian, in a defence of the Church against the slanders of the heathen (A.D. 202), affirmed that the Christians used to pray for the Emperors, for their long life, secure dominion, &c. And to whom did they pray? "I cannot," says he, "ask these things of any other than of Him from whom I know that I shall obtain them; for

¹ Rev. xxii. 9.

² Litania Omnium Sanctorum.

³ Acts viii. 2.

it is He who alone grants them.”¹ Alas, that we can no longer give the same assurance to the heathen ! Prayer for such blessings is now offered to the righteous dead as freely as to God Himself, “who alone grants them.” Clemens of Alexandria (A.D. 211): “Since the good God is One, both we and the angels pray that some good things may be given to us by Him *alone*, and others be preserved to us.”² Origen: “We must pray to God alone, and we must pray to the Word of God, the Only-begotten and First-born of every creature, and beseech Him, as a High Priest, to present our prayer that has come unto Him to His God and our God.”³ Gregory of Nyssa (A.D. 370): “The Divine Word has made it a law that none of the things that are by creation is to be worshipped by men, as we may learn out of nearly all the inspired Scripture.” Then, after showing the error of the heathen in this respect, he says: “Lest the same should befall us, who are taught by the Scripture to look to the true Deity, we have been trained to know that every creature is foreign to the Divine Nature, and to serve and worship the Uncreated Nature *only*, of which the characteristic and mark is, that it never began, and never will cease, to be.”⁴

(2.) It was a constant maxim of those days, that invocation implied the divinity of the being invoked. *Deos, qui rogat, ille facit.* They frequently argued that Christ must be God, because He was invoked. Thus Origen (A.D. 230) observed that when St. Paul (1 Cor. i. 2) says, “With all who in every place invoke the Name of the Lord Jesus Christ, theirs and ours, he declares Him (*i.e.* Jesus Christ) whose name is invoked to be God.”⁵ Similarly Novatian (A.D. 250): “If Christ be only a man, why is a man invoked in prayers as a mediator, since the invocation of a man is deemed ineffectual to salvation ? If Christ is only a man, why is hope placed in Him, since hope in man is declared accursed ?”⁶ And St. Athanasius (A.D. 326): “We invoke no created being, or mere man, but the Son, who is of God by nature, and very God, made man, yet not the less Lord also and God and Saviour.”⁷ According to this reasoning, so common among the early Christians, it is blasphemy to invoke departed saints or angels, unless, like Christ, they are divine. What, then, shall we do ? Shall we persuade ourselves that they are gods, or shall we cease to invoke them ? Let piety, let reason answer !

(3.) Again, the early Fathers speak of the intercession of our Lord in such a manner as plainly to exclude all secondary intercessors, such as the saints and angels, and, above all, His blessed mother, are now commonly believed to be, and are represented in the Offices of the modern Church. We will first cite St. Hermas, who in the fourth century (as we learn from Eusebius and Jerome) was generally believed to have been a disciple of St. Paul,⁸ though some have supposed him to be the same with Hermes,

¹ Apol. c. xxx. Ed. Seml. tom. v. p. 63. ² Stromata, l. vii. p. 721. Colon. 1686.

³ C. Cels. l. viii. Ed. Spenc. p. 395.

⁴ C. Eunom. Orat. iv. Opp. tom. ii. p. 572, *vide seq.* Par. 1638.

⁵ In Ep. ad Rom. l. viii. §. 5, in c. x. Opp. tom. iv. p. 624, Ed. Delarue.

⁶ De Trinitate, c. xiv. Inter Opp. Tertull. p. 722. Veneti, 1744.

⁷ Orat. iv. C. Arian. Opp. tom. i. p. 484. Colon. 1686.

⁸ See Rom. xvi. 14.

the brother of Pius, Bishop of Rome, A.D. 164. In his "Allegory of the Shepherd," this very early author describes a vision of Angels, which is explained thus:—"All those are the angels, venerable in their dignity. With these is the Lord encompassed as with a wall; but the gate is the Son of God, who is the *only* way of coming to God. For no man shall go to God, but by His Son."¹ Now men dream of other *gates* besides the Son of God. The very name of the Gate of Heaven is given to His mother. Yet there has been no new revelation since St. Hermas wrote, and we, like our fathers, are still invited to "come boldly unto the throne of grace;" because Jesus the Son of God is our Great High Priest and all-prevailing Intercessor.² "Every petition, and prayer, and intercession, and thanksgiving," says Origen, "must be offered up to God over all through the High Priest over all angels, the Living Word of God."³ "He is the Priest," saith St. Augustine (A.D. 396), "who, having now entered within the veil, *alone* there of those who have borne flesh maketh intercession for us."⁴ Statements such as these could not have been made without reserve or explanation, if men had trusted then in the intercession of saints and angels as they do now.

(4.) It is often said that, when we desire aught of God, it is both right and wise to go first to the saints and angels, just as we might apply to the courtiers and favourites of an earthly king, before we ventured with our petition into his presence. This is a refinement, however, which was entirely unknown to the Primitive Church. The first Christians showed their humility by obedience—not by waiting for other intercessors before they did as they were commanded. They trusted God who had told them to "come boldly to the throne of grace." "Men go to the king by tribunes or officers," says Hilary the Deacon (A.D. 354), "because the king is but a man, and knows not to whom he ought to commit the commonwealth; but to obtain the favour of God (from whom nothing is hid, for He knows the deserts of all) there is no need of a pleader, but of a devout mind."⁵

"When we entreat men," says St. Chrysostom (A.D. 398), "we often cannot make our gift or speak directly to the lords themselves, but are first obliged to court their servants and stewards and officers, both with gifts and compliments, and in all ways, and then through them to be able to obtain our petition. But it is not so with God; for He requires no mediators for those who entreat Him, nor does He give a gracious assent when entreated through others so readily as when entreated by ourselves."⁶

(5.) The doctrine of St. Chrysostom in the last extract, that God hears us praying for ourselves more readily and graciously than He hears others praying for us, is very important, as it cuts at the root of the modern practice of saint worship. I will therefore give one or two other state-

¹ L. iii. Similit. ix. c. xii.

² Heb. iv. 14—16; vii. 24—28.

³ C. Cels. l. v. p. 238.

⁴ See Pa. lxiv. vers. 4. Opp. tom. iv. p. 1. Col. 177. Ed. Migne.

⁵ Comm. in Ep. ad Rom. c. i. v. 22; App. ad Opp. St. Ambros. tom. vii. p. 87. Venet. 1781.

⁶ Eclog. De Orat. Hom. ii. § 1. Ex. Comment. in St. Matt. Opp. tom. xii. p. 444. Ed. Ben.

ments to a similar effect from the same eminent Father :—" Thou hast no need of mediators with God, nor to run about much and to flatter others ; but even if thou art desolate, and without a patron, calling upon God by thyself, thou wilt by all means obtain thy request. He is not so wont to comply when entreated by others for us, as when we pray for ourselves, though we be laden with unnumbered sins." He illustrates this by the history of the woman of Canaan : " Hast thou observed how, when they (the Apostles) entreated, He repelled them, but when she herself who needed the gift cried, He granted it ?" ¹

(6.) It is already, I think, sufficiently clear that the worship of saints and angels was not practised or approved by the Church in the days of the writers whom we have just cited. But we have as yet seen only one part of the evidence that goes to prove it. We will now, therefore, produce some more *direct* testimonies from the same early period, when the Church was yet united, uncorrupted in doctrine, and zealous to preserve discipline. Let us first inquire what ancient writers have said expressly on the subject of angel worship.

By St. Irenæus, Bishop of Lyons, A.D. 180, we are told that the Church of his day " did nothing by the invocation of angels, nor by incantations, or other wicked and curious arts, but purely and openly directing its prayers to the Lord who made all things, and invoking the name of our Lord Jesus Christ, wrought mighty deeds for the benefit, and not for the seduction of mankind." ² If this passage stood alone, we might imagine that St. Irenæus only referred to the invocation of *evil* angels ; but other writers are more explicit. Thus Origen :—" To invoke angels, without the knowledge of them, which is above men, is not reasonable. But even if we had this knowledge respecting them, which is something wonderful and unutterable, yet this very knowledge of them, informing us of their nature, and the offices to which they are severally appointed, will not let us venture to pray to any other than the all-sufficient supreme God, through our Saviour, the Son of God." ³ The same author teaches us what are some of those offices of the angels to-us-ward, and with what feelings we ought to regard them. Celsus, the philosopher, had accused the Christians of atheism, because they did not worship the many gods of their heathen neighbours. To this Origen replies :—" We must seek the favour of One, the God over all, and to propitiate Him by prayer, whose favour is won by piety and all virtue. But if Celsus desires to win the favour of any others after the God who is over all, let him consider, that, as when the body moves, the motion of its shadow follows it, in the same way, he who has the favour of God, has by consequence all His friends, the angels and souls and spirits, well disposed to him ; for they know who are worthy of the favour of God : and not only do they themselves become well disposed to the worthy, but they also work with those who desire to serve the supreme God, and obtain His favour for them, and pray and

¹ Hom. de Profectu Evang. § 11, 12. Opp. tom. iii. pp. 368, 369. See also Hom. iii. in St. Matt. ch. xv. v. 28. § 3 ; tom. vii. p. 569 ; and Hom. de Chanaan, § 4, tom. iii. p. 519.

² Lib. ii. c. 23, § 5. Ed. Stieren, tom. 1. p. 409.

³ C. Cels. l. v. p. 233.

entreat Him with them ; so that we venture to assert that myriads of the heavenly powers, *without being invoked*, pray with those who have with purpose of heart chosen the better part, when they pray.”¹ At this time, then, Christians rejoiced to think that the holy angels and all good spirits prayed for them and with them, but were taught that it is both wrong and needless to ask them to do so. Prayer was made to God, and to Him alone. Lactantius (A.D. 303) says of the holy angels, that “they are neither gods, nor wish to be called so, or to be worshipped ; forasmuch as they do nothing contrary to the commands and will of God.”² Eusebius (A.D. 315) says that we are taught by Revelation to believe that there are “certain powers after the Most High God, incorporeal in nature, intellectual, rational, and full of virtue, encircling the King of all, most of whom are sent forth even to men by the will of the Father to execute certain dispensations pertaining to our salvation, whom we have been taught to acknowledge and reverence according to the measure of their dignity, giving to God alone, the King of all, the honour of worship.”³ Elsewhere the same writer declares that Christians honour the angels, “as is meet, but confess God alone, and worship Him only.”⁴ “No one,” says St. Athanasius, “would pray that he might receive aught from the Father and the angels, or from any other creatures—nor would any one say, God and the angels grant thee !—but from the Father and the Son.”⁵ St. Augustine (A.D. 396), supposing a heathen to justify his idolatry by the argument, “We do not worship evil demons : we, too, worship those same angels, as you call them,” replies to him thus :—“Would that you did mean to worship them ! You would soon learn from them not to do so. Hear the teaching of an angel.” The holy father then relates how an angel in the Revelation, as we have seen already, forbade St. John to worship him.⁶ Elsewhere he says : “We honour them with love, not with service, nor do we build temples to them. For they will not be honoured by us ; for they know that we ourselves, when we are good, are temples of the Most High God. Therefore it is rightly written that a man was forbidden by an angel to worship him.”⁷ From the same father we learn something of the origin of angel-worship, which began to creep in about his time. In his Confessions, addressing God, he says : “Whom could I find to reconcile me to Thee ? Was I to go to the angels ? With what prayer ?—with what sacraments ? Many, endeavouring to return to Thee, and not being able of themselves, have tried these things, as I hear, and fallen into a desire for curious visions, and have been judged deserving of illusions.”⁸ This is the history of all error in religion. Men first act as if falsehood were truth, and then, as a punishment, God permits them to “believe a lie.”⁹

I think, Sir, that we need proceed no further. It is undeniable that the

¹ C. Cels. l. viii. p. 420.

² Instit. Divin. l. i. c. 6.

³ Demonstr. Evang. l. iii. c. iii. p. 106. Par. 1628.

⁴ Præpar. Evang. l. vii. c. x. p. 237. Par. 1628.

⁵ C. Arian. Or. iv. Opp. tom. i. p. 464.

⁶ Enarr. in Ps. xcvi. § 12. Opp. tom. iv. p. ii. Col. 1246. Par. 1837.

⁷ De Vera Relig. c. lv. n. 110. Opp. tom. iii. p. i. Col. 170.

⁸ Confess. l. x. c. 42.

⁹ See 2 Thess. ii. 11.

orthodox Christians of the first ages did not practise the invocation of angels, and only referred to it to condemn it.

(7.) And now let us apply the same test to the invocation of departed saints. As but little reference to this subject could arise from the objections of the heathen—and, for a reason that will be stated afterwards, it could not occur of itself to a well-taught Christian—our materials here are of necessity more scanty; but they, nevertheless, supply a proof that is both clear and decisive.

In the year 147, St. Polycarp, the disciple of St. John, and first Bishop of Smyrna, received the crown of martyrdom. Not long after, the Christians of Smyrna sent a written account of his death to their brethren at Philomelium. In this epistle, which has happily been preserved, we are told that one of his persecutors entreated the governor not to give the martyr's body to his friends, "lest, leaving the Crucified, they should begin to worship him." Upon this, the Christians who relate the story make the following remark:—"They know not that we can never either forsake Christ, who suffered to save the whole world of those who are saved, or worship any other. For we adore Him, because He is the Son of God; but we worthily love the martyrs, as disciples and followers of the Lord, on account of their exceeding affection to their own King and Master."¹ It will be observed that this passage is equally opposed to the worship of departed saints and the undue veneration of their relics. We have seen that Origen believed the souls of the righteous, as well as the holy angels, to be willing to do us all the good in their power, *unasked*; but Origen did not venture to affirm with certainty that they are actually able to defend and succour us. He regarded this as one of those doubtful matters on which it would be wrong to speak with confidence. "If the saints out of the body, who are with Christ, do anything and labour for us, like the angels who minister to our salvation . . . let this also be regarded as among the hidden things of God."² Towards the end of the fourth century, we hear of a small body of heretics who worshipped the Blessed Virgin. Their error is noticed by St. Epiphanius (A.D. 374) in such a manner as to make it evident that he and his contemporaries would equally have condemned that worship of her which has now, unhappily, long been established within the Church itself. "Neither is Elijah to be worshipped, though he is still among the living; nor is John to be worshipped, though by prayer he made his death wonderful, or rather received that grace from God; nor is Theda, or any of the saints, worshipped. For that old deceit shall not prevail over us to forsake the living God, and worship the things made by Him. . . . For if He will not permit the angels to be worshipped, how much more will he not permit her who was born of Anna?" Again: "What scripture hath taught us anything of this? Which of the prophets hath permitted a man to be worshipped, not to say a woman? For she is a chosen vessel, but still a woman." And again: "Let Mary be in honour, but let the Father, Son, and Holy Ghost be worshipped. Let no one worship Mary."³ St. Augustine: "Let not our religion be the worship

¹ Eccles. Smyrn. Ep. c. xvii. Patr. Apost. Ed. Jacoba. tom. ii. p. 534.

² In Ep. ad Rom. l. ii. § 4, in c. ii. Opp. tom. iv. p. 478. Ed. Ben.

³ Adv. Hær. l. iii. tom. ii. Hær. lxxix. § v. et seq. Opp. tom. i. p. 1002.

of dead men; because if they lived piously, they are not of a disposition to seek such honours; but they desire Him to be worshipped by us, through whose illumination they rejoice that we have a common interest in his merit. They are to be honoured, therefore, by being imitated, not adored, from religion." ¹

(8.) In the foregoing extracts we have an ample proof that the early Church did not sanction the invocation or worship of the souls of the righteous departed. We will now proceed to show that it could not have done so consistently with its belief respecting the present state and abode of the departed. The defence of the modern practice is based on the assumption that the souls of the saints already enjoy the vision of God in heaven; but this assumption is itself modern, and therefore false. The primitive Christians did not believe them to be in heaven, but in a place or state of rest, which they had learned from our Lord sometimes to call Paradise, and sometimes the Bosom of Abraham, and in which they believed that they will remain until the day of judgment.

The earliest witness is St. Clement of Rome, the disciple of the Apostle Paul. His teaching is, that "those who according to the grace of God have finished their course in charity, possess the place of the godly, who will be manifested at the visitation of the kingdom of Christ. For it is written, Enter into thy chambers for a little while, until my wrath and anger pass away, and I will remember the good day, and will raise you up again out of your graves." ² Similarly, the holy martyr Justin (A.D. 140) affirms that "the souls of the pious remain in some better place, and the unrighteous, or wicked, in a worse place, awaiting the time of the judgment." ³ This writer even denounces as blasphemous the opinion that the souls of the righteous ascend to heaven at their death, because it is inconsistent with the true doctrine of the Resurrection. ⁴ A little later, St. Irenæus affirms that "the souls of Christ's disciples go into the unseen place assigned to them by God, and stay there till the Resurrection, waiting for the Resurrection to receive their bodies again afterwards; and rising in completeness, that is, with bodies, even as the Lord rose again, will thus come to the sight of God." ⁵ The Fathers make no exception on behalf of the Blessed Virgin, or any other. All, according to them, are waiting the judgment in that unseen abode; and argue that it must be so, that in all things the elect may be conformed to Christ, their Head. "For no disciple, saith He (Luke vi. 10), is above his Master: but every one that is perfect shall be as his Master. As, therefore, our Master (thus reasons the holy Bishop Irenæus) did not at once fly away, but waiting the time of His resurrection appointed by the Father (which was also set forth by Jonah), rising again after three days, was taken up, so must we also, as many as the Lord shall deem worthy of this, wait for the time of our resurrection appointed by God, foretold by the prophets, and thus, rising again, be taken up." ⁶ Another witness is Tertullian, who concludes a

¹ De Ver. Relig. c. lv. n. 108. Opp. tom. iii. p. i. Col. 169.

² Ep. i. ad Cor. c. l. Patr. Apost. tom. i. p. 176.

³ Dial. C. Tryph. c. 5. Opp. Ed. Otto. tom. i. p. 26.

⁴ Ibid. c. 80, p. 274.

⁵ L. v. c. 31, p. 305.

⁶ L. v. c. 31.

brief statement of the Christian faith by declaring that at the last day the Lord will "come with glory to take His saints to the fruition of eternal life and of the heavenly promises, and to condemn the profane to eternal fire, both being raised with a restoration of the flesh."¹ To the same effect Origen: "Not even the Apostles themselves have yet received their joy; but even they are waiting, that I also may be made a partaker of their joy. For the saints, when they depart hence, do not immediately receive the full rewards of their merits; but they wait even for us, though lingering and slow."² And Lactantius: "Let not any think that souls are judged immediately after death. All are kept in one common ward, until the time come at which the Supreme Judge makes examination into their deserts."³ St. Hilary (A.D. 354) teaches us that "all the faithful, when they depart out of the body, will be kept by the guardianship of the Lord unto the entering in of the heavenly kingdom, being in the meantime placed in the bosom of Abraham."⁴ St. Augustine, speaking of his departed friend Nebridius, says: "He now lives in the bosom of Abraham. Wherever that is which is meant by his bosom, Nebridius there lives, my sweet friend, but Thy son, O Lord, adopted from a freedman. There he lives; for what other place is there for such a soul?"⁵ "If thou art not jesting, and dost not wish to err like a child," says the same great father, "understand that the bosom of Abraham is a retired and secret seat of rest, where Abraham is; and that it is called Abraham's, not because it is his only, but because he has been made the father of many nations, to whom, from his superiority of faith, he has been proposed for imitation."⁶ I will conclude these extracts with one from an unknown writer, probably of about the same date:—"After the soul has left the body, there is an immediate separation of the just and the unjust; for they are conducted by the angels to places meet for them—the souls of the just to Paradise, where there is the society and sight of the angels and archangels, . . . but the souls of the unjust to the places in hell."⁷

Such testimonies might with ease be multiplied; but the foregoing will suffice to show that, according to the teaching of the primitive and undivided Church, the only safe interpreter of Scripture, none of the faithful have yet been admitted to the final blessedness of heaven; and this fact at once destroys the ground on which the mediæval doctors and their successors have justified the invocation and worship of departed saints.

(9.) The next step in our inquiry leads to a result which will probably astonish many readers more than anything that has gone before. It is certain that the primitive Church did not only not pray to the saints and martyrs, but that it actually prayed *for* them. This will at first sight appear a "hard saying," and some may be tempted to say, "who can hear it?" (St. John vi. 60.)

¹ De Præscr. Hær. c. xiii. Opp. tom. ii. p. 14.

² In Levit. Hom. vii. § 2, in c. x. Opp. tom. ii. p. 222.

³ Instit. Div. l. vii. c. 21, p. 396.

⁴ Comm. in Ps. cxx. ad fin. Opp. tom. iii. p. 27. Sim. in Ps. ii. c. 48. ad fin. tom. ii. p. 199. Ed. Wirceb. 1785.

⁵ Conf. l. ix. c. 6.

⁶ De Anima et ej. Orig. l. iv. c. xvi, n. 24. Opp. tom. x. p. i. col. 538.

⁷ Quæst. et Resp. in App. ad Opp. S. Justini, R. lxxv. p. 469. Par. 1742.

And yet, on second thoughts, how could it be otherwise? The Church believed their present state to be imperfect, and therefore, in consistency, prayed that their bliss might be increased, and at last perfected. The evidence on which this statement rests is ample and irrefragable. I will subjoin a portion. In one of the epistles of St. Cyprian, mention is made of two martyrs whom he affirms to have received "palms and crowns" of the Lord. According to modern notions it would be more fit to invoke and worship such happy spirits than to pray for them; yet what says the holy Father? "We always, as ye remember, offer sacrifices for them, as often as we celebrate the passions and days of the martyrs by an annual commemoration."¹ But the ancient Church prayed for her saints and martyrs not only on such special occasions, but continually in her ordinary offices. Look, for example, at the Liturgy found in the Constitutions of the Apostles: "We offer unto Thee also, on behalf of all the saints who from the beginning have pleased Thee, Patriarchs, Prophets, just men, Apostles, Martyrs, Confessors," &c.² A similar form may still be seen in the ancient liturgies of Jerusalem, Constantinople, and Spain, though all of them are in some other respects altered to suit the corrupt doctrines of a later age. "Remember, O Lord, the God of spirits, and of all flesh, the orthodox whom we have, and whom we have not, remembered, from Abel the righteous unto this day. Thyself refresh them there, in the land of the living, in Thy kingdom, in the delights of Paradise," &c. "We also offer unto Thee this reasonable service for those who rest in faith, our forefathers, fathers, the Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Virgins, and every spirit perfected by faith, especially for our most holy, undefiled, greatly blessed, glorious lady, the mother of God, and Ever-Virgin Mary."⁴ "Also, for the spirits of those at rest, of Hilary, Athanasius, Martin, Ambrose, Augustine," &c.⁵ Other examples might be given, but these will suffice.

The early Church, then, prayed for all who had died in faith, not excepting even the Apostles and the Blessed Virgin. She believed that all such entered into a state of rest immediately after death; and therefore, the intent of her prayer was not to obtain release from suffering for her departed children, but to beseech God that they might remain under His protection, as it is His will, and that their happiness might increase perpetually until the great day. It was an act proceeding from the purest impulses of Christian love. By this means holy men endeavoured still to hold communion with their brethren and sisters withdrawn within the veil, and, if it pleased God, still to do them good.

Such, then, is a very brief exposition of some of the reasons which lead us to ask in the name of true religion for the removal of every trace of the invocation and worship of departed saints and angels from the offices of the Church. These practices are contrary to the Holy Scripture, foreign to the habits and opposed to the doctrine of the primitive Church. If

¹ Ep. xxxix. p. 77. Bremæ, 1690.

² L. viii. c. 12.

³ Liturgiæ St. Patrum, p. 29. Par. 1560.

⁴ Liturg. u. s. p. 98, and Goar Eucholog. p. 78.

⁵ Bona, Rerum Liturg. L. i. c. xi. n. iv.

they are once removed from the public Offices, we may trust that they will soon disappear from books of private devotion. Let us pray that God will put it into the heart of some of the Bishops of Italy to do this great work for their own dioceses. If several can take the step at the same time and act in unison it will be far better ; but if this is not possible, it is a case in which, as I showed in my first letter, a Bishop may act alone for the edification and protection of those under him.

But your Excellency will doubtless have observed that in exposing one error we have incidentally unveiled another. If it be true, as we are taught by Holy Scripture and the primitive fathers, that all men at their death enter into a state of happiness or woe, the earnest and foretaste of their final awards at the day of judgment, what place is there for purgatory ? In truth, the doctrine of purgatory, like the worship of saints, was unknown to the apostles, unknown to the primitive Church. The very seeds of this error were not sown until the fifth century after Christ. Here, then, we must apply the knife again, if we would prune away every thing that is uncatholic and unprimitive from the offices of holy Church. And with purgatory must be swept away the whole of the modern system of indulgences. It has long been no secret with truly learned men, that all these things are innovations—medieval, and not primitive ; but it requires more than learning to enable a man to say what he knows openly before the world and the Church. It requires the spirit of a confessor, a burning love of truth, and courage to encounter opposition, scorn, and danger. Let men endued with such a spirit arise in the Church of Italy, and the cause of Christian liberty is won. Nor shall we look for them in vain, if only the truth break through the mists of error, and shine once more on honest minds in all its pristine beauty. When perfect sincerity and sound learning are united, the ancient faith, for which the apostles lived and died, is irresistible, both in its evidence and power. But perhaps there is no part of it the contemplation of which is more apt to inspire a martyr's zeal for truth than the primitive doctrine of the immediate blessedness of the righteous departed. It was by meditation upon this that our fathers in the faith were prepared to dare and suffer all things for the Name of Jesus Christ. "Let us regard Paradise as our own country," exclaimed the holy martyr Cyprian ; "we have already begun to have the Patriarchs for our fathers. Why do we not haste and run, that we may behold our country, that we may salute our parents ? A multitude of dear friends there awaits us. A numerous and full throng of parents, brothers, sons, is longing for us, already secure of their own immortality, and still concerned for our salvation. How great a mutual joy both to them and us, to come to the sight and embrace of them. What pleasure of the heavenly kingdoms is there, without the fear of dying, and with eternity of life. How perfect and perpetual the bliss ! There is the glorious company of the apostles ; there is the band of the exulting prophets ; there the innumerable throng of martyrs, crowned for their victory of strife and suffering. There triumphant virgins, who by the strength of continence have subdued the desires of the flesh and body. There are the merciful rewarded, who have performed works of righteousness by feeding and

bounty to the poor, who keeping the commandments of the Lord have transferred their earthly patrimony to the treasures in heaven. To these, dearly beloved brethren, let us hasten with eager longing. Let us wish that it may be our own lot soon to be with them, that we may soon come to Christ.”¹

I have the honour to be, your Excellency's faithful servant,
PHILARCHÆUS.

INTERCOMMUNION WITH THE SCANDINAVIAN CHURCH.

WE have received a letter from the Rev. Dr. Clay, with reference to the matter mentioned at page 262 of our July number, from which the following is an extract. It will be remembered that Dr. Clay holds the parish of which the last Rector in Swedish orders—Dr. Collin—took part in electing Dr. White the first Bishop of Pennsylvania:—

“Philadelphia, Aug. 31, 1868.

I sympathise with you in the desire to see a freer and fuller intercommunion between the Church of England and our own Church in this country, and the Scandinavian and other Churches holding the same faith and the same apostolical ministry with ourselves. There can be no doubt that the Swedish Church, in which particularly I have reason to feel an interest, from my long connexion with it as transplanted some two centuries ago to this western world, has this apostolical ministry. It has been more than two centuries (about 1636) since the first Swedish colony settled on the shores of the Delaware. It has been more than a century and a half (A.D. 1697) since the Swedish Church commenced, in regular form, her *missionary* work here. What I wish to say is, that scarcely had her three first missionaries arrived here before at least one of them—the Rev. Dr. Rudman, who built the church in which I now officiate—was recognised by the English Church here as possessing a valid ministry. This was done by his having been invited to officiate at the English Church at Oxford, a few miles from this city, and subsequently placed in charge of Christ Church in Philadelphia, during the absence of the rector, the Rev. Mr. Evans, in England. Such a thing, as far as I know, never occurred in any Anglican Church here in regard to any minister not considered as having a valid episcopally-transmitted ministry.

When the connexion of the seven or eight Swedish churches in Pennsylvania, New Jersey, and Delaware, with the Mother Church ceased, which happened about the time of our Revolution, they seemed naturally to come into connexion with the Anglican Church here. Where *assistant* ministers had been employed by the Swedish rectors, they had *always* been taken from the Anglican Church. *All* the Swedish churches above referred to are now in *full* connexion with the Anglican Protestant Episcopal Church, with the exception of the one at Upper Merion. That, too, has a rector episcopally ordained, and receives from the Bishop of the diocese the same regular visitations as do those which are formally in connexion with the Church. The Bishop holds confirmations there at regular periods, or whenever there are candidates to be presented for that holy

¹ De Mortal. Tract. p. 166.

rite. Of late years immigrations of Swedes and other Scandinavians to this country have been very much confined to Illinois and the neighbouring states. They are very numerous in that north-western region of the United States. In many instances they have come into formal connexion with the Anglo-Episcopal Church. Where they have not their own Swedish clergymen, they almost always, as I am informed, connect themselves with those of our Church. The German Lutherans have tried hard to induce them to join their body, but, as I learn, with little or no success. A young deacon, lately from Wisconsin, tells me that the Bishop of Illinois has of late admitted ministers ordained in Sweden to the charge of parishes in his diocese without requiring of them reordination, thus recognising the validity of Swedish Orders, and taking an important step towards intercommunion with the Scandinavian Churches. Admitting the validity of the orders of the Swedish Church, of which there seems to be but one opinion among our divines, especially since the report of the Committee of our General Convention was made public, I see nothing to prevent such intercommunion. The Augustan Confession offers no difficulty, for you know, our standard divines acknowledge its orthodoxy. Where, then, is the difficulty? There is none as regards the Swedish Church, if we make a due distinction between Catholic essentials and National diversities. With regard to the Danish and Norwegian Churches there is some difficulty at present in the doubt that exists as to their orders. But this difficulty may be removed, and I am pleased to learn that the suggestion which Dr. Coxe had started here, respecting fusion with the Succession of the Swedish Episcopate, has been taken up in Denmark and Norway in so friendly and hopeful a manner. It is cheering to observe so much and increasing interest expressed both here and in England in this great question of intercommunion between Churches of the same faith and the same orders, yet hitherto separated as though not belonging to the same holy Apostolic Church handed down under the promise of its Divine Head of 'Lo, I am with you always,' &c. It will give me the greatest pleasure to be instrumental in any way in forwarding that part of this great enterprise which has peculiar claims on one who has assisted Swedish priests in the ministrations of former years, and who still is spared to hold this Rectory of an Anglo-Swedish parish.

JOHN D. CLAY, D.D.

Rector of Gloria Dei, Wicacoa.

THE METROPOLITANATE OF CANADA.

THE crypto-Presbyterian party in the Church at home, which has consistently set itself from the first to oppose the development of the Episcopal system in the Colonies, has not failed to represent the late decision in the Capetown appeal case as a fatal blow to the object of their aversion. These *soi-disant* English Churchmen have chosen to assail *imprimis* the Church of Canada, as being the most completely organized. The appointment of the Metropolitan, and the authority of the Provincial Synod, are the points chiefly called in question. The outcry of the *Record*, the chosen organ of

the anarchists, has curiously synchronised with the visit to this country of Archdeacon Hellmuth, whose name and fame, in connexion with the Huron College, will be fresh in our readers' recollection.

The *Record* has spoken of the venerable Metropolitan of Canada in language which we will not repeat, even in order to stigmatize it. We cannot ourselves discover any parallel whatever between the case of the Bishop of Capetown and the position of Bishop Fulford; and we have not the slightest anxiety as to the result of the inquiry, on the whole subject of Colonial Church Patents, which we understand is now being instituted by the law-officers of the Crown. We anticipate an agreeable task in announcing that result at no distant date. In the meanwhile, it may be not without use to note the manner in which these attacks are being viewed elsewhere. The *New York Church Journal* says:—

“We have only to remember that Bishop Fulford's authority as Metropolitan rests not alone upon the Queen's Letters Patent, but on the unanimous assent of the Provincial Synod, a body made up of delegates from all the Diocesan Synods in the province, each one of which is expressly organized in strict pursuance of *Canadian law*. The Legislature of Canada, in 1857 and 1858, passed enabling acts authorizing Diocesan Synods and a General Assembly; providing for the representation of the laity; and giving all needful power not only for managing the affairs, but also for enforcing the discipline of the Church. Every link in the chain is therefore complete: local law and local self-government, with valid Orders and a valid appointment of a local head to preside over the General Assembly of the Church in the province of Canada: an appointment made *upon three several petitions* from the Bishops, Clergy, and Laity, in Synod assembled, of the several Dioceses of Quebec, Montreal, and Toronto, as recited in the Letters Patent; and unanimously acquiesced in and ratified in the Provincial Synod, which has also made a careful provision for the choice of a successor to the Metropolitan's See. The right of the Archbishop of Canterbury to ‘the general superintendence and revision’ is also recognised and protected in all these proceedings. Who is there, then, to call in question the Metropolitan's Patent? Certainly *not* those who petitioned the Queen to exercise the prerogative of the Crown by issuing such Patent, and who in their solemn *Declaration of Principles* not only recognise the Queen's supremacy, whether ecclesiastical or civil, but also make known their desire that such supremacy shall ‘continue unimpaired.’”

Our second extract shall be from the *Echo*, a Canadian paper, which is well-known over the water as the steady opponent of “Arminianism and Tractarianism.” Yet the *Echo* says, with commendable fairness:—

“It is with sincere regret that we notice the tone adopted by the *Record*, in speaking of the Bishop of Montreal as Metropolitan of Canada. Having been readers of that journal from an early period of its existence, we have had occasionally to deplore somewhat bitter personalities indulged in towards its theological opponents; which cannot be defended in a professedly Christian paper. And, in the present instance, we consider that it is much to be blamed on this account. If Dr. Fulford is not legally Metropolitan of these provinces, it is not his fault that he, in common with the

British population generally, has supposed that he was so. If it be otherwise, the mistake lies at the door of the representatives of the Crown in England, and not with his Lordship. We are not aware that his Lordship has 'been filled with inflated notions of the dignity of Metropolitans.' If he has been so, he has certainly shown very little of it, as far as our observation has gone. As to 'assuming the title of Metropolitan,' if his Lordship was 'misled by his new patent,' he cannot have done so in any unworthy sense. There is scarcely a British inhabitant of Canada who has not been equally misled with himself, and who has not regarded him as the lawfully appointed Metropolitan. As to 'fulminating censures,' we cannot tell what the writer means; we are unaware of any act of Dr. Fulford to which the words will apply. . . .

"Archdeacon Hellmuth is reported to have publicly stated in England that Evangelical religion was at a discount in Canada. What impression was this assertion calculated to make upon the minds of Christians in that country? Would it not be, amongst other things, and perhaps especially this, that the Evangelical Clergy did not meet with fair and impartial treatment at the hands of the Bishop? Is this the truth? Our own personal experience directly contradicts it. But we will take the Canadian Dioceses generally and see how far the Episcopal administration of them bears out the charge made against it. Huron, of course, is out of the question. Let us take Montreal. Can any man say with truth, that Evangelical religion is at a discount in Montreal? Will any one say that the Evangelical Clergy have been kept back or discouraged by the venerable Bishop of Toronto? Has it not always been sufficient with him that a man, whatever shade of opinion he adhered to, faithfully performed his duty? Even in the Diocese of Ontario, nothing like oppression could be pointed to; and the late good and gentle Bishop of Quebec—and we hope the same of his successor—would be the last man in the world to discourage a good man on account of his conscientious convictions. But we have principally to do with Montreal, as it was natural that Dr. Fulford, in his real or supposed position as Metropolitan, should consider himself most immediately concerned in the attack upon the Bishops, if such was intended; and we would again repeat our question of June 11, and ask our Evangelical Ministers, 'Can they point to a single instance where a check has been put, or even attempted to be put, to the fullest and freest expression of Evangelical doctrine? May it not rather be asserted, that the utmost liberty of speech and action has been allowed, consistent with the order and discipline of the Church?' We are extremely sorry that the controversy with Dr. Hellmuth should ever have arisen, and given rise to the personalities which it did: but, having arisen, let it be viewed in its true light. 'Bishops are but men;' then let them have 'fair play,' as well as others. As to 'arrogant usurpation,' we are convinced that the Bishop of Montreal is as little likely to be guilty of it as any man living; and the writer in the *Record* is signally illogical in accusing him of it."

The *Echo* adds:—"We certainly have cause to regret that appointments to Colonial Bishoprics and arrangements in the respective Dioceses should, of late years, have been informally made, without even the courtesy of official reference to the Archbishop of Canterbury."

We regret that the *Echo* gave credence to the *Record* for this assertion, which is utterly groundless. Neither the appointment of Bishop Colenso nor any other was made without the name of the person proposed being first laid by the Colonial Secretary before Archbishop Sumner.

FREDERICTON CHURCH SOCIETY.

On July 2d, the Annual Meeting of the Diocesan Church Society was held in the Legislative Council Chamber, Fredericton. The Lieutenant-Governor presided. Among the strangers present was Bishop Burgess, of Maine, who had travelled out of his way to be present at the meeting.

From the Report it appeared that on the whole there was a relative improvement in the finances of the Society, though, as the Bishop of the Diocese remarked, the progress made of late in raising the 40,000*l.* Endowment Fund has been slow and unsatisfactory. One most interesting feature of this meeting was the speech of the Bishop of Maine, from which the *Fredericton Head Quarters* enables us to make the following extracts:—

“New Brunswick and Maine lie side by side. The Church in New Brunswick cannot grow in strength, stability, and piety, without communicating to the eastern part of Maine a blessed influence. We are largely indebted to the Diocese of Fredericton for the introduction of the Church into that portion of my Diocese, and I am sure that if you prosper here we shall feel the benefit of your prosperity, and on that account I am exceedingly glad to be here. The labours of your Clergy have attracted my attention and admiration, and were they more widely known, not only here but elsewhere, in the United States and in England, they would be found to furnish a stimulus to exertion such as has been thought not likely to proceed from this quarter. The number of stations, the distances travelled, the labours undergone, the positive toil thus expended, with the hardships endured—all this presents, as I verily believe, such a scene as is presented in no other portion of the Church on this continent or in Great Britain. It is a peculiar kind of labour carried on through a long cold winter, in so many places, at such distances, that nobody but he who has tried it can appreciate it. Consider that the sympathy is often very slight, the response feeble, the services conducted with very little to aid the imagination or kindle the feelings, where the man comes to his work cold, tired, I might almost say hardly welcome, and goes away with nothing but the consciousness that he has done his duty. This is a spectacle, I say, that excites my admiration, and I am glad to carry away its influence and make it tell, if I can, upon those committed to my supervision.

“With regard to the possibility of raising an Endowment Fund, I would observe that *time* is one of the most important elements to be taken into consideration. Begin your Fund as well as you can, and time will do a marvellous deal towards its progress and increase. Rich men are dying every year. We read of men who have given away large estates to purposes which they knew would do some good, and it is not unfrequent, as they go down the vale of years, that they wish an object suggested to them,

towards which their wealth unquestionably might be beneficially appropriated when they are gone. The sum required, large as it may seem, to create an endowment for this diocese is not really beyond the possibilities and probabilities of contingencies like those referred to, united with the faithful and combined efforts of the present generation. We think the mere endowment of a single parish is not so great a difficulty. A church is often built which costs a third more than is absolutely necessary. If the whole sum be raised, and the church built for the remaining two-thirds, the interest of the people is increased through the nature of the effort, and the church in due time becomes beautified and improved, and the fund allowed to grow also places the parish in a state of comparative ease and independence."

Bishop Burgess concluded as follows:—

"Before closing, I wish to draw the attention of the meeting to another point, to which it is natural that a citizen, and especially of New England, and most especially of the State of Maine, should be led to draw the attention of Churchmen in a province like this. Your work would seem to consist very largely in *keeping* what has been placed in your hands. *Here* has been an endowment hitherto, and you are now not to suffer it to slip away, but to hold it fast. You have a large body of Churchmen. His Lordship, the Bishop, in speaking of the estimates, treated thirty-two or even forty-two thousand as a small proportion of the inhabitants. Oh, if *I* could say that there were thirty or forty thousand Churchmen in my diocese, with its population of two or three times that of New Brunswick, how should I rejoice for such a record! You have the Churchmen, and you have rather to keep them than to increase their number. We, in the United States have the work of *making* Churchmen to begin with. Our labours run in that direction, and not unsuccessfully. Half the clergy of Maine, and more, during my Episcopate, have been persons not educated as Churchmen. I apprehend half of our Bishops in the United States were not brought up in the Episcopal Church, and I dare say half of the whole body of our clergy. Our work is different from yours. *Yours* is easier than ours; if not easier, it ought to have been; and there must be something or other wanting in the present generation of Churchmen here, or wanting in the Church itself, (which God forbid!) if you do not leave the Church in the Province stronger than you found it, if you allow it to lose any ground. But I have found that many who have been brought up in the Church, and never dreamed of any other state, but have enjoyed its privileges from their birth, and expect to enjoy them to their death, are the very persons who least appreciate the necessity of missionary efforts for the Church; that these are precisely the persons who are most indifferent to this work; and that Bishops too, very excellent men, who have gloried in the fact that they and their families for generations never knew anything else, were the persons who looked with coolness upon the whole subject of making accessions to the Church. I hope the Churchmen of this Province will not be so indifferent to the practical work given them to do."

THE SYNOD OF ADELAIDE.

THE Synod of the Diocese of Adelaide commenced its ninth annual session on May 11, in the city of Adelaide.

The Bishop, in his Pastoral Address, after remarking on the Colenso controversy in the Mother Church, proceeded to speak of matters of local interest. "The Bill for incorporating the Synod, prepared at the suggestion of the Duke of Newcastle, had failed to obtain the approval of the Legislative Council of the colony. "However," said the Bishop, "provided justice is not obstructed by any supposed or imposed incompetence of this Diocesan Synod to make rules for discipline, not being repugnant to the fundamental principles of the Church of England, I am content to let the enforcement of discipline rest upon the simple contract between the Bishop and the presbyter, who receives his licence without a more formal legislative enactment. The Church of England in the colonies, unestablished and unsupported by the State, must not, assuredly, be the only religious body incapable of exercising discipline over its officers and members through its connexion with the crown of England. Through its courts of law, meanwhile, the State will be still connected with church and chapel trusts, just as much as if each had the benefit of civil incorporation, as in Canada. Having been unable to carry out the instructions of the Secretary of State for the Colonies, the alternative course proposed by himself, of sanctioning, by revised letters patent, our synodal regulations, so as to get rid of any legal difficulty which might arise out of their divergence from the existing directions of the letters patent of 1847, has been solicited by me, in a letter dated Sept. 23, and forwarded, through H. E. the Governor by that mail.

"Another topic of far more importance, intrinsically, to the well-being of our Church is, how to procure a due supply of qualified clergy to fill the various incumbent or missionary cures. No mean proof of our attachment to the Church of England is seen in the completion of fifty churches, capable of seating more than 10,000 worshippers, while others are commenced or contemplated. This is the result, not of grants from a central State fund, but of the voluntary contributions of the people themselves. Hence, however, has arisen the difficulty of supplying these scattered and distant churches with ministers. The number of licensed clergy in the diocese is now reduced to twenty-eight. Truly in the rural cures there is often little beyond the hearty feeling of some few members of the Church, together with the consciousness of serving Christ, to recompense the pastor for much daily labour and a great deal of harassing care. Something to remedy this unequal state of things may be effected by well-timed liberality in dispensing the general funds at the disposal of the Synod, and more by the gradual endowment of the incumbencies.

"We must not shut our eyes to the fact that, in England, the demand for curates is increasing constantly. Never, too, was there so great and extensive an opening for missionary effort. Africa, India, China, offer exciting spheres of self-sacrificing labour to the more ardent and enterprising of our young ministers; while older colonial dioceses hold out

greater inducements for those who prefer the quiet routine of settled parochial life.

“ To our own rising youth we must look principally for an indigenous future ministry. It was, indeed, an essential part of the design in erecting St. Peter's Collegiate School to render it the nursery of such a future clergy. Its theological studentships and scholarships are witnesses of this fact ; but ‘ among all the sons whom it hath brought up ’ as yet only one has come into the ministry, while another is about to offer himself as a candidate.

“ It has been said, indeed, in high quarters in England, that the stringent terms of subscription imposed by the Act of Uniformity, 13 & 14 Charles II. cap. 4, prevent some from offering themselves for the ministry of the Church ‘ who are yet one with us in the profession and love of the great Gospel doctrines.’ The required declaration under that Act is, that the subscribers ‘ give their assent and consent to everything contained in the Book of Common Prayer.’ But since the Act of Charles limited not only its own operation, but, by section 24, that of the previous Act of Elizabeth, ‘ to England, Wales, and Berwick-upon-Tweed,’ it is held to have repealed the latter so far as ‘ Her Highness's other dominions are concerned ;’ and, consequently, that the colonies, unless affected by some special imperial or local Act, are not subject to either. How far this is good law I am not qualified to pronounce ; but the principle and practice of uniformity has nevertheless prevailed in spite of it, for two hundred years, in the foreign possessions of the Crown of England—affection apparently for the Liturgy in its integrity having proved stronger even than Acts of Parliament. In accordance with this spirit, all the clergy in this, as other colonial dioceses, have been ordained and licensed under subscription to the three articles of the Thirty-sixth Canon, and to that extent, at least, have bound themselves in this diocese.

“ Instead, then, of declaring unfeigned assent and consent to everything contained and prescribed in the Book of Common Prayer, the clergy here have affirmed that it contains nothing contrary to the Word of God, and that they will use it, and none other, in public prayer and administration of the sacraments. Scrupulous minds may possibly find some relief in the difference here pointed out between the two subscriptions ; but I do not think omission of the Litany or Communion Office in the Sabbath services, unless necessitated by bodily weakness, or the pressure of other missionary services, or excessive occasional summer heat, is justified under it, or in accordance with the principle of uniformity on which the Church of England has thought good to act. In connexion with this subject, it has often been asked, what ecclesiastical laws do affect members of the Church of England in this diocese ? As far as I can learn, the Act of Supremacy, 1 Eliz. c. 1, the Act touching the consecration of Bishops, 8 Eliz. c. 1, and the Act for ministers to be of sound religion, 13 Eliz. c. 12, are the only laws of the Mother Church in force in this colony.”

The Bishop also spoke of the beneficial results which had attended the revival of the offertory in an increasing number of churches in the Diocese. He concluded by deprecating the intended repetition by Mr. Needham and his clique of the mischievous agitation in last year's Session of Synod :—

“ It is always stated by the advocates of Liturgical revision that no change whatever of doctrine is contemplated. Indeed, if there is nothing at present ‘contrary to God’s Word’ in the Liturgy and Offices, the removal or change of certain phrases or expressions becomes simply a question of Christian expediency; but if revision is to be made, as proposed by some, ‘on the principle of removing everything in the Offices which has caused secession and offence,’ it is not easy to see how doctrine would escape. The probability is that more would be offended and secede than would be gathered in; and any attempt to change the Lutheran basis of the Church’s teaching, as vainly tried by Archbishop Whitgift, would be met by the most determined opposition. Nor are there wanting considerations at this time which render the prospect of a calm review of the Prayer-Book, and a safe plan of revision, as the Bishop of London has said in his late charge, beyond his hopes. The minds of men are at present deeply moved by a criticism of the Pentateuch, often hasty and, as I believe, generally unsound, both arithmetically and philologically. To add to the agitation occasioned by this great controversy, the irritation of Prayer-Book revision—not, be it observed, required for the correction of erroneous doctrine, but in the doubtful hope of conciliating some scrupulous minds—is a step which, in my judgment, may possibly cause disunion among ourselves, without effecting its object. Repeated agitation of the question may also possibly deter clergymen from coming hither to minister in this Diocese; it may stop the flow of liberality which has hitherto aided us in our ecclesiastical efforts. It may deprive us of the sympathy of a large majority of the members of the Church at home; it may even retard, if not prevent, the Secretary of State for the Colonies from procuring the sanction of the Crown to our Synodal Regulations; but the opinion of this small body of clergy and laity can scarcely avail to settle a question not of absolute necessity for purity of doctrine; and which, if it could be safely accomplished, would probably fail to reconcile existing dissentients.”

Notwithstanding the Bishop’s grave dissuasion, the Rev. R. W. Needham persisted in bringing forward his motion for petitioning the Crown to appoint a Commission to make alterations in the Prayer-Book, “without in anywise departing from the present *Confession of Faith*.” All limitation, however, was set at nought in Mr. Needham’s speech. He advocated retrenchment of the Articles, and (it would seem) total abolition of subscription to them; and he even asserted that “a good man should not be excluded from the pastorate because his peculiar idiosyncrasy (!) led him to doubt that Christ descended into hell.” Among the chief things in the Prayer-Book which he wanted to see altered, he specified “assent to Baptismal regeneration on the part of the laity,” “sponsorship,” besides several phrases in the Burial and Marriage Services, and in those of Communion and the Visitation of the Sick. He was also for proscribing the Apocrypha, and as a general pattern for the Government Commissioners to follow, he proposed the Prayer-Book of the United States.

Mr. J. S. Jackson, who supported the motion, thought “the advance of education rendered it less necessary to have such simple forms of prayer;” but also in graver matters he wished for alterations. “He thought the principle of assumption had been carried too far in the Baptismal Service,

when thanks were given equally in all cases for the regeneration of the infant by the Holy Spirit without any sufficient reason ;” for the regeneration of the infant depended on the faith either of the sponsors or of the parents, and did that faith always exist ?

A layman, who next spoke, said he had never till last year read the *foot-notes* in the Prayer-Book—meaning the rubrics—but now he had done so, and was for revision. The Athanasian Creed was against the feelings of many. He also excepted to the form of absolution in the Visitation of the Sick. He did not believe that any mortal man could remit the sins of his fellow-man (comp. St. Matth. ix. 6 !). The same thing was also expressed in covered language at the end of *every* Service. Then he took exception to words in the Burial Office, and also complained of the refusal to bury unbaptized children.

Canon Farr moved an amendment to the effect that a discretionary power might be given to the clergy to baptize children with parents as sponsors ; to omit the disputed clauses in the Burial Office ; and in that for Matrimony, the first and second reasons for which matrimony is said to be ordained, as also the prayer therein for procreation of children.

What has been stated will suffice to indicate the strange doctrines vented in the Synod by the Ebury party. The defenders of the Prayer-Book and Articles, however, spoke out well—more boldly than last year—and especially two laymen. Mr. Cooper anticipated that, sooner than consent to the proposed innovations, a great number at home would secede from the Established Church. And Mr. Boake justly observed that this movement was the reflection of a feeling in England which was quite insignificant, and it was a pity so much prominence had been given to it ; no man of any note in either Church or State had supported it. He would object to a commission ; the question should be submitted to Convocation. It was said the Convocation did not represent the Church, but he was not aware the Councils represented the Church in the modern sense.”

At the close of the debate the Bishop stated his intention of voting, and gave some of his reasons for opposing the motion :—

“He had noticed that Mr. Needham’s arguments had been aimed not so much against the Prayer-Book as against the Articles. If all objections made against the Prayer-Book were to be removed, you would admit the Unitarian on the one side, and the Romanist on the other. It will be a great misfortune if the borders of the Church of England were in any way narrowed. True, there were many persons holding different views, as, for instance, respecting the Seventeenth Article. But these differences were not fundamental, nor did they arise so much in the Articles as in Scripture itself. He did not pretend to say that the Prayer-Book was perfect, but in his position he could not vote for the motion. We must look at the question in a practical light. He wished to know what would remain, after this or that was taken away ? He could not vote for a revision of which he knew not what might be the result. At present this Diocesan Synod was taking to itself a power denied to Convocation, of discussing the Prayer-Book. He could not fail to ask what might be the result of this movement on the question of the alteration in the Letters Patent, now before the Duke of Newcastle. He could not consent to the

amendment, which would not commend itself to the mover, and which was but a 'pottering' revision. At his own ordination he had subscribed to the declaration, that the Prayer-Book contained nothing contrary to the Word of God, and since then he had discovered nothing to cause him to change his opinion. Expressions might indeed be wrested to an improper meaning, as some had been to-night, but he did not think that revision was necessary. He felt that it was not possible at the present time, when the Church was agitated to its very core respecting the basis of Scripture. We have at present that which allows godly men, of different opinions, to worship together in the same Church. He should be sorry to narrow the Communion until he could see his way to something better. He must oppose the motion."

In the division on the amendment, there were only three clergymen and four laymen in its favour. The original motion was then put, and lost: *Ayes*, Clergy 5; Laity 12; *Noes*, Clergy 12, Laity 13: the Bishop also voted against it.

Nothing else which took place in the Synod need be noticed, beyond the pleasing circumstance that the Bishop was unanimously requested to invite Bishop Patteson to pay a visit to the Diocese, to give with "his own lips some account of his labours among his heathen charge, and of giving some practical proof of the sympathy of this Diocese; and, if possible, to obtain a visit from the Lord Bishop of New Zealand."

JOURNAL OF A PASTORAL TOUR IN THE FALKLAND ISLANDS.

WE have great satisfaction in laying before our readers the following leaves from the journal of a minister of our Church, whose work and position claim the especial sympathy of all Catholic-souled Christians:—

"*Tuesday, April 14th.*—For some weeks I have been very anxious to start, before the beginning of our winter, on a visit to the scattered families in the camp—our population in Stanley amounting to 540, and upwards of one hundred men, women, and children requiring my ministrations at places far distant from our chief station or town. I have had many difficulties to weigh as to what was my duty in the matter. It is exceedingly undesirable to leave an improving seaport with the Church shut up for even one Sunday; but the presence in our harbour of two large Spanish frigates for nearly two months effectually prevented my starting before. The two Romish priests on board were very courteous, but at the same time anxious to do what they deem their work. Our *Christian Knowledge Society's* depôt has had, to the dismay of these priests, a complete run on it, for a supply of Spanish Bibles, Testaments, and Prayer-Books. We sold a large number—230, and the Spanish sailors seemed to prize them, hiding them carefully in their breasts, for fear of the priests detecting them. On Sunday last I had, in addition to my three services on shore, service on board H.M.S. *Stromboli*. Nothing could exceed the attention and respect of the crew. Mr. Ramsay Cooke, the master, who had accompanied Dr. Livingstone up the Zambesi, and who had also been the companion of the Bishop of Mauritius at the Seychelles,

agreed to accompany me on my tour to the camp. The Spanish frigates having left, and Governor Mackenzie having most kindly undertaken to read prayers in the Church on Sunday morning, and Captain Molon, the commandant of the garrison on Sunday evening, having made provision for my duty, I prepared to start. I feel thankful that those high in office thus come forward as Christian laymen to take their share in the burden which is laid upon me. Well, it is Tuesday afternoon, nearly two o'clock, and we make our start, though neither the sky nor the swampy valleys and dark rocks look very inviting. We push on for a ride of thirty miles. We have two guides with us, hastening to their solitary homes. Lonely though the lot of these men is—people in England can form no idea of it—yet they look cheerful and happy. One asks for a few more S.P.C.K. books, such as I gave him on my last tour. We all soon become interested in the scenery, and Mr. Cooke points out to us features of resemblance to the many other parts of the globe which he has visited. Arms of the sea, one after another, come upon our view and set us thinking how admirably adapted these islands would be for a penal settlement. Thousands of sheep may feed here; there is no climate or country in the world that suits that animal better, while these valleys only want draining to enable them to produce the hardier kinds of grain.

Fitzroy presents bold bluffs, making it at times romantic in its aspect: but we are overtaken by darkness, and our thirty miles' ride for the first day begins to make both horses and riders wish for a halt. It is half-past six P.M., when we descry a friendly light from the house of Mr. Turpin, late catechist to the Patagonian Mission, but now settled here as a sheep and cattle farmer. He was himself away, but we found here a Norfolk lad who soon made us comfortable. Before retiring to rest we have reading of God's Word and prayer; and thus ends our first day's ride.

April 15th.—At early dawn we are off for a fifty miles' ride, but over better and harder 'camp,' the quality of the grass here showing how much it can be improved by tramping, feeding, and judicious burning. Thousands of sheep might feed here. Herds of wild cattle are most numerous, and geese and small game are so plentiful that they will hardly notice you as you ride along at a hand gallop. We reach an unhappy-looking shanty at Mount Pleasant, not even the sunshine succeeding in making it attractive. The inmates are all out after their cattle, so we continue our ride to Swan Inlet, rightly so named, since a large number of swans may frequently be discovered there. A Scotch Presbyterian and an Irish Romanist were in occupation, tending their sheep. There was something touching in the former's pathetic recitation of the lines:

'There is no Sabbath bell to awake
The Sabbath morn.'

Mr. Cooke most kindly interested the old man's sympathies, and I trust I did not leave him without a word of good counsel and comfort. The Irish Romanist expressed his intention of attending my service at 'Danoni Harbour' on Sunday. So we rode on to Mackinnon Creek, where we found a large Scotch family. We here began to see the want of a travelling deacon schoolmaster—the children were lost as to their learning in every sense. A boy who four years ago could read fluently

had fast deteriorated. The good Scotch folks regretted the want most bitterly. We again mounted our horses, and rode to another equally neat house at Teal Creek, where we heard an equally lamentable tale of no provision among the shepherds for education, and no opportunity of attending the means of grace, and often and often we heard the same account. We reached Danoni Harbour at dark. Here are clusters of houses, and here I propose to locate the deacon schoolmaster for his headquarters, to build a school chapel, and to mark out a cemetery. The Falkland Island Company's very worthy camp manager received us most hospitably. We remained from Thursday to Saturday going forth to visit people, and also to view ruins of the old settlement of the Company at Hope Place. Here the old burial-ground, the fence of which had fallen down, excited our attention. We hope to stir up the people to take a deeper interest in the resting places of their dead. On Sunday morning at Danoni Harbour, in Mr. Rudd's largest room, we had a congregation of thirty-five. The attention and earnestness exhibited show that a resident clergyman would find here a promising field of work.

We soon started off for a service at Cantara House, when another family, containing many aged members, looked for me to give them a Sunday evening service. 'Aye, though,' said the old people, 'the words ye say are no like the auld kirk of Scotland; yet noow they sound so grand, and yet so hame-loike here from ye. We moi be as sheep ganging many roads, but the Shepherd will aye bring us to the same fold afore nicht!'

Monday, April 20th.—We resume our ride over the mountain range; a fine lovely day. We descend the valley of St. Carlos, to a thriving farm occupied by two families. The winding river, the bold mountains, the 'cattle on the thousand hills,' constituted a most delightful landscape. We had our simple worship, and though we were awakened before day-break by the fearful howling of the wind, we lost no time in starting for our longest day's ride of sixty miles, in the midst of a pouring rain. It was only when now and then the curtain of mist was lifted that we could form any conception of the boldness of the scenery. The wild cattle were everywhere—the famous wild bulls of the Falklands scampered away before the drenched travellers, and our self-possessed Spanish guide added a sort of picturesqueness to the scene. This was the finest pasture-land of the East Falklands, for miles as smooth as a bowling green. And as we neared the wonderful inlets and harbours of Salvador, the rain clearing off, we had a peep, while the sun put forth his splendour, of lake scenery unsurpassed (I would be bold enough to say) by that of Scotland. But after sunset our ride was very dreary, and we longed for the friendly light and the welcome bark of the house-dog. At eight we reached the abode of a British subject, Andries Pitalinga, from Gibraltar. He has established a large farm on a point of land running into one of the harbours of Salvador. It is a late hour for the farming folk before we hold our evening devotions. When all are retired we dry every stitch of clothes we have, glad enough, indeed, to get rid of our wet things, and then lay us down and take our rest in peace.

Wednesday, April 22d.—A lovely morning. We cross a narrow arm

of Salvador by boat, thus saving ourselves a forty-five miles' ride. Mr. Cooke's professional skill stood us in good stead, and on the other side, our boatmen having left us to ourselves, we push on with fresh horses to Port Louis, the former chief settlement of the colony. Here we find the Governor's yacht and a party of the officers of H.M.S. *Stromboli*, out for a few days' sport. Mr. Cooke, however, keeps to his old companions, and visits the families with them. Taking an old inhabitant with us, we inspect the ruins, trace out the former Spanish chapel, look at the rooms in which lived governors of the English, French, and Spanish dynasties of these out-of-the-way islands, and viewed the window through which Governor Brisbane was dragged by the revolted Spanish soldiery and Indians and barbarously murdered. We saw the burial ground where the gallant hands of Ross' and Crozier's crews had buried the mutilated remains. We have our evening devotions, and return to Stanley on Thursday, finding our way without a guide, and rest safely and comfortably at the parsonage, the orphan children under my wife's care coming forth to greet us. We feel there is no place like home.

And thus ends our ride of 280 miles.

Friday, April 24th.—The *Allen Gardiner* missionary schooner comes in, the Rev. Mr. Stirling, the superintendent, having had a most prosperous missionary voyage to Terra del Fuego. He had been among the scenes of the massacre of the master, mate, and crew, and catechist of the *Allen Gardiner* in November, 1859, and now he brings back to Keppel Island a party of eleven natives—four he has on board on a visit to Stanley.

Although I had hoped that while away Mr. Stirling might have taken my place, I rejoiced greatly to welcome him with the fruits of his zeal and courage. On Sunday we had special Communion, and the heartiness and warmth infused by the arrival of the *Allen Gardiner's* crew thus blessed of the Lord, made us rejoice."

Mr. Bull then gives a description of these poor savages, for which we have no space. What he says is encouraging. Of one young lad whom Mr. Stirling had brought with him, Mr. Bull tells us:—"Though unprepossessing in appearance, yet one evening, by his distress at my wife's cough, he showed that kindly feelings were at work. He imitated the cough, and then said: 'My country people cough much many' (making the gesture of death), 'some no die. At Keppel Mr. Stirling's wife bad cough; poor lady. God man's (myself) wife cough;' and then a look of grief—very touching, when we remembered how difficult was their command of language. All these lads have been handed over by their parents freely and voluntarily into Mr. Stirling's care for a few months. They are to be under the constant teaching of Mr. Bridges and Mr. Ran of St. Chrischona's, the catechists, who are acquiring a very complete knowledge of their language. They are to return in the summer to Terra del Fuego.

The *Allen Gardiner* is to leave the Falklands in a few days, to enable Mr. Stirling to visit the Patagonian Mission-station at Santa Cruz (which being translated is St. Cross), where two devoted young men from the Wurtemberg 'St. Augustine's' have been labouring for some twelve months. Amidst all their isolation my young friends Schmid and Huntziger have kept their hearts fixed on the one work for which they have given up so much.

From Santa Cruz Mr. Stirling is to proceed to 'Rio Negro,' where two catechists have been left to look out for the openings for the good seed. May the Lord abundantly bless this work, and enable this our small Colonial Church faithfully to bear her part in aiding it. We need, indeed, the prayers and alms of Christian people at home, for that bond of sympathy supports the solitary labourers in the far distant corners of the Lord's vineyard. I am sure we shall not ask in vain for that practice of faith in the 'Communion of Saints' from many of the readers of the *Colonial Church Chronicle*.

CHARLES BULL, M.A.
Colonial Chaplain, Falkland Islands."

ADDRESS TO BISHOP COLENZO FROM HIS CLERGY.

THE Archdeacon of Maritzburg and some of the Clergy of the Diocese of Natal have transmitted the following address to Bishop Colenso, who is still in England:—

"To the Right Rev. the Lord Bishop of Natal.

We, the licensed clergy, ministering in the Diocese of Natal, desire to address your Lordship upon a matter of the utmost importance to the Church planted in this Colony. We have heard with the deepest pain of a work published by you, in which you state in effect that you no longer hold, believe, or are able to teach, some, at least, of the most vital of the doctrines of the United Church of England and Ireland. We consider that in our relative positions it would have ill become us to have been the first to draw attention to acts of yours done before the whole world, and therefore we remained silent until those in authority in our Church had publicly marked their sense of your Lordship's proceedings. But we understand that, a very large majority of the Archbishops and Bishops having written to you suggesting the propriety of your resigning your office, you have answered that it is not your intention to comply with that suggestion. Under these circumstances, we consider that a long silence on our part would be most culpable. There are, we are aware, legal questions which it belongs to others to decide; but we feel that we have a duty independently of any merely legal proceedings. The various offices which we hold, the emoluments we receive, are held on the faith of our upholding and defending the doctrines of the Church of England, and on that understanding alone could we honestly and conscientiously continue to hold those offices, or to receive those emoluments. Unfeignedly believing all the canonical Scriptures of the Old and New Testaments, and bound to banish and drive away all erroneous and strange doctrine contrary to God's Word, we feel compelled, in the sight of God and His Church, and more especially before the people committed to our care and charge, to protest most solemnly against the position taken by you in the publication of this book, and your determination to retain the office of Bishop; and we think it right to lay this our protest before the ecclesiastical authority to whom, next to your Lordship, we must look—the Metropolitan of Capetown.

We are your Lordship's faithful servants, &c. &c."

Colonial, Foreign, and Home News.

SUMMARY.

WE hope next month to give some account of the proceedings of the Conference of British Chaplains on the Continent, which has just been held at Baden-Baden.

At the late meeting of the Diocesan Synod of QUEBEC, it was proposed to subdivide the diocese by erecting into a new one the Gaspé district, together with Labrador and Magdalen Island.

Bishop TWELLS has arrived at the Cape. After proceeding, by way of Port Elizabeth, to pay a first visit to his diocese, he intends to return to Capetown, for the purpose of taking part in the proceedings instituted by the Metropolitan against Bishop COLRNSO.

We understand that the long vacant bishopric of NASSAU is filled up by the appointment of the Rev. A. R. P. Venables, M.A. of Exeter College, Oxford.

We are sorry to have to record the decease, on Aug. 26th, while on a visit to Welsh Hampton, near Ellesmere, of Jeremiah, a son of Moshesh, Prince of the Basutos, who was a hopeful student at St. Augustine's College, Canterbury.

THE AMERICAN CHURCH IN PARIS.—At Paris, on Sept. 12, was laid the foundation-stone of an Anglo-American Church, to be dedicated to the Holy Trinity. The Rev. Dr. Caswall, Prebendary of Salisbury and Vicar of Figcheldean, was invited to take the chief part in the services, on account of his long-continued connexion with the American Church. There were present also the minister of the congregation; the Rev. Dr. Littlejohn, of Holy Trinity, Brooklyn, New York; Dr. Clarkson, of Chicago, Illinois; the Rev. Mr. Forbes, of the church, Rue d'Aguesseau; the Rev. Archer Gurney, of the Rue de la Madeleine church; the Abbé Guettée, editor of *L'Union Chrétienne* and *L'Observateur Catholique*; and three ministers of the Russo-Greek Church in Paris—M. Wassilieff, arch-priest in charge, his brother priest of the same name, and the deacon, M. Opotsky. The Service was that set forth by the late Bishop Hobart of New York. The clergy, walking in procession, repeated Psalm cxxii. After an address by Dr. Caswall, the three collects and several appropriate prayers were said. Dr. Caswall then delivered a discourse, describing the growth of the Church in America since the Revolution of 1776. He mentioned the increase of its Bishops, from four to more than forty, of its clergy from 200 to between 2,000 and 3,000, and of its communicants from a mere handful to more than 150,000. The ceremony of fixing the stone in its place having been performed, Dr. Littlejohn made a brief address, in which he spoke of the remarkable fact of clergymen of the English, American, and Greek Churches assisting on the present occasion, and expressed a hope of an increased intercommunion of these several branches of Christ's Church hereafter. Dr. Clarkson then expressed in a few words his concurrence in what had been said; after which Dr. Caswall concluded with two collects and the benediction. This church is to accommodate 500 persons. The sum of \$25,000 has been subscribed in America, which will cover the expenses of the building, together with the first instalment of the heavy payment required for the site.

SCOTLAND AND INTERCOMMUNION.—At the Moray and Ross Diocesan Synod, on July 26th, the following resolution was unanimously agreed to :—

“ That the Synod of Moray and Ross, having taken into consideration the subject of intercommunion between the Eastern Church and the British and American Churches, resolves to petition the Episcopal Synod of this Church to take such steps as may appear desirable for co-operating with the Comité of the Convocation of Canterbury and the Committee appointed by the General Convention of the American Church for the effecting of this object.”

The following motion was also passed :—

“ The Synod, considering the great evils the Christian world is in through its unhappy divisions, and the great duty of promoting unity and concord among independent Churches, further resolves that the Bishops be requested to take into their serious consideration the question of the orders of the Scandinavian Churches, and aid, as far as in them lies, any project for intercommunion with the same, provided it can be done on Catholic grounds, and in accordance with Catholic principles.”

Mr. Smith then asked whether the Bishop and Synod thought anything could be done by the diocese of Moray and Ross towards maintaining a missionary student at St. Augustine's, Canterbury, as this would be the simplest, and yet an effective way of aiding in foreign missions.—The Bishop was inclined rather to ask the diocese to maintain a missionary at home ; and the Synod being of the same opinion, the subject was then dropped.

At the Aberdeen Diocesan Synod, on August 8th, the following motion respecting intercommunion with the Eastern Church was carried unanimously :—

“ That the Synod of Aberdeen, having taken into consideration the subject of intercommunion between the orthodox branches of the Holy Eastern Church and the British and American branches of the Church Catholic, resolves to petition the Episcopal Synod of this Church to take such steps as may appear desirable for co-operating with the Committees which have been, or may be, appointed by the Convocations of the provinces of Canterbury and York, and the Committee appointed by the General Convention of the American Church, for the carrying out of this great object.”

The following motion passed, the Rev. Messrs. M'Leod and Lee dissenting :—

“ That the Synod of Aberdeen, having taken into consideration the great duty of promoting unity among independent Churches, now unhappily estranged, or, for various reasons, cut off from one another, resolves to petition the Episcopal Synod of this Church to take into its serious consideration whether any and what means could be devised for entering on negotiations with the Scandinavian Churches, with the view of ascertaining the practicability of intercommunion with the same, on purely Catholic grounds, and in accordance with established Catholic principles.”

The Rev. Mr. Pratt, in support of this motion, said :—“ If there are any doubts about the close relationship of the Scottish with the Great

Eastern Church, there can be none about its former connexion with the Northern or Scandinavian Churches, especially those of Norway and Denmark. From the ninth to the thirteenth century, the Northern Church may be said to have had an actual residence in the islands of Scotland, when the Bishop of Orkney acknowledged allegiance to the Archbishop of Drontheim. The intercommunion was finally and completely broken up at the Reformation, and, for various reasons, has never again been renewed, nor, as far as I am aware, been attempted to be re-established. Whether there are any insuperable barriers in the way of this, such as the loss of the Apostolical Succession, is, perhaps, not fully or satisfactorily ascertained; or whether means could be devised by which defects, should they be found, might be supplied, has, perhaps, never been fully considered; but that the points are deserving of the attention of the Scottish Church there surely can be no doubt; and the closer relationship which the late royal alliance is sure to establish between the Northern kingdoms and our own seems to point to the present time as especially favourable for entering on the inquiry as to what exists, and what is wanting to render communion between the British and Scandinavian Churches practicable. I do not say that there may not be barriers to this desirable end; but, till they are found to be insuperable, I do not think that it can be wrong, on the part of the Scottish Church, to devise measures for inquiry, and, if practicable, for negotiation. The Scottish Church can offer a scriptural and primitive basis for negotiation, and she can urge, in support of her act, the command and earnest prayer of Him whom every branch of the Church which claims to be Catholic and Apostolic must acknowledge as its Head."

The last motion agreed to was this:—

"That the Synod of Aberdeen—being deeply impressed with the belief that the Church in Scotland, in common with every branch of the Catholic Church, has inherited, with the Apostolic commission, the Apostolic command, 'Go into all the world, and preach the Gospel to every creature'—submit to the Episcopal Synod the question whether the time has not arrived when some organization may be formed, however small, for the discharge of so imperative an obligation."

CAPE COAST CASTLE, WEST AFRICA.—Mr. Hassells writes:—"Everything is quiet here at present, in reference to Ashantee; nor is the king likely to resume hostilities, if so minded, till after his horrid custom of human sacrifices at the end of September, when the usual practice is to kill from five to six hundred victims. His nephew, Mr. (or Prince) Oosoo Ansah, who for several years was a Wesleyan preacher, after undertaking, by desire of our local Government, a mission to his brother, who commanded a division of the Ashantee army, has returned without doing any good. Yet perhaps he accomplished as much as was generally expected. His connexions rendered the whole affair suspicious in the view of both parties. Of course we have to be prepared for the reopening of the campaign; or, if the measure is approved by the home authorities, and enough troops are supplied, it is purposed to advance into the enemy's territory in October or November."

THE
COLONIAL CHURCH CHRONICLE,
Missionary Journal,

AND
FOREIGN ECCLESIASTICAL REPORTER.

NOVEMBER, 1863.

ORGANIZATION OF THE CHURCH IN LIBERIA.

IN our May number we inserted a communication under the above title, and in our summary for June we thus expressed ourselves:—

“Anxiety, if not mistrust, is entertained in America with respect to the recent independent action of the Church in Liberia. . . . We hope that Mr. Crummell will throw the weight of his education and experience into the scale of prudence and moderation. . . . We learn from Bishop Payne [*i.e.* from his letter in the *Spirit of Missions*], that the Liberian Constituent Synod resolved to divide the Church into four dioceses,” &c.

A correspondent in this country called our attention at the time to the remarks quoted above, and sought to show that the “anxiety, if not mistrust, entertained in America,” was “the result of American jealousy of independent action on the part of negroes.” He also threw doubt on the statement that Liberian Churchmen were thinking of constituting their country into four dioceses at once. We are happy to publish in our present number a letter from the President of the Liberian Synod himself, which quite confirms this view of our English correspondent. We are also in receipt of other information from Liberia, which enables us to anticipate that in no other respect will any hasty or premature step be taken by this young Church, which seems to be essaying an entrance on a more independent life. So far from attempting to found forthwith four Bishoprics, the Liberians regard themselves now as constituting a Church consisting only “of a single Diocese—like the Church of Hawaii—and that diocese a vacant

one, no Bishop being elected to fill it because there is thought to be no prospect of obtaining his consecration."

A Liberian clergyman thus expresses himself to an English friend :

" You ask, Why did you not elect a Bishop, and apply to England for his consecration ? I answer, for two reasons : First, the English would certainly do nothing for us which would offend the American Church ; and secondly, a black Bishop would frighten the propriety of even the English Episcopate."

We hope, however, that English Bishops would not be found so much under the influence of colour-prejudice as is here supposed. Indeed, it has been a favourite topic with orators on platforms of the *Church Missionary Society*, to contemplate the enthusiasm of the Sierra Leone Mission, as involving the consecration of a "modern Cyprian or Augustine (!)" The other reason alleged is of more importance. To entertain an application for the consecration of a Bishop of Liberia appears certainly at first sight like interfering between mother and child : for undoubtedly Liberian Christianity is the offspring of the American Church ; from the American Church therefore, and not the English, the Liberians should naturally seek to procure the Episcopal crowning of the Missionary edifica. But should such application to the Americans be made and fail, it might be competent, we suppose, for other Churches to entertain a similar one to them. When the American Church found herself at the close of the War of Independence destitute of Bishops, and unable to procure from England not only the consecration of Bishops, but the ordination of priests and deacons, a correspondence was commenced with the Danes for the purpose of securing the required ecclesiastical help, though fortunately for the credit of the Church of England, the necessity of that negotiation was very soon superseded by the Legislature of this land setting the English Bishops at liberty to act. The Liberians, therefore, in case of need, might plead the precedent of the Americans.

Still, as we hope we need not add, we should be sorry were things so to turn out as to put our Bishops in the dilemma of choosing between a denial to Liberians and a compliance which would very possibly give umbrage to the Americans, and we are glad that, hitherto at least, no occasion has arisen for us to hazard an expression of opinion upon so delicate an affair. But after what we have just said, we think that we may safely, if not usefully, go on to remark that the fact that a Bishop is already at Cape Palmas who has hitherto supervised the Church also within the confines of Liberia, is not on American Church principles an objection to the plans initiated by the Liberians. It is true

that according to primitive, and also modern English usage, the Missionary Bishop becomes of right the Diocesan Bishop of the Diocesan Church he founds ; but the American Canons lay down a different rule, a rule un-Catholic, we apprehend, but still the rule which the Liberians have strictly followed in declaring themselves to be a Diocese vacant, overseen by Bishop Payne only *pro tempore*. Of this anomalous Americanism a correspondent sends us the following account :—

“ Bishop Payne is a *Missionary Bishop*, sent as such to ‘ Cape Palmas and the posts adjacent ;’ he has no *diocesan* jurisdiction. By the Canons of the American Church, six Presbyters canonically resident within certain prescribed limits can, with the laity, constitute a new diocese, frame canons, &c. The Missionary Bishop ceases *ipso facto*, to have jurisdiction within the new diocese so formed. The convention of the new diocese can either elect a Bishop, or ask, *pro tempore*, the Missionary Bishop to continue to officiate as their Bishop. But they can, whenever they like, choose a Bishop, and when one is so chosen, the Missionary Bishop ceases to have any connexion with them. The Convention *may* choose the Missionary Bishop as their Diocesan, though he must still continue to act as Missionary Bishop over the country or district *not* included within the new diocese. The American Church, however, prefers in practice that the Missionary Bishop should *not* thus be chosen Diocesan. Now the Liberians have constituted themselves into a diocese. Bishop Payne by that act ceases to have, and does not now claim, any jurisdiction within the newly-formed diocese, but continues to be ‘ Missionary Bishop to Cape Palmas (where he resides), and parts adjacent.’ Cape Palmas is upwards of 250 miles from Monrovia, the seat of the new See. On the formation of the new See the Liberian Convention ‘ requested Bishop Payne to continue his episcopal supervision of the Church in Liberia, and to perform Episcopal Offices where they may be needed throughout the country.’ Bishop Payne has consented to do this, not because he is Bishop of the Liberians, but because, acting canonically, the Liberian Convention has requested him so to do. In consenting to this request he himself confined his consent to the time ‘ during his residence on the coast.’ All this shows that he does not regard himself as Bishop of Liberia, and does not consider the action of the Liberians as uncanonical or irregular.

Judged by the *American* canons, the course of the Liberians is strictly canonical ; Bishop Payne has no *veto* whatever in the matter : and the Liberians are now *de jure* as well as *de facto*, an independent Church, though without a Bishop.

When the United States became independent of England, the Church in the States went very irregularly to work in framing Constitution, Canons, &c., and yet how could they have acted otherwise ? The Liberians are now (*parvis componere magna*) exactly in the same position in which the Americans were when they became independent. Liberia is now, by the Act of the United States, acknowledged an independent State. Therefore—to speak *more Americano*—the Church in Liberia is entitled to organize herself as independent of the Church in the United States, even

as the Church in the United States did when separated from England, and as the Church in the South has done since she has regarded herself as separated from the Church in the North. If the Church in the States originally acted, and the Church in the Southern States now acts, aright, so does the Liberian Convention. These cases must all be tried by the same rules, and stand or fall together; there is no difference whatsoever in principle."

The present position of Church Administration in Liberia is thus summarized:—

"a. Our Constitution divides Liberia *prospectively* into four Sees, as we have four counties.

b. When four Presbyters reside in a county, they can, *i.e.* a majority, organize a Diocesan Synod.

c. But six resident Presbyters in a Diocese are requisite to elect a Bishop.

d. The clergy in one or more counties can unite and form a Diocese.

e. It is understood, but *not* enacted, that no Liberian is to be called to the Episcopate while Bishop Payne lives and acts with us. It is not *enacted* because an emergency may arise which may force us to an election."

We own that we were also apprehensive lest the movement of the Liberians might prove injurious to some of the distinctive principles of the Anglican Church. The temptation to compromise with Ultra-Protestantism must certainly at present be strong in Liberia, where every kind of American (and British) schism is rampant. It is reassuring, however, to find that hitherto the tendency in Liturgical matters has been conservative, and even restorative. The Committee of Convocation has adopted the American Prayer-Book as a whole. It was proposed to make certain grammatical alterations, so as to assimilate that book to the English one; but this proposal fell through, as also another for restoring the *Venite, exultemus* in Morning Prayer, and restricting the use of *Gloria in excelsis* to the Communion Service. But the Committee has agreed to restore the clause in the *Te Deum*, "Thou didst not abhor the Virgin's womb," and also the invocation in the *Benedicite*, "O Ananias, Azarias, and Misael," &c. They further recommend that the Apostles' Creed shall be read exactly as it stands in our book; and they advise the use of the Athanasian Creed on Christmas-day, Whitsunday, and Trinity Sunday, and at all meetings of Synods, and of the General Council. They also propose the restoration of the Versicles and Lesser Litany in Mattins and Evensong, as in the English book, only reading "our country," instead of "the Queen." And in the Communion Service they recommend the introduction

after the Gospel, of our Prayer for Unity, to be followed by our second Prayer for the Queen, altered to suit their form of civil government.

The above are all the alterations proposed. The object of the Committee, it is declared, is "to fall back upon that which is established and ancient, instead of making innovations and manufacturing novelties." Whether their ideas will be adopted remains, indeed, to be seen. It is feared that opposition will be made by certain parties to any Liturgical change whatever.

The prospects which lie before the Liberian Church have induced us to descend into details more minutely than the present state and population of that young community would otherwise have warranted. The Republic of Liberia is a bright spot on the shores of Africa in the eyes of every philanthropist and Christian man. It is apparently destined to become an important commonwealth; and it is most important, therefore, that the Church should be established there as soon as possible in Liturgical purity and Episcopal completeness.

Never since its foundation by the American Colonization Society has anything occurred to stimulate the progress of Liberia like the present wretched civil war across the Atlantic. The consequence is, that now the number of emancipated slaves who emigrate from the States to Liberia is reckoned by thousands in the year. These emigrants are not, of course, all of them religious men; but they are, at least, all nominal Christians, and hence it is plain that their constant influx into Liberia is the accession of an element of ever-growing power for the Church there to appropriate and work with.

Besides this growth of emigrant families, there is a population of natives who connect themselves with the colony for the benefit of living under its laws and protection. The number of these is twenty or thirty times greater than the emigrant population of the Republic; we find them estimated at about 250,000. These come to learn to read and to speak the English language, and insensibly adopt civilized and Christian modes of thought and outward life, even if they do not at once accede to the Church by baptism.

Now, from such a population as is thus gathering on African ground in Liberia, we may well look for a better prosecution of Missionary work than we have hitherto seen. All honour to what has been done by Europeans: the succession of the Bishops of Sierra Leone is a succession of Confessors; the names of Neville and Leacock, and of Mackenzie and Rowley and Scudamore, are names added to the Church's martyr-roll; and the measure of success attained in our settlements on the Western Coast is great in itself, and an encouraging omen for the ultimate success also of the newer enterprises on the

banks of the Zambesi, and elsewhere. But one painful lesson is constantly being enforced by all experience. Except at the South, and on the highlands which appear to stretch from Abyssinia to the great lakes in which the Nile has been lately ascertained to take its rise—the Church has learnt that the expense of life incurred by sending any but African people to live in Africa, almost amounts to a prohibition. Perhaps even thus we are laying down the rule too unreservedly—we trust we are ; and we are sanguine enough to hope that hereafter, when civilization shall have drained the swamps, and cleared the jungles of the ocean-coasts and river-embouchures, and when Europeans shall have learnt better how to acclimatize themselves, even Sierra Leone itself may cease to deserve the title of the white man's grave. But for the present, we fear that we must say the honour of preaching the Gospel, at least in Nigritia and Guinea, is reserved for another race than the Caucasian. Africans will have the privilege of mainly achieving this great work for themselves. We are told that even those born and bred in America, whose blood is purely African, are so little changed, that, after a short residence in the country of their fathers, they become as healthy as the natives. But the number of *emigrating* missionaries will be only a drop of the bucket compared with those raised up on the ground.

We cannot conclude this paper better than by adopting the following passage from one of the ablest and soundest of the non-episcopal American periodicals, the *Mercersburg Review* :—

“ We take Sierra Leone for an example on a smaller scale of what may be expected in Liberia. That British Colony is now reported as having more than 60,000 souls. These are of sixty different tribes. The emigrants are mostly recaptured from slave-ships, and carried to this colony as a place of refuge. Now great numbers of them and their children are merchants, skilful mechanics, teachers, ministers of the gospel, &c. Some who are engaged in commerce have acquired estates of 100,000 dollars each. Some own vessels, and navigate them. The African people, thus trained to business, exhibit as much talent in proportion to their experience as the people of other nations. Give them the practice which others have in the most intricate and complicated pursuits, and those of greatest importance, and, after two or three generations of such culture, it would not surprise us to see them standing among the foremost in all the higher development of human nature. In their present degraded condition, and after their long history of degradation, it were strange that they should not be degenerate in character. They have never known the incitements and the means of culture. Those in bondage could not have the facilities for improvement enjoyed by the free ; and those in their native land, besides being the prey of cupidity in other nations, were insulated by their climate from the elevating intercourse with more advanced people, which would

otherwise have given them a share in the general progress of the world. But that they do not possess their share of the very best capabilities of man in every respect, should not be taken for granted, so long as we have so many instances of noble, intellectual, and moral development among them, even under the disadvantages of slavery, and so long as those who pronounce them an inferior race have such an interest, from avarice or pride, in perpetuating their degradation. We speak of the example of Sierra Leone as on a small scale. Its numbers are small compared with those soon to be reckoned to Liberia, and the character of its accessions from recaptured slaves is so inferior to those received by Liberia from emigration, as really to forbid comparison. If Sierra Leone can present so favourable a result under the circumstances, Liberia may well congratulate herself on her future. The citizens of the United States have done a glorious work in planting on the coast of Africa the seeds of a great Christian nation, which will have a brilliant history, and bring an immense accession to the Church of Christ . . . God has overruled, and is overruling, our sin for the glory of His righteousness."

The Christian people of this country and America have yet a service, however, to perform for Africa in the present generation, which they should do with diligence and wisdom ; and we shall be truly glad if the notice we have now bestowed on the Church-organization movement in Liberia contributes to attract to it that moral, and also pecuniary support which at the present juncture are both required.

The following is the letter from the President of the Liberian General Synod, referred to in the foregoing article :—

" ORGANIZATION OF THE CHURCH IN LIBERIA.

Monrovia, Liberia, August 5, 1863.

SIR,—I do not wonder that 'anxiety, if not mistrust,' has been excited in the minds of many in America, with regard to the Church organization in Liberia, when I consider what a variety of reports have reached that country concerning it. I think, however, that a brief statement, through the medium of your *Chronicle*, will correct any erroneous impression that may have been made. Church Organization, has been a matter of thought and discussion amongst us for the last several years ; and the need of its existence, to give order, regularity, and life to the Church in this country, has been generally felt and expressed by both Liberian and foreign Missionaries.

In April of last year, Bishop Payne called together the Clergy to meet at Cape Palmas for the purpose of organizing the Church. It was soon manifest, however, that he wished such an organization as would place us under the General Convention in the United States of America. This was deemed to be impracticable. The result of that meeting, therefore, was simply the formation of a General Missionary Convocation.

The Liberian Clergy left that meeting more impressed than ever with the importance of securing for the Church here a complete organization as

soon as practicable. Situated in our own country, we felt that nothing less than that power, privilege, and freedom which the Church has in other countries would meet the necessities of our case. Such an organization was effected by the unanimous vote of the Liberian Clergy and Lay Delegates in General Council, in February last, in this city.

No such thing has been done as dividing the Church into four Sees. See Article 3d of the *Constitution*. This is *prospective*. It will no doubt be many years before we have more than one Diocese. But we thought best to insert that article in the *Constitution* at its formation, to save the necessity of doing so hereafter, as we do not intend to be exposed to the inconvenience of large dioceses.

Our friends abroad need have no misgivings as to our action in this matter. The Clergy in this country know what they are doing; and will, with God's blessing, and the Christian sympathy of Churches abroad, prove their ability in the faithful discharge of the duties and responsibilities growing out of their new position.

(Signed) G. W. GIBSON,
President of the General Council, P. E. Church, Liberia.

Correspondence, Documents, &c.

THE BISHOP OF CAPETOWN'S LETTER TO THE CHURCHWARDENS OF MOWBRAY.

THE following letter on the decision of the Judicial Committee of Privy Council, in the case *Long v. Bishop of Capetown*, has been addressed by the Bishop to the Churchwardens of Mr. Long's parish. Our readers have probably seen it elsewhere, but it is too important to be omitted:—

“Bishop's Court, August 19th.

MY DEAR BRETHREN,—The final decision of the Judicial Committee of Privy Council, on the many important questions relating to the Church in the Colonies, has at length reached us. You will expect to hear from me in what light I regard that decision, as affecting both (1) your own parish, and (2) the Church at large.

First, as to the parish. The Lords of the Judicial Committee have declared that I have misinterpreted the rubric which relates to the giving of notices by clergymen; that it does not mean that a clergyman is bound to give such a notice as Mr. Long was directed to give: ‘That he was required to do more than give notice of a meeting, and could not give the notice at all without himself fixing the time and place at which the meeting was to be held. That he was required to do various acts of a formal character, for the purpose of calling into existence a body which he had refused to recognise, and which he was not bound by any law or duty to acknowledge.’ ‘That, consequently, the order of suspension was not justified in law, and that the subsequent sentence of deprivation, founded upon his disobedience to the order of suspension, must fall with it.’

However little I may be satisfied with this interpretation of the law of the Church—and I am not satisfied, but still believe that by that law the presence of the laity does not destroy the character of the Synod, and that

by the canons of the Church, every clergyman of a Diocese is bound to acknowledge the authority of the Synod of the Diocese, and to attend it when summoned, without entering into any contract to do so—I frankly allow that I am bound in practice to admit the authority of the judges on such a point; and that it sets the conduct of Mr. Long, so far as the fact of refusal to give the notice is concerned, in a different light from that in which I have regarded it. In law, according to the judgment of the highest court of law, he was justified in refusing to give the notice. With his moral obligations the Court does not concern itself. They do not properly come under its cognizance. ‘With Mr. Long’s obligations *in foro conscientie* we have not to deal.’

Acquiescing, as I feel bound to do, in this interpretation of the law, I have felt the greatest difficulty in making up my mind as to how I ought to deal with Mr. Long himself.

The decision puts him in possession of the emoluments of the living, and of the building. Professedly, if I understand it aright, it does not go beyond this. It does not affect to give him the cure of souls, and the right to minister sacraments, which have been taken away. It says expressly: ‘The suit respects a temporal right’—‘calls for a decision as to rights of property’—‘involves the question as to whether Mr. Long has ceased to be what is termed in England, *cestui que* trust of funds of which the Bishop is trustee.’ ‘With the Bishop’s authority in spiritual matters . . . we have not to deal.’

But indirectly it does this. Admitting, as I do, the deprivation to be a sentence of a mixed character, the suspension was purely a spiritual sentence. It affected no temporal right. It left the emoluments untouched. That sentence of the Bishop is set aside. If there be such a thing as the Christian Church, all spiritual power within it must be derived from Christ. Neither Kings nor Parliaments, nor Civil Courts can confer it. It has been given by Christ (at least so the Church of England holds) to the Bishop.

Herein lies my difficulty. Is not acquiescence in this assumption a surrender of spiritual authority to a temporal court, and a betrayal of the trust which Christ has committed to me?

With great hesitation, I have come to the conclusion, after weighing well the advice which has been tendered to me, both here and in England, that I may restore, and perhaps ought to restore, Mr. Long to the cure of souls, and the right to celebrate sacraments, upon the ground that he had, in law, justification for his conduct.

I have therefore to inform you that I have, with the advice and concurrence of the majority of my assessors in his trial, formally restored him to the exercise of spiritual functions in the parish of Mowbray; and I pray God to give him grace to act hereafter with faithful allegiance to the Church, and dutiful submission to its authority.

But in doing this I desire to guard myself against any recognition of spiritual authority in the Judicial Committee as regards this Church, and I therefore feel bound solemnly to protest—as in cancelling my spiritual sentence, I have protested, and here again protest—that, in accepting their judgment on a matter of law, I do not admit the claim of

the Court, if such claim be involved in its decision, to set aside a spiritual sentence of a Bishop of the Church in Africa. In that case I repudiate the asserted right, and declare that my present acquiescence is not to be regarded as a precedent, should any future case arise, of an appeal from my jurisdiction to that of a secular court. I hold myself free to give or to withhold spiritual powers, let the sentences of temporal courts be what they may.

You will, perhaps, look for some expression of my view as to the bearing of this judgment upon the general position of the Colonial Church.

The Court admits the Bishop's jurisdiction, and the right of the Church to meet in her religious assemblies, and to regulate her own affairs. Her members, when they meet, may make 'rules for the enforcement of discipline within their body, which will be binding on those who expressly, or by implication, have assented to them.' They may 'constitute a tribunal to determine whether the rules of the association have been violated by any of its members or not, and what shall be the consequences of such violation.'

This is all very valuable, and it is all that has been claimed for the Church here.

The judges further declare, first, that the Queen's letters patent convey no ecclesiastical or civil jurisdiction—are worthless for the purpose for which they have been chiefly framed; and, secondly, they neither affirm nor deny the jurisdiction of the Archbishop of Canterbury.

Upon this latter point I offer one or two observations.

The subject of appeals in spiritual causes from Colonial Churches is one of great moment. The Crown, so far as it had the power to do so, appointed the Archbishop of Canterbury, by letters patent, a final court of appeal. In this the Church has generally concurred.

The Judicial Committee, by leaving the question of right of appeal doubtful as regards the Archbishop, but not doubtful as regards itself, manifestly encourages appeals to secular courts.

I regard this as full of danger to the Church. If the Court claims the right to hear appeals in cases of discipline, it certainly will make the same claim in cases of doctrine. It will, *de facto*, decide what is, or what shall be, the recognised faith of every religious body in the empire; and its decisions will become virtually fresh articles of faith for those bodies. It may add to or diminish what those bodies, by their own courts, have decided to be their faith.

Is such a system to be allowed to grow up amongst us? Is a secular court—whose judges need not be Christians—before which causes cannot be pleaded except at a ruinous expense, to be acknowledged—for it does not claim to have been made—a final court of appeal for all religious bodies in the empire. In this case it has laid it down, that parties choosing to appeal to it, or, indeed, to any civil court, 'thereby give to such courts jurisdiction to determine questions of an ecclesiastical character essential to their decision.'

I confess that, to my mind, such language is alarming, and dangerous to the liberties of the Church; and as a Bishop, and a judge in ecclesiastical matters, I feel bound to say that I cannot assent to it, or recognise any

civil court as having ecclesiastical jurisdiction in this branch of the Church of Christ.

The Judicial Committee, while admitting the right of the members of the Church to meet and consult together, has accused the Synod of this diocese with interference in temporal matters, and with the commission of illegal acts. This is a grave charge; but, as far as I know, it is a charge for which no ground exists. The regulations passed by the Synod are of the same character as those which have been adopted by Synods in almost every colonial diocese, and had reference only to matters of internal administration, interfering in no way either with the functions of the civil power or with civil privileges. I can only, therefore, express my surprise that such a charge is made, and my belief that it is entirely groundless. To say that a Synod may not frame such rules and regulations as those which have been passed by the Synod of this diocese, is to deny that we may act as a Church, and to interfere with our religious liberties.

As to claiming to bind those who do not assent to its authority, it is sufficient to observe that by deciding that all clergymen who should hereafter be received into the diocese should assent to its authority, it sufficiently showed that it did not assume an authority over persons independent of that assent.

There are certain statements made by the judges, which are incorrect as to matters of fact. Some of these I feel bound to notice; there are others which I pass by.

(1.) They speak of some of the delegates of the Synod being 'selected by the Bishop, or elected in such manner as *he* had prescribed.' You are aware that there is no foundation for this statement. The delegates were all elected, and elected in the manner in which the clergy and lay delegates of the previous Synod appointed them to be.

(2.) They admit that the Bishop could not do otherwise than act as judge in this case, but say that he should have procured the advice and assistance, as assessors, of men of legal knowledge and habits, and have left it to them to frame the decision.

No one acquainted with the facts of the case, or the circumstances of this country, could have made such a remark as this. Bishops for a thousand years gave their decisions without the aid of civil lawyers, and I should be justified in doing the same. In this case, however, I did obtain the best professional advice which, at the time, I thought it in my power to procure.

(3.) They proceed to say that, instead of this course, the Bishop selected three gentlemen, all clergymen, sharing his own opinions.

There were five clergymen. The Synod had decided that clergymen should be the Bishop's assessors, and had appointed these very clergymen to be such. The canons of the Church (122) do the same. Mr. Long was asked if he objected to any of them. There was only one clergyman then in the diocese who did not share the Bishop's opinion as to the lawfulness of Synods. All this was in evidence before the judges.

(4.) They say: 'The Bishop insisted that Mr. Long was bound by the rules established by the Synod, and must, therefore, it should seem, have considered himself bound by them; and yet, without any regard to these

rules, without calling in the assistance of any legal adviser whatever,' &c.

The facts are these: (1) The Bishop never insisted that Mr. Long was bound by the rules established by the Synod. (2) Was not himself bound by the regulations as to the Consistorial Court established by the first Synod, for these regulations were suspended by the second Synod. (3) Did keep as close to them as was possible. (4) Did not act without calling in the assistance of any legal adviser whatever. These facts were all either in evidence before the judges, or mentioned in my speech, for copies of which they asked in Court.

Lastly, they say that the sentence of deprivation was founded upon repeated acts of disobedience and contempt, instead of on the single charge which he was called upon by the citation to meet.

In the citation of February 19, Mr. Long was charged with repeated acts of disobedience, 'failing to render due canonical obedience to your Bishop, and for acting in defiance of the laws of your Church and the authority of your Bishop, continuing to discharge parochial duties, officiating and performing divine service,' &c. These were continued for more than a month; and these were the repeated acts of disobedience on which the sentence was founded.

I do not suppose that the proceedings carried on before a Bishop *foro domestico* are likely to be so conducted as to escape criticism; but I have no doubt that substantial justice was secured in this case. It might be a mistake in *law* to regard Mr. Long's proceedings after his suspension as fresh faults; but I believe that the Church here generally concurred with me in regarding them as such.

I rejoice to find that the Court recognises the principles laid down in Lord Lyndhurst's judgment in the Warren case, and 'desires strictly to adhere' to them; but I cannot refrain from expressing my opinion that if the course adopted by that great judge had been followed by the Court, it must have refused to take any cognizance of almost all the points on which I have commented above.

The Court expresses its sympathy for me, under the hardships of this case, and expresses its opinion that the difficulties by which I have been embarrassed are in a great measure owing to the doubtful state of the law, and the fact that Her Majesty professed to confer by letters patent powers which she had no authority to grant; and they appear to think that these difficulties will be in some measure removed by the decision which they have given. I trust that it may prove so. I much fear, however, that they will be increased.

I must apologise for writing at such length to you as Churchwardens upon these grave questions. The importance of the occasion, however, must plead my excuse.

I trust that you will remain in your office in the Church, and continue to render to Mr. Long and the parish the service which you have so efficiently given during a time of trial and difficulty.

I remain, my dear Brethren,

R. CAPE TOWN.

To the Churchwardens of the Parish of
St. Peter's, Mowbray."

THE MUSSULMANS AT THE CAPE OF GOOD HOPE.

(From the *Levant Herald* of September 30th.)

FOR the last few years the attention of the Ottoman Government has been directed to the religious condition of its fellow-religionists in the Cape colony. Through the interest shown by the Hon. Mr. S. E. de Roubaix—a gentleman intimately connected with the agriculture of that colony—towards the local Malay population, some very useful and important information has from time to time reached the Sublime Porte as to the condition of these people. It would seem that in 1856, when Mr. de Roubaix filled the office of judge and superintendent of police in Capetown, he was called upon to stop an evil in play called *califa*, indulged in by a low portion of the Mohammedan community, under the plea of its being a religious ceremonial, which in reality was not the case. The manner in which the alleged ceremony was performed—almost every night—created a great annoyance, and disturbed the peace and good order of society, giving the Malays an opportunity of over-indulgence and riot. Mr. de Roubaix fearlessly undertook the task of checking it, and, after considerable trouble and anxiety, succeeded in his endeavours to the satisfaction of the entire community, including the large majority of the respectable part of the Malays themselves, whose priesthood were warm in his praises to the Ottoman Government, as having been the means of upholding their tenets, and establishing a free and dignified exercise of their religion. These representations led to Sultan Abd-ul-Medjid's presenting Mr. de Roubaix, in appreciation of his services, with a magnificent gold enamelled snuff-box. Since then, Mussurus Bey, the Turkish ambassador in London, has been the channel of frequent communication between the Porte and Mr. de Roubaix on the subject of these fellow-religionists of the government. The result was, that last year, when a serious religious question arose between the respective priests, this gentleman was appealed to; and on his submitting the matter in dispute to the Porte, a professor of theology was sent from Constantinople to the Cape, at the expense of the Turkish government, for the purpose of instructing the Mussulmans there in the "true faith." Abou Bekia Effendi, the priest in question, has now been in the colony some months in the active prosecution of his duties. On his arrival, he was most favourably received by the Mussulman population, and an address of welcome was presented to him by the native priests. Whatever minor differences may for the moment exist, it is said to be clear that, with the powerful assistance of Mr. de Roubaix, he will soon remove them, and be the means of improving the moral, social, and religious condition of the Mohammedans of Southern Africa.

More than one-third of the inhabitants of Capetown are followers of Islam. The Malays are descendants from old settlers who came from Batavia, Calcutta, Turkey, and other parts of the world, in vessels which from time to time touched at Table Bay. They are excellent mechanics, tailors, masons, and other artisans, and surpass in that respect even those emigrants who have been sent out from England at considerable expense to the colony. As builders, they are highly thought of, and some of the

most important structures in the colony have been erected by them. In Capetown itself, they form the fire-brigade, and as such render most important public services; and in the Kaffir war of 1846, they aided the British Government considerably, by leaving their homes and proceeding hundreds of miles interiorwards in defence of the colony. Indeed, by their industry and enterprise, they have earned for themselves the character of a useful and orderly class of people; and their disposition to conform to the rules of rational government is not the least praiseworthy and remarkable feature in connexion with them. Some of the priests, however, have not done so. This has been the cause of some slight difference between them, but will, it is confidently expected, be satisfactorily settled by Abou Bekia Effendi. The fact is, that formerly the Malays recognised only one priest (Mohammed) in Capetown. This individual died about twenty years ago, and, after his death, a quarrel arose in his family, which was the cause of several congregations being formed, each naming their own priests. A very bitter feeling was thus excited, which existed until lately, when a reconciliation was effected by Mr. de Roubaix. These and other matters have naturally provoked many causes of dissension in the community, which, by the help of conciliation and good advice, will, there is reason to believe, be speedily rectified. There are two large mosques especially built for the purposes of public worship, besides many small ones in private dwellings. The Malays most strictly observe their religious customs. With regard to the laws of marriage and burial, much injustice is current, in consequence of the general ignorance of the people themselves on this head. Abou Bekia Effendi has, however, already done much towards reform in this direction. To meet the existing legal difficulties, the Legislature of the colony has quite recently authorized the Governor to appoint "marriage officers," who may nominate Abou Bekia Effendi, or some other priest, to solemnize marriages, by which they would be legalized, which is not the case at present. The Mohammedans of the Cape have many of them acquired considerable property, and are landed proprietors and electors, enjoying all the privileges of British subjects, and may, according to the liberal constitution granted by Great Britain to the colony, even occupy seats in both Houses of the colonial Parliament.

MUSSULMAN PROGRESS—THE QURAN AND THE BIBLE.¹

WE extract the following very interesting critique from the *Friend of India* of July 16th. It is long, but we do not think that our readers will think it too long:—

"For some time past it has seemed as if progress were monopolized by the Hindus, the Mohammadans showing little or no sign of onward or upward movement. Yet all the advantages appear, at starting, to be on the side of the Mohammadan. He has the unspeakable advantage of believing in One personal God; he is not trammelled by caste; his religion con-

¹ "The Mohamedan Commentary on the Holy Bible," by Syud Ahmud. Part First. Ghazeepore. Printed and published by the author at his private press, 1862. A.D. 1278 H.

nects him with distant races, in a way that might be expected to give him wide sympathies; and he is surrounded by traditions of the political predominance and learned culture that belonged to his ancestors. How is it that he does not shoot far ahead of the pantheistic, caste-ridden, narrow-sympathied being, who for a thousand years has been ruled by foreigners? How is it that, while the Hindu seems to be everywhere growing in intelligence, enterprise, and self-reliance, the Mohammadan remains, for the most part, as if lingering uncertainly between the past and the present? The main cause of this difference is not far to seek. While the Hindu has opened his mind to Truth, acquainting himself in some degree with Christian theology, philosophy, history, literature, and science; the other has been wrapping himself up in the conceit of superior knowledge, scarcely deigning to give Western science or erudition a hearing; learning nothing, because not willing to *unlearn* anything.

We gladly receive Saiyid Ahmad's remarkable book as a presage of better things to come, and as a proof that there are Musalmáns prepared to pursue a nobler course. Forty years ago the 'Pádisháh' sent orders from Delhi to the Maulvies all over North India that they were not to enter into controversy with the agents of the 'Foreign Mission.' Those orders have now been annulled by a higher than human power. The honest Musalmán cannot help feeling that on his own principles the events of 1857 and 1858 are a Providential declaration against him. The argument is his, not ours. No enlightened Christian will look on military success as a proof that the victor's religion is true. But the Muslim has taken that ground. The green standard was unfurled in the Rebellion in the name of religion; and it was given out that the scimitar was again to work wonders on behalf of Islam. The issue was distinctly put: and some of our readers may remember that, when those sanguine hopes were destroyed, one of the leading men of Oudh said to an Englishman: 'Sir, God protected you under the shadow of His wings, or you never could have succeeded.' We believe that thousands besides Yúsuf Khán were impressed with this conviction. How far the conviction has led to something better—to a candid examination of the claims of Christianity—we can only conjecture. Time will reveal it. We know that there are many Christians who look upon the Muslim as bigoted beyond all hope. But we cannot yield to any such view. It is part of our Christian calling to believe that Truth shall prevail. The Gospel is still 'the power of God' for the Musalmán as well as the Hindu: and there is ground for suspecting that the reason why it is not seen to be so is our neglect, unbelief, and—with shame be it added—our incompetence for the task. So far as we can learn, there is but one Missionary in the whole of Behar, Bengal, and Orissa appointed to preach to the Mohammadans. And then, while we are sitting down with folded hands—as if the world were ruled by a Fate, and not by the living God—here we are reproved by the Musalmán's coming forward to study our Scriptures, to read our commentators, nay, and to write a voluminous 'Commentary on the Bible,' printing it at his own press, and (if we are not misinformed) devoting a large part of his income to the accomplishment of his arduous task. May he have an ample reward!

Saiyid Ahmad's work is one that has no parallel in the past history of Mohammadanism. It marks the approach of a new era; and therefore claims from us such notice as falls within our province as chroniclers of the Time. The work is to extend to several volumes. The present instalment—a goodly quarto of more than 400 pages—is only an Introduction to the Commentary. It contains Ten Discourses, followed by two Chronological Appendices; one of which gives the dates of the 'Principal events recorded in the Bible,' (according to Usher's scheme,) and the other is to enable a person to transfer years of the Hijra into years A.D. The second table terminates with the Hijri year 1300; in which according to Mohammadan tradition the end of the world is to occur. It is certainly remarkable that, as the era of the Hijra dates from July 16, 622 A.D. and the first day of the Hijri year 1300 falls on October 31, 1882, this traditionary period of 1,300 lunar years almost coincides with the well-known period of 1,260 solar years, which students of the Apocalypse have assigned as the duration of Mohammadanism. Of the Ten Discourses the last nine are in Urdu and English in parallel columns. We feel sure that the Saiyid cannot be responsible for the English version, which is generally imperfect and in some places falls into flagrant mistakes. Thus, in the account of the Roman edition of the Arabic version of the Bible, the name of its editor, 'Father Serkis, the Maronite,¹ of the family of Riz, Archbishop of Damascus,' appears as, 'Father Sircais Harvney, a member of the family of Ruzmutran of Siam;' while 'the learned Cardinals of the Sacred Congregation,' appointed to superintend Father Sergius's labours, are turned into 'the learned men of Kurdan belonging to the Roman Congregation.' We should be sorry to see mistakes of this kind disfiguring future volumes.

We now proceed to take a rapid survey of the Discourses. The first, which is the only one not translated into English, is on the 'Need of a Divine Revelation.' Philosophy, it says, never at its best did more than infer the existence of some Author of the world. Even on this point it fell into serious errors. But about the nature and character of God it had nothing to say. It could not proclaim Him to be One, Self-existent, Absolutely-good, All-perfect; infinitely 'near' all, and 'with' all, though in a way that transcends our understanding. Neither could it make known that 'will of God,' by obeying which men may attain to life eternal. To supply this great want, *revelations* have been repeatedly sent down to inspired prophets, whose writings were successively embodied in the Law, the Psalms, the Prophets, the Gospel, and the Qurán. These writings are all to be received without distinction; though the last is the greatest. For Mohammad was 'The Seal of the Prophets.' Yet, adds the Saiyid, there is no doubt that 'the Lord Christ (*Hazrat Masih*) is the "Spirit of God," and "Word of God," and "Apostle of God," and "begotten by the Spirit of God."' He who believes in this revelation is assured of salvation, however great his sins; he never can become a *Káfir* in God's sight, however much his life may be that of a *Káfir*. His sins will be

¹ We have ventured (somewhat doubtfully), on conjectural emendation. Both the Arabic and the Urdu have *Haroni*. We cannot find that the metropolis of British India possesses a copy of this well-known edition.

punished, but he cannot be lost. His final forgiveness is certain, even though he should not repent. The only sin that cannot be forgiven without repentance is polytheism (*shirk*). Here we have the quintessence of Mohammadanism. Can we be wrong in thinking such a system to be radically different from that on whose foundation-stone is inscribed: 'Let every one that names the name of Christ, depart from iniquity?'

The Second Discourse is employed in determining what we are to look on as the Revealed Word of God. This, the writer says, can be communicated only by Prophets; and therefore, although the Apostles of Christ were unquestionably inspired, yet their writings are not obligatory, or possessed of Divine authority. In support of this view he appeals to the great Leader of Protestants (*Purotastant ke Peishwa*), Martin Luther; who maintained that although St. James commanded to 'anoint with oil,' yet this did not make it a sacrament: the Lord Jesus alone having power to institute a sacrament. Besides, he says, 'it is admitted by Lafont and Beausobre and others, that some portions of the Epistles, relating to common matters not connected with divinity, did not require the guidance of inspiration;'—as an instance of which he appeals to the oft-quoted passage, 'The cloak that I left at Troas . . . bring with thee, and the books, especially the parchments' (2 Tim. iv. 13). Perhaps, if the Saiyid had read Bishop Bull's *Sermon* on this text, and M. Gaussen's impressive remarks on the passage in his *Theopneustia*, he would have had no difficulty in admitting that the impulse which led the Apostle to insert in his letter so instructive a sentence, is not unworthy of being attributed to the action of the Divine Spirit. After eliminating the Epistles, and the *narrative* part of the Gospels, Saiyid Ahmad considers what remains, namely, the actual words of Christ recorded in the Gospels, to be the pure text (*Khás matn*) of Revelation in the New Testament.

Our author next proceeds to draw a distinction between Mohammad and all former prophets. They, he says, had the *matter* of the Divine communication given them, but were left to put it into *form* themselves; but Mohammad had both the matter and form given him. He was entrusted with a *miracle of eloquence*. The way in which this claim of miraculous eloquence for the Qurán is viewed by us Christians is briefly this. Without either affirming or denying the asserted beauty of the Arabic style of the Qurán, we are of opinion that eloquence may be of two kinds—essential or accidental. Eloquence that depends on certain charms of rhythm and elegance, which are lost in translation, we class under the accidental; but that which remains even after it has been subjected to the process of translation, appears worthy of being called essential. Now the Old and New Testaments have been translated into almost every language upon earth, and with no serious diminution of their beauty or power. In English or Arabic, in Bengali or Tamil, passages, for instance, like Psalm xxiii., or Isaiah xl., St. John xvi., or 1 Corinthians xiii., seem scarcely less beautiful than in the original. This does not appear to be the case with the Qurán. Even, then, supposing the Qurán to be as superbly beautiful in the Arabic as is asserted (of which we are no judges), yet we think that kind of brilliancy as little suited for the supply of men's spiritual wants, as a *world of diamonds* would be for our bodily wants.

We prefer the actual world, with its coarse, brown earth, which is so full of divine gifts for man's benefit, and which can be transformed into such endless shapes of beauty, in the tree or the grass, the flower or the fruit.

The Third, Fourth, and Sixth Discourses relate to the Canon of Scripture. They state that 'such books as were generally accepted in or before Mohammad's time, as the Law, the Psalms, the Prophets, and the Gospel, are also by Musalmáns accepted as the very books designated by those names in the Qurán' (p. 23). Musalmáns 'do from the heart believe these to be all true, and to have come down from the Lord. The Qurán itself teaches them so to believe' (pp. 32, 33). These frank avowals do credit to the Saiyid. The point itself has been settled definitely by Mr. W. Muir, in his accurate and dispassionate treatise, 'The Testimony borne by the Qurán to the Jewish and Christian Scriptures'—perhaps the most important step taken in the Mohammadan controversy in modern times. No candid and well-informed Musalmán can assail premises which are so fortified as Mr. Muir's are, at every step, by the authority of the standard commentators, Jelál-ud-Din and Baidháwi. At the same time, candour on our part demands the avowal, that we do not see how any Muslim can fairly carry out this view into practice, by studying the Old and New Testaments, without finding his tenet of the non-progressive identity of the Divine teaching, through all its successive stages, crumble away from beneath him. He will find that all former histories, rites, psalms, prophecies, converged towards Christ, and that Christ claimed to be the one sole person in whom they all found their fulfilment—to be the one way to God, the universal King.

This fact, however, may pave the way for the solution of the question about the apostolic writings, to which our author recurs in the Fifth Discourse. That question may very easily degenerate into a merely verbal one. To avoid this danger, let us admit that the apostles never professed to give a new revelation. The 'glorious company of the apostles,' no less than the 'goodly fellowship of the prophets,' fulfilled their work by bearing testimony to Jesus. Nay, one of these very apostolic writings expressly pronounces an anathema on any one, *be he an apostle or an angel from heaven*, who should publish any other Gospel than that which had been already preached. If, then, the Saiyid allows, as he does freely, that the Acts and Epistles are genuine documents, and that their authors were truthful, holy men; that is enough for the present. How far any reasoning which rests on technical definitions of the words 'inspiration' and 'prophet' may be able to outweigh the consentient voice of the early Christian Churches, in giving these books a place in the Canon, may be reserved for future consideration. But here another question rises, which is discussed in the Seventh Discourse. Granting that the books of the Old and New Testaments are genuine, have they been transmitted to us pure and intact, or have they suffered any corruption (*tahrif*)? Recently there has been a wide-spread opinion among Musalmáns that the Jewish and Christian Scriptures had suffered some organic changes. But it is an opinion that will not bear examination. It is, indeed, notorious that in ancient times some private persons, heretics and schismatics, depraved their copies of the Scriptures; but this no way affects the general body of

the copies circulating through Christendom. This has been acknowledged by the most eminent Mohammadan doctors, such as Imám Mohammad Ismail Bokhári, Sháh Wali Allah, Imám Fakhr-ud-Din Rázi, and others quoted by Saiyid Ahmad; who all agree that no interpolation or suppression could take place in Scriptures so widely circulated, and over which the Providence of God was watching. The real charge, indeed, brought by Mohammad against Jews and Christians was, that they *misrepresented* what their Scriptures said; not that they changed the text (see pp. 69—75, 88—90).

The Eighth Discourse is on 'Various Readings.' How far the Saiyid has advanced beyond most of his co-religionists in a right appreciation of this subject will be evident from his quoting Dr. Bentley's remark, that in editions of Greek and Latin secular writers our certainty of the correctness of the text is generally greatest where we have the greatest number of *Variae Lectiones*; the increased number of VV. LL. being, in fact, due to a larger supply of MSS. However, he thinks it possible that, in spite of all the 'anxious and laborious efforts of Christian doctors,' some passages may still exist which are not precisely as they were in the autographs of the apostles. It does not appear that this reservation rests on anything beyond vague suspicion.

The Ninth Discourse gives an account of various ancient and modern versions of the Bible, taken chiefly from Horne's 'Introduction,' and the 'Bible of every Land.'

The Tenth, and last, is on the subject of abrogation (*naskh*).¹ This is by far the least satisfactory part of the volume. It could scarcely be otherwise, as Saiyid Ahmad does not seem yet to have mastered the leading idea of the history of Revelation. We hope that his honest and self-denying labour may be blessed by God to his further growth in Divine knowledge; till he shall see how the faint rays of light that guided Adam, when expelled from Paradise, became gradually stronger to Enoch and Noah, Abraham and Moses, David and Isaiah, until, at length, the star-light gave way to the 'Sun of righteousness.' It will, then, be for him to inquire, whether the body of divine truth communicated by Christ was (as we Christians are firmly convinced that it was), in its own nature final, and incapable of abrogation, in any sense, until the Resurrection at the last day.

We now commend Saiyid Ahmad to the good wishes of our readers, and trust that the following volumes of his work may exhibit the same candour and industry which are visible in the 'Introduction.'"

THE ARCHBISHOP OF ATHENS AND DR. HILL.

THE sanguinary outbreak which took place in Athens in the month of June last has been graphically described in a letter from Dr. Hill to Dr. Coxe of New York, from which we make an extract in illustration of our statement as to the good feeling now existing on the part of the clergy of Greece to our communion—due, indeed, in great measure, to the judicious conduct of Dr. Hill himself:—

¹ See an article in *Colonial Church Chronicle*, April 1855, vol. viii. p. 370.

"In the midst of these distressing scenes the venerable Archbishop and Metropolitan Theophilus sent for me. Between my house and this I met not an individual, but encountered a shower of balls: a street fight had commenced between the National Guard and the *gensd'armes*. On reaching the Archbishop's house, I learned that one of his deacons had just been wounded while looking out of the window of the study. I proposed to the Archbishop that we should go out together to the two camps and endeavour to effect a reconciliation, or an armistice. He said he himself, a few hours before, had seen the leaders of both parties, and had urged them, *upon his knees* (when he said this, to enforce upon me that he did not mean to be understood that he urged them warmly and earnestly with his words, he in his simple earnestness, to my confusion, actually kneeled down before me, saying, 'Thus I entreated them, but in vain,' and he wept). I offered to go with him as the representative of the Anglican Church, inasmuch as the two leaders were men of noble minds, and friends of mine, who would, perhaps, have a salutary respect for my representations. He said it would be attended with imminent personal danger to me (for himself he feared not), and it was certain to be in vain in the present state of excitement. 'But,' said he, 'you can do a great service. Go at once to H. E. Mr. Scarlett (the English Ambassador), impress upon him the awful state of things—the ruin of our hopes for the future—and intreat him to interfere *alone* if his colleagues will not unite with him.' I promised I would do so, and I told him I had already, the day before, suggested to Mr. Scarlett the necessity of intervention. 'Well,' said the Archbishop, 'suggestion must give place to entreaty now. I pray you, in God's name go, and entreat him.' Before I could reach the Legation, I learned that the Ministers of the three Great Powers had at last intervened.

It was very late last night when I learned that the National Assembly had passed certain decrees, including the appointment of new Ministers, &c., but I foresaw that these measures would not be acceptable to one of the contending powers. This morning early I found there was great excitement abroad, and that the Chief of the Artillery (the most powerful and dangerous element—in the middle of the town, too) would not accept the decrees of the National Assembly, and of course (as the armistice terminates at ten this evening) we were upon the eve of destruction. And now I am about to relate to you a very remarkable circumstance: After our family prayer this morning I resolved to go out (quite uncertain which way to direct my steps) in order to acquire information. I first thought of going to the British Vice-Consul (a warden of my church), and turned to the left. I heard the bell of the cathedral ring, and I thought I would inquire what it meant, and I turned to the right. (The cathedral is two hundred yards only from my residence). As I turned the corner, I saw, just ahead of me, about twenty or thirty individuals and some of the Greek clergy, and in the midst the Venerable Archbishop and Metropolitan, without any parade, and in his usual habiliments. The people told me the Archbishop was going to offer up prayers for a happy termination of the present difficulties, as things were at a great crisis, and that after this religious Service he was going with a commission of merchants and capitalists to the Commander-in-Chief of the Artillery (who is also

our Military Governor) to persuade him to accept the decrees of the National Assembly. I joined the procession and entered the church with about thirty people. The Archbishop came forth into the centre of the nave, attended by some half dozen priests and as many deacons, and I stood immediately behind him. The bells had now brought together a large congregation. The Bishop commenced with the solemn words (among the introductory sentences of our own Liturgy, very seldom used, however, by us): 'Enter not into judgment,' &c.; 'O Lord, correct me, but with judgment,' &c. He then repeated (always without a book, for that would be out of place in the Greek Service, except in certain parts, as the Epistle and Gospel) all the penitential psalms, and certainly I never heard the 51st Psalm recited with so much awful solemnity and 'Καράνυξιν.' He did not intone these psalms, but repeated them with a broken voice, indicative of a 'broken and contrite heart;' the Service ended by the Bishop's reading the Gospel for the day (the Epistle was read by a priest—a very unusual thing). Then the Archbishop, and all the clergy, and all the people* who stood around, kneeled on the marble floor; and the Bishop read a most impressive prayer from the Εὐχολόγιον ('in time of Rebellion and Civil War'). As soon as he arose, he turned round and embraced me, without saying a word. A layman then approached him, and asked leave to address the people. The amiable Bishop said,—'Christian brethren, it was my intention to speak a few words to you before we leave the House of God; but your worthy fellow-citizen here will fulfil that duty better than I can. Give attention to what he says.' He then ascended the steps of the Archiepiscopal seat, and placed the lay-orator before him. When the address was ended, he descended the steps and came directly to me, taking me by the right hand, and passing through the immense crowd, which opened a passage right and left. He conducted me to the Γερὸν Βῆμα, when he again embraced me, and publicly, in face of all the people, thanked me for what I had done, and wished to do, to bring about the cessation of this dreadful civil war. 'For,' said he, 'I have the satisfaction of informing you that while we were yet praying, our prayers were answered, and the Major has whispered in my ear that Col. — (the Commander-in-Chief of the Artillery) has accepted the decrees of the National Assembly, and retires with his guns and all the military force, from the city.' (N.B.—I had observed that official enter and whisper something to the Archbishop, just before we all kneeled down, but the Archbishop did not seem to pay any heed to what was told him, and beckoned him away.) The Archbishop, moreover, said he intended to call on me in the course of the day, to have some further conversation.

I have thought this relation would interest you and our friends at home. It will show that there is here a deep religious feeling. No people on earth are more susceptible of religious impressions than the Greeks. An appeal to them from that source they always receive with reverence. 'They remember the years of the right hand of the Most High,' 'Who remembered them in their low estate,' in their long unequal struggle with the Turks, and in Him they always put their trust. Would that there were as much of this feeling among the masses of our own country!

We are all quiet now. The new Scandinavian King will be here in a month, and everything will go on well hereafter. Perhaps it was necessary to have a purgation, but it has been a very severe one."

In another letter of Dr. Hill's, addressed to the United States' Board of Missions, we are glad to note the following passage :—

"The recent proceedings in the Convocation of the province of Canterbury, in reference to the movement which originated in our General Convention last year, toward the intercommunion of our Church with the Eastern Church, have been published in the Greek papers; and I am happy to say this movement has been greeted with great delight on the part of the higher clergy and the enlightened laity. Many of our distinguished friends have been making anxious inquiries of me about this matter. They uniformly express their gratification and their wish that something practical may grow out of it."

AMERICAN SCHOOL IN JAPAN.

THE following communication from one of the American missionaries in Japan, Dr. Hepburn, shows the beginning that was made in their work before the breaking out of the present war, which has stopped everything :—

"I have contracted for putting up the building of which I spoke in my last, to serve either as a dispensary, schoolroom, or chapel, as we may require. I have been compelled, by recent events, to erect this building earlier than I intended. The reason is one of some interest. I received a communication from our consul, some time ago, stating that he had been requested by the Governor of Yokuhama to inquire of me whether I would be willing to teach a class of Japanese in geometry and chemistry. I replied that I was quite willing to teach them anything I knew, provided they would promise to remain long enough with me to learn. This was some two months ago, and I supposed that it would not result in anything, judging from former experiences; but, lo! about two weeks ago, a grand deputation of Japanese officials, with nine young men as pupils, waited on me, agreeing to my stipulation, and taking me at my word. I was greatly taken aback, and my heart failed me; but I could not retract, and nothing remained to me but to accept the office, and do my best. If you knew how hard it is to drill these hard and rigid Japanese mouths into emitting correct English sounds, you would feel more sympathy for my shrinking from the labour. I had tried it before, and knew what it was. I felt, too, that it was changing, to a certain degree, the whole plan of my work. Still I could not decline.

But I was much surprised when I began to teach them. I told them that to learn geometry, they must first learn to read English, and must learn to cipher with figures, and not with the abacus, which is the Japanese way of ciphering. They agreed to everything I said, saying, 'That is very true.' So I spent the first morning in teaching them the letters, and to make figures and count to a hundred. All went on nicely until we were nearly through the allotted time for study, when I showed them how we add numbers together, and asked them if they could do it. One, the

youngest, took the pencil, and performed it very quickly and correctly. I tried them in multiplication; that he did just as easily: then in short and long division; that was also familiar. So I began to inquire about their proficiency, and found that they had thoroughly mastered algebra, including quadratic equations, and had studied geometry and plain and spherical trigonometry, with which they seemed quite familiar. I told them that I could not teach them any further in mathematics than they knew. Indeed, there are few of our college graduates who could beat them in this branch. I concluded to confine myself, for a while, to the English language, and give them English text books to read. They are very studious and earnest, and are making rapid progress. You may perhaps wonder, as I did, how they got such a knowledge of mathematics. It has been entirely through Dutch books, and a Japanese teacher at Yeddo. They are a wonderful people: such a craving for knowledge and foreign science is seldom seen in like circumstances. The Dutch have been of much use to them, and will, doubtless, be found to have done a great work of preparation in this land for the Gospel. To be able to say a few Dutch words is an accomplishment which every one strives after. Some have Dutch letters on their rough boards. The most common Dutch word I hear is 'drunken.' This is a great deal better than to hear dreadful oaths in English, which is not seldom heard now in the streets. Oaths are the first English words which these heathens seem to learn. I have heard Malays, Chinese, and Japanese, all swearing in English; indeed, they have no oaths in their own language.

I have heard lately, through Japanese authority, that the old custom of excluding Christianity, in books translated into the Japanese from foreign languages, has been modified. Everything alluding to Christ Jesus was carefully left out, heretofore, in such translations; but henceforth it may be also published without restriction. This is a great and important step, and shows how gradually and truly the Lord is working and preparing the way.

I have lately made a translation of a little Chinese tract, written by Dr. M'Cartee, called, 'An Easy Introduction to Christian Doctrine.' I intend if possible, to have it published here in blocks."

MISSIONS TO THE INDIANS ON WALPOLE ISLAND.— HURON.

(From the *New York Church Journal*.)

A CORRESPONDENT of *The Gospel Messenger* gives the following interesting accounts of two recent visits to the Rev. Mr. Jamieson's Mission to the Indians on Walpole Island:—

The visit to the Indian Mission referred to in my convocation report of July 23d, was the most interesting event of our meeting. We set out from Algonac about 10 A.M. Canvas and boats which had been provided for the occasion were soon at the island. A walk of a few minutes brought us to the church, a neat and substantial edifice, capable of seating nearly 300 persons. The hour appointed for service having arrived, the little

bell sounded forth the summons for the worshippers to assemble, and immediately groups of Indians were to be seen approaching from all directions. It was pleasing to observe the solemnity of manner with which they entered the sanctuary of God, as well as their reverential deportment when assembled within. They evidently were not unmindful of the presence of the Lord in "His holy Temple." The service, which was conducted by the Rev. Mr. Jamieson in their native tongue, was devoutly joined by the worshippers. The singing was to us exceedingly novel. While there was perhaps a little harshness in some, many of the voices were quite sweet. The simplicity of their style was charming, and if the harmony was not perfect, it was nevertheless sweet music to our ears, for we remembered that these tongues had only lately been tuned to sing the praises of God. It was altogether a most touching scene, to behold these children of the forest, only a short time ago recovered from pagan idolatry, bowing down in humble adoration of the true God—avowing their belief in the Lord Jesus Christ—lifting up their voices with one accord in praise to their Almighty Deliverer for their redemption from the bondage of Satan—their admittance into the family of God. After the prayer and singing, addresses were made by the Rt. Rev. Bishop McCoskry, and the Rev. Messrs. Salter, Paddock, and Banwell. These addresses were interpreted by a Mr. Chase, an educated Chippewa, who has for some time been preparing to enter the ministry of the Church. The entire population of Walpole Island is about 750, consisting of Chippewas, Pottowatomies, and a very few Ottawas. About half of these have been baptized in the Church. Two hundred of the number have become communicants. The mission was established some twenty-two years since, under the auspices of the *English Society for the Propagation of the Gospel*, and to this venerable Society it is still indebted for aid. Owing to certain untoward circumstances, little or nothing was done in the way of converting the natives, or improving their temporal condition, for the first four years, or up to the time of the arrival of the present missionary, the Rev. Mr. Jamieson. The labours of this devoted man have been remarkably blessed. It will require more than a mere statement of the condition of the mission at the present time to enable us to form an adequate idea of his success. We should know something of the difficulties which he has had to encounter. Let us go back with him eighteen years, to the time when he first landed on the island with his little family. How dreary and disheartening the prospect. He had come to convert those poor heathens, but there was nothing about him to facilitate his labours. They were a strange people speaking a strange language. The first step was to acquire a knowledge of their tongue. This he must do without the aid of books, for no books in that language were then published, at least none but a translation of the Gospels of St. Matthew and St. John, the ten commandments, and a collection of prayers, and they of course afforded no aid to one who understood nothing of the language. Discouraging as was the task, it was undertaken and finally accomplished, but only by dint of the sternest perseverance. And it was done by visiting the Indian in his wigwam from day to day, and seating himself among them for hours together, catching the accents as they fell from their lips. Thus he learned the language

word by word. For a time the missionary preached to them by the aid of an interpreter, but it was not until he had learned to speak to them himself in their own tongue that he made much progress in his work. The most affecting account is given by Mr. Jamieson, of the first happy results of his toil, when one now a consistent and devoted Christian confessed his conviction of the truth, and was baptized into the faith of Christ. The present condition of the mission is very encouraging, not only as regards the progress of the Gospel, but their advancement in civilization. The change that has been wrought in the manners of the people is truly surprising. Although retaining many of their former habits of living, they have learned to cultivate the soil, and there are among them now several thrifty farmers. In their domestic relations a great improvement has taken place. Polygamy is confined to the Pagan portion of the population. The arts and customs of civil life have been introduced into many of the families. Not a few instances are to be found of true Christian households, where the sacrifice of praise and prayer is daily offered. Attached to the mission is a day school in successful operation, conducted by a white man, in which are taught the English language, Writing, Arithmetic, and Geography. A friend who has visited the school in an official capacity informed me that the progress made by the pupils in their studies is very satisfactory, and that he witnessed there what he never saw in any white school, their copy-books without a blot, or a dirty mark.

Before closing this letter mention must be made of another interesting service recently held on the island, at which your correspondent was present. On the 18th ult. the Rt. Rev. the Lord Bishop of Huron visited the mission, accompanied by several of his clergy, and a few distinguished laymen. The object of his Lordship's visit was the ordination of Mr. Chase, the native above referred to, and also to administer the rite of confirmation. Notwithstanding the excessive heat of the weather and a threatening shower, a large congregation assembled, many white persons being present from the adjacent towns. The services were partly in the Indian language and partly in the English. The most prominent portions of the ordination service were interpreted. Being the first event of the kind ever witnessed by these people, and the first of their number who had devoted himself to the work of the ministry, the deepest interest was manifested. Many of them seemed moved as they beheld one of their own race thus solemnly set apart for God's special service. A deep impression must, we are sure, have been left on the minds of all present. After the ordination forty-one Indians were presented for confirmation. Among them were a chief and his wife and son, and also one of the principal medicine men of the island, who had only recently renounced his paganism, given up his medicine bag and charms, and embraced the Christian faith. The little idols, the drum, and various implements used by him in his enchantments, were exhibited to those of us who were present at the first of these visits. The examination of this curious collection afforded us no little satisfaction. The confirmation being over, the Holy Communion was administered, and thus closed the services on this very pleasant and interesting occasion.

CENTRAL AFRICA.

(From *John Bull*, October 10th, 1863.)

THE latest news from the Universities' Mission Station is dated the 18th of May, and contains the confirmation of the sad intelligence which had been previously reported of Dr. Dickinson's decease. "He died," the Rev. L. J. Procter writes, "on March 17th, from an attack of malignant bilious fever, producing complications over which no remedies seemed to possess the least power, and rendered more severe by the frequency and virulence of former attacks. In his death we mourn the bitter loss not only of a dear friend and brother, but of one of the most devoted helpers and most assiduous attendants wherever a case of sickness or necessity demanded his attention. Mr. Waller, writing on the same subject, with sentiments of the sincerest admiration of his character, and grief at his departure, says, referring to the opinion of Dr. Livingstone and Dr. Kirk, who arrived at the Mission Station a few minutes after his death, "It may be some satisfaction to his friends to know that it is their decided opinion nothing on earth would have saved him, and that everything was done that could be done." The members of the Mission have all, more or less, suffered from illness; nevertheless they write in terms of becoming Christian hope and faith, and express opinions that, could the Mission Station be removed to the Highlands, it would be successful. Clarke, who had suffered from congestion of the brain, produced by fever, but had recovered, was about to return to the Cape of Good Hope, with some members of Dr. Livingstone's expedition. Mr. Procter's letter, dated "Mikarongo, March 25th," concludes, on May 19th, still in hopeful sentiments for the future; and he adds, "I hope, therefore, that my declaration in a former letter, as to the necessity of our leaving the country, will now be considered null and void, and that we shall not one of us think of giving up our hearts in the Mission, but shall remain where we came to work, unless something very unforeseen occurs to disturb our present plans."

From the Bishop's party, intelligence has arrived to the 19th of June. Dr. Steere, writing from Quillimane, on that date, says: "We stayed about a fortnight at the Kongone mouth of the Zambesi, waiting for the canoes promised by Senhor J. M. Nunez. Only four arrived, and we hired two more. With these we made the best of our way to Mazar, leaving some of our goods in charge of Senhor N. C. Mesquita, the officer in charge of the customs and half a dozen soldiers at the Bar, which is known by the Portuguese as Inhamissengo. What they call the Kongone is a river running in from the right bank, a good many miles up. At Mazar we learned, little by little, that famine had almost destroyed the nations on the Shiré up to the Mission. The news of the death of Scudamore and Dickinson was confirmed. We just missed meeting Clarke on his way home, or to the Cape, for his health. He had gone down with Dr. Kirk and Charles Livingstone, who were going home. We found at Mazar all the other letters sent out for months past, so that we knew the Mission had no information whatever of our coming. We engaged a soldier, who professed to know the country, to go up express to the Mission

with letters: but he, too, stopped at Mazar, having heard that the banks of the Shiré were in the hands of Mariano; and therefore his head would be in danger if he attempted to go on. We found, too, at Mazar a canoe belonging to the Mission, which Clarke had engaged to go on to the station with food; but there it lay still, and nobody cared. Under these circumstances, the Bishop determined to send on first the canoe with its load, then to go himself with Mr. Allington in his whale-boat to the station, leaving me in charge to go down to Quillimane, to ascertain that we should not be hindered from settling on the Morumbala, if it appeared desirable; to see Clarke and Nunez, and Dr. Kirk, and to make some small purchases, and then to visit the Morumbala, so as to be able to report by the time he could return, as to its fitness for a station. The canoe was despatched on the 13th; the Bishop left on the 15th; and I came down here on the 16th, arriving about noon to-day. I found that Clarke was tolerably well, and so were the expedition party, except that one of the sailors had died, and they had all been ill since their arrival here. Major Tito Sicard, who is governor *pro tempore*, offered to send with me a soldier, who knows the Morumbala, with messages to the chiefs there. This mountain is the nearest healthy spot to the sea; and in the event of our being obliged to leave the Upper Shiré, the Bishop thought we might make a better start from thence. But he will write to you at length as soon as he can form definite plans for the future, Mr. Drayton, Kallaway, and Sivil are in charge of our goods at Mazar. I have Richard Harrison with me. We are all in excellent health, with enormous appetites, and have been fairly comfortable, in spite of heavy rains nearly every day, which, however, we are told, are very unusual at this season. Do not let the people at home imagine that slavery is not at its vilest in this country."

A few lines from Bishop Tozer, dated "Kongone Point, May 25th, 1863," have also arrived by this opportunity, referring almost solely to matters of business. He adds, however, "There is but little to record since we landed. Our days are chiefly taken up with cooking, and airing our bedding, as we are all sleeping on our ground-sheets, and we take this precaution against damp. We have been here a week to-day."

THE BISHOP OF MELBOURNE ON THE SUPPLY AND TRAINING OF CLERGY.

THE following Report of the Bishop of Melbourne's eloquent and seasonable speech at the Church Congress at Manchester, is taken from the *John Bull*:—

"The Bishop of Melbourne expressed his firm conviction that if the Church was to retain her position either at home or in the colonies, her clergy must be largely multiplied; and further, that if her influence was to be maintained among the upper and middle classes, more men of family and position must be attracted to her ministry.

He did not undervalue the services of literates; on the contrary, he believed that some of the ablest of the clergy might be found in their ranks; but he desired to see the very *élite* of the upper classes, and the

most distinguished of our University students, again among the candidates for ordination. The Church did not provide due remuneration for her clergy; and it was from no unworthy or low motives, that Christian parents hesitated before they allowed their children to enter the Church's ministry, knowing that while in other ways they could obtain a competency, they could not in her service. How many excellent men, worthy of being Deans or Bishops, were at this very moment either labouring hard in wretched parishes in towns, or wasting their energy on a small congregation of farmers and labourers. He did not think the mere augmentation of small benefices to 300*l.* a year—the most contemplated—a sufficient remedy. He believed that a gradual but large increase of the number of Bishops was necessary, and that a sufficient income, suitable to the position they occupy, must be forthcoming for the parochial clergy. This was not to be effected by the equalisation of incomes, still less by a further spoiling of the Cathedral Chapters, but by a bold appeal to the laity, who were the most interested persons in maintaining the character and position of the clergy. The matter had never been fairly brought before them, and he had that confidence in their justice and charity, that out of their abundant wealth they would provide for those who minister to them in spiritual things, and for those who cannot supply themselves with the means of grace. Where sufficient endowments of benefices are not immediately forthcoming, let a suitable income for the clergy be found; only guarantees must be given to the laity that their bounty is not given to faithless, careless, and inefficient clergymen, and to the clergy that they should not be left dependent on the caprice or prejudice of the people. It was, no doubt, a difficult problem; but he believed that if it was fairly dealt with, it might at least be approximately solved. He would suggest that there should be in every diocese, under the presidency of the Bishop, a local council of clergy and laity, chosen in such a manner especially to represent both orders, who should carefully consider the necessities of the Church in their neighbourhood, and form such regulations as they might think fit. He did not believe that ruri-diaconal or archidiaconal Synods would answer the purpose; his own experience, as a colonial Prelate, having shown him the extreme importance of the Bishop not only taking the initiative in all work, but practically directing it. He had in his diocese had painful and encouraging experience on the matter, for though they had no endowments, they maintained with very little aid, either from home or the local government, eighty clergy in Melbourne, in such a manner as he only wished every one of their English brethren were maintained."

The Right Rev. Prelate resumed his seat amidst loud cheering.

"PENSIONS FOR RETIRED MISSIONARIES."

Labuan, June 25, 1863.

SIR,—A distance of 10,000 miles from England, and the infrequent and uncertain conveyance of mails to my Station, prevent my seeing the *Chronicle* till long after its date. The same causes will, I fear, make this letter too late in its arrival at home. Its subject will have been discussed in your pages and concluded before my remarks reach you.

I have only a few hours since seen Mr. Sweet's letter, in the April number, upon "*Pensions for Disabled Missionaries.*" As a Missionary of many years' service, I offer sincere thanks to him and to yourself for bringing to notice a subject of such importance: important not alone nor chiefly to myself and my brother Missionaries.

Often and anxiously in my long term of seclusion and privation in Newfoundland, have I thought upon the need of some such provision, when the long-failing health should be utterly gone, and the bare subsistence afforded by my Mission must be resigned.

But I believe the desire general among my brethren, is not for a pension, but for less arduous work after they have become toil-worn, and a home, however humble, in their loved native land. With this in prospect the Missionary's spirits would not flag so soon, and his flock in the foreign land would be better served, even to the end of a longer term than mine in Newfoundland. Colonial Bishops, when they retire from the great toil and care of their Dioceses, are proved still able for the care of a parish in England, and, moreover, are found, as Mr. Sweet has said, "a source of much-needed guidance and wise counsel to our missionary agencies, the great Church Societies at home." Let me plead for the Colonial and Missionary Priesthood, that we may look with assured hope for *a place and work at home*, as our resort after a stated period of approved service abroad.

It is with the utmost difficulty that a married Missionary can, out of his stipend, save enough to pay his passage to England, against the time when weak in body, and perhaps sick at heart, he shall find need to resign his flock to a younger labourer. He returns to the land which he loves to regard as *home*, not knowing where he and they who are dear to him shall find food and shelter. To myself, and to some of my brethren whose great labours I know, and their consequent sufferings I have witnessed, that land, despite the great kindness of friends who cordially welcomed us, has proved no home. We are gone forth, not as at our former outset, but now as of necessity, to a second exile, to new trials of climate, new modes of life, and some to fields of excessive labour. If the returned Missionary obtain a curacy in England, the stipend is less by 50% than his absolute need, and the situation is of precarious tenure. I doubt whether many Incumbents would be willing to give a Curacy to a married man without a private income, and whose youth was past. Perhaps it hardly becomes me to suggest, that after many years' occupation of an important sole charge, it is more seemly for the Church to give her tried and experienced servant a similar trust at home. The patronage of small livings, from which the Government is now seeking to be relieved, might be well dispensed for the benefit of men in such case; and I believe the Missionary generally would count it a sufficient and proper provision, if the Benefice were equal only to what his Mission had afforded him, a moderate maintenance, and an humble but respectable position. For the case of utterly enfeebled and disabled men, a pension is the only remedy.

There is a real danger of making desertion from the Mission field easy to men of deficient zeal, or to men discouraged and disgusted in their work. But sufficient checks can be devised, and honest men will not com-

plain of proper restrictions. May I suggest as one, that it be required of every Missionary, who would be eligible for work or a pension in England, that while holding his Mission he shall, by life assurance or subscription to an annuity fund, himself have provided for his family to the extent of his means. It has seemed to me worthy of the *Society for the Propagation of the Gospel* and other Missionary Societies, and quite feasible for them, to establish a Life Assurance and Annuity or Pension Fund, to which every Missionary paid by the Society should be required to contribute. Calculated for the benefit of the assured only, this fund would afford vastly greater benefits than any that are offered by the assurance companies. This has been proved in the working of funds for clergy's widows and orphans in several Colonial Dioceses.

It is, however, less my intention to propose plans, than to urge that some be devised and effected. To this purpose, I will add to what I have written one very important consideration. The assurance to the Missionary of a suitable post and duty in the Church at home, after his faithful accomplishment of an appointed term of service abroad, will probably bring to the work many young men from the Universities. Colonial Bishops have often complained, that of Graduates of the Universities they get scarcely a man. This cannot be accounted for by imputing to Graduates less zeal in the cause of Missions, than is found in young men reared in offices and counting-houses; the class from which far the larger number of Missionaries is now obtained. A reason for their holding back seems obvious, and sufficient to justify them. Their hope of maintenance in the Church depends upon their serving her for some years as Curates, and working their way to a Benefice. Few, I suppose, contemplate a Curacy as their position for life. This hope would be gone if they accepted a Mission abroad. Their only prospect then, would be to return when broken down by toil, and pass the remnant of life in a Curacy; in fact, to meet a degradation as their earthly reward. Two instances of my own acquaintance come to mind while I am writing. One, a man of much learning and far more than common ability, served in a colony for eight years, and returned in broken health. He has been several years at home, and his preferment is a gaol chaplaincy, with 80*l.* a year. Another was nine years a country Vicar in England. He "forsook all," and I saw, and shall never forget, how much the separation from a loved home cost him. For about fourteen years he worked in a colony, his Bishop's chief helper and friend. Failure of strength obliged him to return to England. Now he is a Curate only.

JULIAN MORETON.

Colonial Chaplain.

THE COLONIAL EPISCOPATE.

(From *The Times* of October 24.)

SIR,—I ask permission to address to the world through your columns a few observations on an article headed "The Colonial Episcopate" in the last number of the *Edinburgh Review*. My plea for speaking on this question is that I have held the office of hon. secretary to the Colonial

Bishoprics Council since the first constitution of that Board in 1841, and have attended every single meeting of it from that time to the present.

It would be idle to enter into any controversy with the reviewer as to the Apostolic origin of Episcopacy.

The Churchman will be satisfied with the reflection that he is living under the same form of ecclesiastical government as was common to universal Christendom for the first fifteen centuries, without quarrelling with the Presbyterian, who considers the claims of Dr. Candlish equal to those of the Archbishop of Canterbury.

The reviewer, however, not content with speaking for himself, confidently asserts that "the vast majority of the laity" are utterly indifferent whether the Church be governed by Bishops or not. I could, if time and space were allowed me, give some reasons in support of a very different conclusion, but must on this occasion content myself with a simple reference to the list of lay contributors to the fund, and to a grateful record of two significant facts:—

1. That the entire endowment of three bishoprics, Cape Town, Adelaide, and Columbia—was provided by a lady whose devotion to the Church of England has been proved by many other good works; and

2. That another bishopric—Victoria (Hongkong)—owes its foundation to the self-denying liberality of a layman and his sister.

The reviewer, admitting the use of Bishops, according to the Church of England theory, in colonies where the jurisdiction is large and the clergy numerous, objects to their appointment where those conditions do not exist. His argument would have been fatal to the erection of the see of Melbourne in 1847, when there were but three clergymen within its limits. But what have been the fruits of a bishop's presence and supervision?

The three clergymen have increased in fifteen years to 90, while 80 churches and 190 schools have been built and opened within the same time.

In like manner it might have been urged that it would be ridiculous to send a bishop to South Australia to oversee the five clergymen who were ministering to their motley flocks in that infant settlement. But Miss Burdett Coutts saw the vast importance of laying the foundations of the Church contemporaneously with those of the colony. The Bishopric of Adelaide was founded, and up to the year 1861 the clergy had multiplied six-fold, and the churches eight-fold.

Similar progress might be recorded in the other Australian dioceses. A new one—that of Goulburn, has recently been added to the endowment, of which colonial laymen have been the chief contributors; and another is projected—that of Grafton and Armedale, for the support of which a generous layman has given 2,000*l.*, and undertaken to raise 1,000*l.* more. But let us extend our view to another part of the world. According to the reviewer's theory of a bishop's easy duties it was altogether unnecessary to divide the dioceses of Nova Scotia. Our rulers in Church and State, however, thought otherwise.

In 1839 they constituted the Island of Newfoundland a separate diocese, and the Church has been steadily growing ever since—the increase in the

number of the clergy being from 10 to 41. Again, in 1845 the Queen was advised to form another ecclesiastical subdivision by erecting New Brunswick into an independent diocese, and the returns for 1861 show that in fifteen years the clergy had increased from 28 to 54, and the churches from 63 to 102.

The new dioceses of Huron and Ontario show like happy results; but your readers will be impatient of details. I will, therefore, pass at once to that diocese which the reviewer seems to regard with more jealousy and dislike than any other—that of Cape Town. He objects to bishoprics, as assuming territorial jurisdiction, and to the Bishop, as having nothing to do. The first objection I must leave to learned canonists, though both the Dutch and the English are, I fancy, too practical a people to care much whether the chief pastor of our church in South Africa is called Bishop of Cape Town or Bishop of Uranopolis. To the charge of being a “sinecure functionary,” his own visitation journals supply the best answer. The year after his arrival he devoted four months to a visitation of his whole diocese, in the course of which he travelled 3,000 miles, and inspected from 70 to 80 stations.

Two years afterwards he undertook a still more extensive visitation, which occupied him from Easter to Christmas. These laborious journeys convinced him that, so far from there not being work for one Bishop, there was more than enough for the four, among whom it is now apportioned. The following figures will show what this “sinecurist” Bishop has effected in his own residuary diocese of Cape Town :—

	1847	1861.
Number of clergy	8	45
Churches and chapels	5	38
Schools	8	80
Communicants	349	1,819

The number of Church members has risen from 7,381 to 15,792, a number which I submit to the reviewer is too large to be deported without being missed.

The Bishopric of St. Helena, it is readily admitted, was established, not in respect to the number of the clergy or of the inhabitants, but because it was 1,000 miles from the Cape, with very uncertain communications, and was thereby cut off from any regular and effectual superintendence, a privilege which every community of Churchmen, whether more or less numerous, has a right to claim. But if the reviewer objects to the erection of small bishoprics, he objects more strongly still to the sending forth of Bishops to head our missions to the heathen, as if this was not one of the very essential functions of a Church as such. He apprehends danger from the “assumption of power” and the “ostentation of dignity” in these missionary Bishops.

To reassure him on this point I would refer him to the journal of the devoted Bishop Patteson, who does *not* style himself John Melanesia. A careful perusal of that most interesting narrative will, I am confident, satisfy the reviewer that his homily on the use to be made of the “arms of

humility, simplicity, and self-abnegation," however well intended, is altogether superfluous. There are other points in the article which I should like to notice, but I fear that I have already trespassed unduly upon your space. I will therefore conclude by a few general remarks. The stability and progress secured to the Church of England in the colonies by the foundation of between 40 and 50 bishoprics I regard as incomparably the most important and enduring work which that Church has accomplished in this generation. It was undertaken without the slightest reference to any reflex action upon the condition of the Church at home; but if the worst fears of the reviewer should be realized, and the establishment of the colonial episcopate should have the effect of dividing the dioceses and doubling the number of Bishops in the mother country, I for one, should regard that work as doubly blessed.

I am, Sir, your obedient servant,

ERNEST HAWKINS.

79, Pall Mall, Oct. 3.

ADDRESS TO THE BISHOP OF GRAHAMSTOWN.

THE subjoined address has been presented to the Bishop of Grahamstown:—

"We the undersigned Clergy of the Diocese of Grahamstown feel that we cannot meet in any number (as your Lordship's Visitation has enabled us to do in the cathedral city) without giving some expression to the consternation and sorrow that we have experienced at the assaults so boldly made of late upon the great truths of our common faith, by the writings of the Bishop of Natal.

Regarding these writings with the same painful feelings that have been largely expressed in the various addresses from clergy to their Bishops, both in South Africa and in England, and especially in the great Synod of clergy in the Province of Canterbury, we further desire to assure your Lordship, and through you to assure our much-esteemed Metropolitan, of the hearty sympathy we entertain for the very trying difficulties in which the Bishop of Natal's conduct has placed the heads of the Church in this land.

We learn, with sorrow for the occasion, but with every assurance of the righteous necessity for such a measure, that your Lordship is called to act as assessor to the Metropolitan in examining the case of heresy, for which the Bishop of Natal has been cited to answer on the 17th of November next.

We are no judges of the strictly legal bearings of this investigation; but as a spiritual measure, we cannot doubt of the urgent demand which exists for such a course, and we are glad to learn that one of our own body is taking part in the proceedings, which are intended to bring the matter in some formal shape before that spiritual tribunal, to whose

decision, under the aid and guidance of the Holy Spirit, we cheerfully accord our entire confidence.

Trusting that this heavy trial and present scandal may be divinely overruled, for the ultimate furtherance of the Truth, we are

Your Lordship's

Faithful and attached servants,

N. J. MERRIMAN,
H. KITTON, &c. &c.

(33 Names.)

Colonial, Foreign, and Home News.

SUMMARY.

THE Rev. Mr. Long was to officiate at Mowbray Church on Sunday, August 23. Mr. Mann, the churchwarden who has opposed Mr. Long in the proceedings which have brought his name prominently forward, had called on him, and expressed his readiness, since the law had been ascertained, to act cordially with him.

The *Times* of October 21 states, on the authority of the *Bombay Gazette*, of September 29, that "the Bishop of CALCUTTA will hold his primary visitation as metropolitan, and his second triennial visitation of the diocese, on the 3d and 4th of November next (instant), in St. Paul's Cathedral. His lordship is about to visit Madras, Colombo, and Bombay."

The *Church News* of TASMANIA states, that it is understood that the Bishopric of Tasmania has been offered to the Rev. Canon Allwood, of Sydney.

BISHOPRIC OF GIBRALTAR. — (From the *London Gazette*, Tuesday, September 29, 1863.)—The Queen has been pleased to appoint the Right Rev. Walter John Trower, D.D. to the Bishopric of Gibraltar, in the room of the Right Rev. George Tomlinson, D.D. recently deceased.

From the *Ecclesiastical Gazette*, Oct. 13.—It is reported that the law-officers of the Crown, in deciding in favour of the issuing of a new patent for the appointment of Bishop Trower to the See of Gibraltar, were of opinion that there was no difficulty or doubt as to his lordship's consecration, but that the patent was unintentionally strict (so as to exclude even a prelate consecrated by the Archbishop of York), and that there were a multitude of instances of correcting such unintentional results as would follow from a strict observance of the original patent.

At the first meeting of the Missionary Studentship Association for the Archdeaconry of Worcester (present, the Bishop of the diocese, in the chair; Lord Lyttelton, Hon. and Rev. H. Douglas, Revs. W. W. Douglas, J. Skinner, W. Walters, P. Kingsford, F. A. Marriott, R. H. Hawkes,

E. J. Houghton, T. King, and R. Lawson), it was resolved that a grant of 25*l.* be awarded to George Piercy, a pupil under the instruction of the Rev. W. Walters, for two years. A grant of 25*l.* was also awarded to George Wilmore, now at the Cathedral School. A third grant of 12*l.* 10*s.* was made to James Debbage, who is to be a probationer, under the instruction of the Rev. P. Kingsford, for the next six months.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Oct. 6, 1863.*—The Ven. Archdeacon Sinclair in the chair.

A letter was received from the Rev. Dr. Kay, dated June 22d, 1863, forwarding a copy of the "Bengali Psalms," towards the printing of which the Society had made a grant from the Indian Fund of 35*l.*, about half the expense of an edition of 1000 copies.

Dr. Kay returned thanks for the grant of the prints illustrative of historical sites, the designs and execution of which he said were excellent. The letter-press should in future be added in Bengal, the present Bengali type being too small, and Romanized Bengali being of no use, as Bengali (unlike Urdu) is never printed in Roman characters.

The Rev. A. R. Symonds, in a letter dated Madras, June 25th, 1863, forwarded the Rev. Dr. Caldwell's Report of the Schools supported by means of the Tinnevelley Special Education Fund for the year 1862. The progress, Dr. Caldwell said, during the past year, had not, in all cases, been such as could have been wished, or equal to the expectations formed. Mr. Symonds had deferred his annual application for a grant in aid of their educational work in Tinnevelley, because he wished to accompany it with a report from himself, after personal inspection of each of the schools assisted by the grant. Mr. Symonds had been compelled to postpone his visit till August, and would send his report upon his return.

A letter was received from the Rev. F. J. Spring, Secretary to the Bombay Diocesan Committee, dated July 17th, 1863. Mr. Spring stated that there was great want of school-books adapted for the minds of European or Eurasian children, born and brought up in India, who required books on Indian subjects. He mentioned as a singular case, that, about the middle of last year, a Parsee gentleman brought his little girl, an intelligent child of about twelve years of age, to Miss Prescott, the school-mistress, and expressed his desire that she should receive an English education, and also that she should be brought up just as a Christian child in every respect. He avowed his wish that she should become a Christian, and be received into the Church, if, on attaining the years of maturity, such should be her wish.

The Bishop of Colombo, writing from the College, Colombo, July 15th, 1863, stated that he had had a most cheering and satisfactory visitation, and was met by the coffee-planters with most liberal offers of support. They were evidently anxious to have the Church services brought near to them; and in one district (Kotmalie) they proposed to build two chapels for the Bishop to license, as it was impossible to find a central convenient position for a church. Towards this object the Board granted 25*l.*

The Bishop reported that, in his missionary work, he was beginning to see prospects of advance; and in Colombo itself, where he had two or three excellent native assistants, he had as yet found the greatest work ready for his hand.

The Bishop wrote:—"I have two or three excellent native assistants. The Tamil deacon, Mr. Dewasagayen (whom Bishop Clapham will remember well), Mr. Mills (interpreter of the Supreme Court), and a volunteer catechist. These two good men act as my *purveyors* (of work, not victuals!) This morning Mr. D. had set off at seven o'clock, in spite of the cathedral-bell going for service, to a spot where I found Mr. M., with nearly 200 Tamils collected. I addressed them for some time, and at the conclusion a very large additional crowd had gathered, to whom I said a few words. One very satisfactory incident occurred. At these assemblages it is usual for 'Moormen' (as they are called), *Mohammedans*, to separate and go away as soon as they see the missionary. I saw them doing this on the present occasion, under the direction of a teacher, to whom I immediately went up, and said, 'I wished his people to stay and hear with the rest.' 'But you will *speak of Christ*,' he answered. I said, 'I should speak of what concerned them all alike, if it was true, and they should not be afraid to *hear*.' He consented, and, with some difficulty, we got all seated before us. I told them of the African slaves, and my preaching to them, and its great success. I thus got a great deal said in the way of narrative; and by the time I found all were interested and listening, I had no difficulty in speaking openly and directly of the Gospel, and concluded with a plain declaration of our Christian belief, and in a great silence ended with a prayer, through our Lord Jesus Christ, for the teaching of the Spirit. Afterwards I talked with my Mohammedan friend, and thanked him for letting his people stay."

The Bishop reported, that the Collegiate School, under Mr. Dart, the head-master, was most flourishing; but as they had neither warden nor divinity students, they were going to affiliate themselves with Calcutta, with the hope of strengthening their position.

In connexion with this subject the Bishop observed:—"The secret of *few* offering themselves for divinity students is the certainty of success and pay that awaits all the young men as proctors or advocates if they get an education. The litigious character of the race is most grievous; but I am assured it will correct itself, and thus already the market is overstocked with lawyers. We should not, however, wonder that young men in a still almost heathen country do not take up the ministry, when even in England there is a similar complaint. I am trying to work on the parents in the upper classes to *wish* their sons to take orders. It is a great hindrance to have only men present themselves who are *needy*. But all these things do not lead me to despond. I see much to cheer and to encourage. May God bless His work."

The Bishop of Capetown, under date of July 1st, forwarded the application of the Rev. T. F. Lightfoot, who had gathered a considerable congregation out of the heathen and Mohammedan population of Capetown, for a grant of books in aid of a library for his congregation and schools. There were in connexion with the Mission upwards of 300 adults, and several

hundreds of children; and the members of the Mission, although all belonging to the poorer classes, were doing much to aid and extend the work for the benefit of themselves and their brethren. The Bishop asked also for six sets of Service Books. This letter having been received in the vacation, the Secretaries had sent out 5*l.* worth of books for Mr. Lightfoot's lending-library, and six sets of Service Books to the Bishop; and the Board now confirmed these grants.

The Ven. N. J. Merriman, Archdeacon of Grahamstown, solicited assistance towards the building of a school, which he hoped to erect on ground allowed him by the corporation of the city. The school, aided by the Society, soon overflowed, and an additional room had been erected at the cost of 100*l.*, raised in the colony. The Superintendent-General of Education had invited the Archdeacon to open a boys' school, in addition to this girls' school, which had thriven so well. Aid had been offered towards the master's salary; but no Government aid could be got towards the building, which would cost 350*l.* The Archdeacon hoped that some of the parishioners would help; but eleemosynary education for the poor was not a thing which excited much general sympathy.

Towards this object the Board granted 30*l.*

The Archdeacon expressed his hope that though they had had a time of great depression, he should soon be able to claim the Society's grant of 40*l.*, voted in June, 1862, for the Kafir church, the cost of which would considerably exceed what, in the first instance, he thought might prove sufficient.

A letter was received from the Bishop of Wellington, dated Bishop's House, Wellington, May 9th, 1863.

With respect to the cathedral and parish church, towards which the Society had voted 200*l.*, the Bishop reported that the great demand for timber and labour, caused by the Otago gold diggings, had raised the cost of such buildings to double their estimate, and that they were waiting for a period when prices may fall, which they expect in a few months.

A young man from St. Augustine's, whom the Bishop sent on a quasi-missionary work in the Hutt Valley, was giving great satisfaction to the Bishop, and was building a church there, to which the inhabitants contributed 125*l.*, and the Society's grant and the Bishop's together, 125*l.* The Bishop added, that he liked the Augustinians, as far as he had seen them—quiet, hardworking men, with good sense, and no desire to push ultra views on people.

For the church at Hawtrey they had collected 300*l.* The old church was burnt down; but the new was being built in iron, for fear of fire, the forest being near.

They had also been helping the natives to build other churches; but recent war proceedings agitated the native mind, and prevented them settling down to religious duties.

The following extract from the Bishop's letter will be read with interest:—"The idea that I have entertained is, that in a colony, for the first century, a cathedral like that in England is not needed, nor its organization possible. But a combination of parochial work, with diocesan

permanence, may not only be very helpful in itself, but approve itself to the minds of the colonists, who really wish to represent as much of the English system of Church government and practice as they can, and still cannot afford their clergy the 'otium cum dignitate' of a cathedral establishment. By this union of a cathedral with a parish church, we get a much handsomer building than could otherwise be provided, and we have at the same time guarded ourselves and successors from being bound in perpetuity to this arrangement. Whenever the Bishop chooses to break the bond of union with the parish-church, he may. We have some very good plans, from a design of Mr. Butterfield's, modified to suit our *wooden* necessities. Earthquakes are too common here to let us build in stone. In 1843 the earthquake was most severe at Whanganui, on the west coast. In 1848 and 1855 they were most severe in Wellington. An earthquake was expected this year (being the seventh), and it came, but was not severe here, nor on the west coast, but threw all the chimneys down at Napier, on the east coast. The sensation, if you are in bed, is just like sneezing in bed; you are thrown up a little, and the effect is very like being on board ship—a sense of nausea. The remarkable thing about our earthquakes, as compared with European ones, is, that ours are vertical, and yours horizontal; at least, ours are felt simultaneously all over New Zealand, an extent of 1,000 miles; whereas it took three hours for the Lisbon earthquake to travel to London and Hamburg. The result to buildings is equally disastrous; and I fancy we must devote ourselves to decorating the interiors of churches, as the exterior can never be very effective in wood. Weather-boarding is ugly, and unsuitable for Gothic architecture, as being in horizontal lines; and perpendicular boarding with battens is meagre, unless you have boards two feet wide, which is very expensive."

The Rev. G. Rogers, of Springfield Kings, New Brunswick, applied, with the sanction of the Bishop of Fredericton, for assistance towards the completion of a church in his Mission. The inhabitants, most of whom, nearly forty years ago, came from the north of Ireland, and settled in the wilderness, had now, with great labour, cleared the forest, and had made for themselves tolerably comfortable homes; but they were still poor, and unable, by their own efforts, to complete the work which they so laudably commenced. One of these poor settlers gave one and a quarter acre of land for the church and graveyard, a deed of which is held by the Bishop. During all the time they have been in the province, they have remained firm consistent members of the Church of England, notwithstanding the efforts made by the different sects to seduce them to their persuasion. The frame of the building was got out, and partly enclosed, mainly through the efforts of the Rev. R. D. Palmer, now of Somerset, England. This year the Diocesan Society had granted 10*l.*, and Mr. Rogers had, by a vigorous effort, obtained from the people a promise of 20*l.* Towards the completion of this church the Board granted 20*l.*

A letter has been received from the Rev. J. Vahl, dated Jetsmark, near Aalborg, July 31st, 1863, thanking the Society for the grant of Common Prayer-Books in Danish, and for other publications of the Society, which

had been made to him. Immediately after the receipt of them he went for the great Missionary Meeting at Svenborg, on the south side of Fünen, where the eagerness to receive these books was very great. Among the receivers were two of their Bishops, one of whom said, "he was very much rejoiced to have the book, for which he had longed for several years. One of the Deans, to whom a copy had been sent, said, in writing, that "this Danish Prayer-Book was to him a most valuable gift, which he had longed after."

Mr. Vahl said, he could distribute many more copies, and asked the Society to send him 200 copies, to be sold through the booksellers, the money for the copies thus sold to be remitted to the Society; and instructions were readily given to supply these on the terms proposed.

Mr. Vahl further said,—“Would to God that a closer connexion, and if possible an intercommunion may be established among our Churches—should this happen, the valuable gift of your Society will have been of no mean consequence to the attainment of this aim.” Mr. Vahl remarked that this was not the first time that the Society had entertained friendly intercourse with the Danish Church, saying that the Danish chaplain at London was amongst the first founders of the Society, and referring to the aid afforded by the Society to the Danish Missionaries in India.

The English Prayer-Books and books and tracts in English sent to Mr. Vahl were, through his agency and that of the Dean of Viborg, being distributed among the English engineers and navvies engaged in draining some meres, and constructing a railway in Jutland.

A letter had also been received from Mr. Eilert Sundt, of Christiania, acknowledging the kindness with which he, a Norwegian stranger, was treated by every one in England, and presenting, as President of the Society for "Folke Oplysning" (Enlightenment of the People) in Norway, a parcel of Books, hoping that the *Society for Promoting Christian Knowledge* would kindly receive them—"as a mark of my gratitude, and of the admiration of the great works of your Society, to which we consider ourselves related."

The Rev. John Gough Clay, British Chaplain at Messina, under date of August 24th, enclosed some papers which he had been requested to forward. A highly respectable gentleman of Messina wrote to the Society, drawing attention to an accompanying "Programme" of a Society to be formed in that city, whose object should be to promote sound Scriptural knowledge among the masses of the people, and establish a pure Evangelical form of worship; and the sympathy and support of the *Society for Promoting Christian Knowledge* were solicited.

Mr. Clay wrote that he had had no hand in these papers, but that he merely forwarded them exactly as they had been given to him. He thought it right, however, to add a few lines in explanation of the case.

"It is well known," he said, "that there is in Messina, a considerable number of persons favourable to a reform in religion. Of these about twenty-five zealous persons have determined to take the first step. They are about to form themselves into a congregation, and they will have for their officiating minister a very worthy person, who has been, until now, a

Franciscan priest and instructor of the novices in his convent. They expect to obtain a church from the Italian government, and they intend to use the Prayer-Book of the Church of England. It is their wish to follow as much as possible our usages. The new congregations in Naples follow rather the French and German types of Protestantism. The Sicilians incline much more to the Church of England. . . . I hope and believe that this endeavour will be productive of good. No doubt there will be difficulties, but the more zealous cannot wait until all things are easy."

Mr. Clay stated that some of the publications of the *Society for Promoting Christian Knowledge*, in Italian and French, would be very useful. And the Secretaries having immediately sent out Bibles, Common Prayer-Books, and a few other works in Italian, together with a catalogue of the Society's publications to suggest further supplies which might be considered as desirable in furtherance of the objects proposed,—this was approved and sanctioned by the Board.

The Rev. E. B. Elliott, of Kemptown, Brighton, writing to the Society on August 16th, said, he had ascertained that an Arabic Bible would be a not unacceptable present to Chakie Bey, a personal friend of the Pasha of Egypt, then in London, deputed by the Pasha to inquire into the scientific agriculture of England, with a view to its introduction into Egypt. Mr. Elliott added, "My impression is that the *Christian Knowledge Society's* translation is considered the best in Arabic, and therefore I address you on the subject. Perhaps the Society would like to give the copy to the Bey, who is, I imagine, a man of influence at Cairo." The Secretaries did not hesitate to send, in the name of the Society, a handsomely-bound copy of their Arabic Bible to Chakie Bey, on whose behalf Daniel Lange, Esq., a friend of Mr. Elliott's, to whose care, while in London, Chakie Bey was recommended, thanked the Society for the "munificent gift." Mr. Lange added, "I earnestly trust it may be the means of overcoming many difficulties in Egypt, which the labours of missionaries have hitherto experienced; and as the Bey is an intimate friend of his Highness the Viceroy, it may induce greater tolerance on the part of the Government towards those engaged in the work of promoting Christian knowledge in that country."

On the application of the Dean of Pietermaritzburg, 100 copies of Dr. McCaul's "Examination of Bishop Colenso's Difficulties," were granted for distribution in the Diocese of Natal; and similar supplies, on their own applications, to the Rev. Canon Callaway, of Upper Umkomazi, and the Rev. W. H. E. Lloyd, of Durban.

UNIVERSITIES' MISSION TO CENTRAL AFRICA.—The Anniversary Service in connexion with this Mission will be held in the Chapel of King's College, Cambridge, on Tuesday, November 3. Divine Service will commence at eleven o'clock, and consist of Morning Prayer, the Holy Communion, and a Sermon by the Bishop of Lincoln.

A meeting of the friends of the Mission will be held at two o'clock, in the Combination-room of Clare College.

THE
COLONIAL CHURCH CHRONICLE,

Missionary Journal,

AND

FOREIGN ECCLESIASTICAL REPORTER.

DECEMBER, 1863.

THE PONGAS MISSION, WESTERN AFRICA.

THE circumstances attending the progress of the Pongas Mission are as remarkable as those which led to its first establishment. The finger of God was then seen in the singular providence which guided the footsteps of the first Missionary, the beloved Leacock, the first martyr of the Pongas, to the small town of Fallangia, where a door was opened for the reception of the Gospel through the influence of the chief, Richard Wilkinson, in whom a severe illness had awakened the remembrance of Christian instruction received by him while a boy in this country, and had made him pray for years that a Missionary might be sent to him and his people. That chief now sleeps in death, near the plain building which he had lived to see erected to the worship of the one true God. But the Mission has not been left to struggle against heathenism unsupported by the rulers of the people. Charles Wilkinson, who succeeded his father as chief, resides at Domingia, and has encouraged and aided the building of a church in that town; and his younger brother, Lewis, acting chief at Fallangia, is a sincere friend of the Mission, and affords to the Missionaries valuable help.

Painful evidence has been afforded of the unsuitableness of the European constitution to the climate of the Pongas—four Missionaries have fallen victims to the malaria of that country, and the fifth has been compelled by repeated attacks of dangerous illness to withdraw.

Whilst, however, the Mission Board have learned by sad experience what dangers and difficulties surround European Missionaries sent out to the Pongas, and that Africa must be regenerated mainly through the instrumentality of her own sons, all the appliances for the training of Missionaries of African descent have, by a remarkable providence, been provided, and men have been raised up by the Great Head of the Church to extend the work of the Mission. There is now a staff consisting entirely of such labourers. The chief Missionary, the Rev. J. H. A. Duport, who went out at first with the Rev. Mr. Leacock, although a West Indian, is of pure African blood, and was trained at Codrington College in Barbadoes under the highly-esteemed principal, the Rev. R. Rawle. The Rev. J. A. Maurice is of the same extraction, and was trained at the same institution. Last year a Christian family, also of African descent, were sent from Barbadoes to aid in the work of the Mission. Two of them are employed as carpenters, and the elder of the two, the father of the family, cultivates the mission-land given by the late chief, and is introducing an improved system of cultivation amongst the natives. The son of this man, Mr. Edward Morgan, has just completed his course of study at the Missionary College in Barbadoes, and, after a very satisfactory examination, has been appointed missionary catechist, and is now on his way to Africa. The eldest daughter of the Morgan family has been appointed teacher of an infant school at Fallangia. Another catechist has been lately accepted by the Board, and will proceed to the Mission field by the first opportunity that shall offer from Barbadoes to Africa direct.

The Mission is now a reality, there being at Fallangia a church, plain and simple in its structure, of mud walls and grass roof; a congregation of about four hundred; daily service performed in Susu, the language of the people, morning and evening; a daily school, held in the piazza of the Mission-house for want of a schoolroom; and classes of catechumens preparing for baptism and confirmation. A position has also been taken up at Domingia. A plain church has been erected, and a school opened in a piazza as at Fallangia. Other towns and villages also are visited occasionally by the Missionaries, who are warmly welcomed wherever they go.

The Mission is purely of West Indian origin, but has been largely aided by English sympathy and support. At the time that the West Indian Church became sensible of the great debt which her members owe to Africa, and proposed a Mission to that much-wronged country, the *Society for the Propagation of the Gospel* gave energy to the undertaking by making a grant of 1,000*l.*, and has since continued to encou-

rage it by an annual grant of a full salary to one of its Missionaries—first to the Rev. Abel Phillips, and now to the Rev. J. A. Maurice. Many liberal subscriptions are yearly raised in this country, greatly by the indefatigable advocacy of Prebendary Caswall.

The West Indian Church is fully alive to the high importance of directing into a proper channel the awakened sympathies of the Christians of African descent within her pale, and is making increased efforts to urge on them the strong claims of their fatherland. The dioceses of Barbadoes and Antigua are earnestly engaged in advancing the interests of the Mission, and Jamaica, too, has joined in the undertaking.

The Rev. Mr. Duport has been making, during the last few months, a tour through many of the West Indian islands, being enthusiastically received wherever he went. In St. Kitts, his native island, he was waited on by a deputation, who presented him an affectionate address and a purse of gold. Mr. Duport is now in England. He has been kindly admitted to many pulpits to plead for the Mission, and he has attended several meetings for the same purpose. An opportunity has thus been afforded him of laying before English Christians affecting statements of the spiritual destitution of his countrymen, and of pleading for help towards the procuring of such things as are greatly needed for the furtherance of the Mission. The most pressing wants now are, a boat, a stone church, and a school for Fallangia. The children are at present taught in the piazza of the Mission-house. A font has lately been given for the church at Fallangia by the incumbent of St. Peter's, Marlborough. Collections are being made for a boat, in place of the one lost a few months ago; and some subscriptions have been given or promised towards the building of a permanent church.

The position which the Mission occupies in the Pongas is an important one. Few missionary enterprises have met with such signal success in their early stages, and perhaps another could not be mentioned of such growth and proportions within a period of seven years from its introduction. The work has prospered greatly, and the hand of God is seen in its trials, no less than in its triumphs and success. But, after all, the Mission is still a "little one." The space it occupies is small; and while the fields which present themselves to the eye of the Missionary on every side are "white already to harvest," and there is a wide door open for the introduction of the Gospel, so "few are the labourers," that the work already accomplished is as nothing in comparison with the extent of country groaning under the burden of gross superstitions, devil-worship, the dreadful delusions of Mohammedanism, and the curse of the slave-trade. More labourers are greatly

required, and more means must be forthcoming, or more labourers cannot be employed. The Susu language, which has been acquired by Mr. Duport, and into which he has translated the Prayer-Book for use in the daily service, is the language of a large extent of country which is by this means open to the Missionaries of the Pongas. In that part of Africa, the abominable slave-trade has been checked by the influence of the Mission. Civilized nations introduced that horrid traffic, and now African chiefs find it too profitable to themselves to abandon it. The country is degraded by that cursed trade. Ships of war guarding her coasts will never extinguish it. The one and only remedy for Africa is the Gospel.

All who took part in promoting Africa's ruin should now unite in making efforts for her restoration. No country was more largely implicated in the guilt of the slave-trade than England. We have done something to atone for this guilt by the abolition of slavery in our Colonies, and by a large annual outlay for war ships to guard the coasts of Africa from slavers. But to lift the oppressed tribes of that continent from their present wretchedness, vigorous and well-sustained efforts must be made to spread among them that knowledge of revealed truth to which Great Britain herself is, in reality, indebted for all her power and wealth and civilization.

Every Christian man must rejoice that such efforts are now, in some measure, being made. The *Church Missionary Society* has entered zealously into the field, and has already reaped a harvest in Abbeokuta, and some other places. The American Church has long been labouring at Cape Palmas with much success. Dr. Livingstone has done immense service to the common cause; and the Universities' Mission to Central Africa, though tried by sad disasters, is still maintaining its ground, hopeful of ultimate triumph. Nor would it be fair to pass over in silence the endeavours of other Christian bodies besides the branches of our own communion—endeavours which we cannot but emulate and admire.

It is hardly possible to reflect on the general sympathy which has been awakened on behalf of Africa, and the earnest efforts which are being made for her enlightenment, without anticipating that the time for her deliverance is drawing nigh, and that according to the ancient prophecy, "Ethiopia shall soon stretch out her hands unto God."

A. R.

Correspondence, Documents, &c.

UNITED STATES' ARMY CHAPLAINS.

(From the *New York Church Journal*.)

FROM the beginning of our great national troubles the question of the possibility of an efficient system of Chaplaincies has been heavy upon our minds.

We know that excellent, noble-hearted, devoted men from the ranks of our Church ministry are in the army, who are doing their duty to their country most manfully in the field and in the hospitals; and everywhere they have won a confidence which has extended to few others known on the army list as Chaplains. But they are bright exceptions to the ordinary run—the brighter because comparatively so few. The *Episcopal Recorder* says:—

“From all quarters we hear of the inefficiency of our chaplains. Letters—reports—personal inspection—all give us the same result.”

And it illustrates its position by the following extract from Miss Alcott's “Hospital Sketches”:—

“In most hospitals I hope there are services by death-beds; but in ours the men died, and were carried away, with as little ceremony as on a battle-field. The first event of this kind which I witnessed was so very brief, and bare of anything like reverence, sorrow, and pious consolation, that I heartily agreed with the bluntly expressed opinion of a Maine man lying next his comrade, who died with no visible help near him but a compassionate woman and a tender-hearted Irishman, who dropped upon his knees, and told his beads with Catholic fervour, for the good of his Protestant brother's departing soul: ‘If, after gettin' all the hard knocks, we are left to die in this way, with nothing but a Paddy's prayers to help us, I guess Christians are rather scarce round Washington.’

I thought so too; but though Miss Blank, one of my mates, anxious that souls should be ministered to as well as bodies, spoke more than once to the Chaplain, nothing ever came of it. . . . Occasionally, on a Sunday afternoon, such of the nurses, officers, attendants, and patients as could avail themselves of it were gathered in the ball-room for an hour's services, of which the singing was the better part. To me it seemed that if ever strong, wise, and loving words were needed it was then; if ever mortal man had living texts before his eyes to illustrate and illuminate his thought, it was there, and if ever hearts were prompted to devoutest self-abnegation, it was in the work which brought us to anything but a Chapel of Ease. But some spiritual paralysis seemed to have befallen our pastor.”

The *Recorder* adds to this extract the following expression of editorial despair at the present condition of things:—

“Among all the difficulties the war has produced, none are greater than this. In more than half our regiments there are no acting Chaplains at all; in many of the remainder the chaplains are without religious weight.

From the labours of the Christian Commission¹ we can expect much. But these only partially supply the gap. It would seem as if nothing else than a great outpouring of God's Spirit, like that of the Reformation, would meet the disease. For that let us pray."

What else can be expected than the present state of things, when there is, and can be, under our system, no definite connexion between Church and State whatever? As a general rule, our regiments are made up of men of all religions—or none—as the case may be. The idea of so arranging volunteers or recruits as to have only men and officers of one denomination in a regiment is of course out of the question under our National system. Every variety of creed in a regiment cannot be allowed a Chaplain of its own at the Government expense; and would not support one at its own expense, even if permission were given. The Chaplain system, therefore, presupposes as its first indispensable foundation, that the Chaplain can have a pastoral influence over only a fragment of the regiment at the most. Moreover, attendance on religious services is entirely voluntary on the part of the soldier; and everybody can tell, without our help, whether the influences of camp life are likely to induce soldiers to attend Divine Service of their own accord. Then there is nothing in the Army regulations defining the duties and rights of Chaplains in the performance of their duty. It is all left to individual caprice or fancy, or the arbitrary interference of the officer in command, as to whether there shall be any service at all, or where or how it shall be celebrated. When to this is added the political influence generally brought to bear in all nominations to Chaplaincies, we have surely causes enough for the present deplorable state of affairs.

As to Chaplains not clergymen¹ of the Church we have no remedy to propose. We consider their case hopeless. It can be mended by nothing either in our power or that of the Government. But as to our own clergy we have often deeply regretted that at the first call for 500,000 men, there had not been some consultation between the Bishops of our leading central dioceses in regard to the matter. The contingency was one which Church legislature had neither foreseen nor provided for.

THE CHURCH IN NOVA SCOTIA.

THE following is part of a letter from Nova Scotia:—

"Some of our little band of clergy (about seventy-four in all) have retired from the field, and more must soon follow. But new hands are from time to time taking up the plough. These are supplied chiefly by our King's College, at Windsor. Filthy lucre can scarcely be their motive, since 600 dollars a-year is about the maximum to which they can aspire, somewhat more, however, than Goldsmith's parson was passing rich upon—though perhaps not over much to nourish the abundant crop of olive-branches which are around the tables of most of us. Our people, I am glad to say, are becoming more alive to their duty in regard to the support of

¹ This is an association of all denominations except Romanists.

their ministers. At Christmas-tide it is no longer unusual to see a purse of sovereigns come in to help to pay the bills then showered upon our tables. Donation visits, too, are not unknown amongst us, supplying the empty larders and wardrobes, and gladdening the hearts of the household.

The general agreement prevailing among us was somewhat endangered last winter on the Synod question. An application was made to the Legislature for an Act incorporating the Synod, which has existed for eight years, and for conferring upon that body certain powers. Strong opposition was made to this by two of the city parishes, or rather by some of their leading and wealthy men, and by one or two parishes in the country. Counsel was retained, and the whole matter fully argued, the Bishop himself appearing and ably advocating the proposed bill. It passed the Lower House with the unanimous consent of the fourteen Church members, and a large majority of the remaining forty-one gentlemen of the House; but it was thrown out in the Legislative Council, where the three Churchmen voted against it, the whole number of members being twenty-one. This was rather a singular contrast to the action of the Commons. . . . It was admitted on all sides that our Bishop managed the case with great ability, and was quite a match for the very astute lawyer (a Churchman) on the opposite side. A few days afterwards, a leading opponent of the original Bill brought in another of a permissive character, merely legalizing the Synod, but not imparting to it any judicial powers; and this has passed into a law. During these skirmishes both sides waxed a little hot, but I hope we are all at one again. For the life of me I cannot understand the why and wherefore of all the opposition to Synods and to the Bill. The cry is, they give the Bishop too much power. But the answer is, that now, under the Queen's patent, his power is absolute and uncontrolled, except by appeal to the Archbishop and the Privy Council—an expensive process; whereas in the Synod, he voluntarily denudes himself of much of this power, and asks the clergy and laity to come in and share it with him. If disposed to play the tyrant, he can, without the Synod, in a hundred ways annoy and oppress the clergy, who single-handed could do but little against him. But on the floor of the Synod, with influential laymen and clergymen to back him, the poor parson could get a hearing and could not well be brow-beaten or persecuted; and therefore, in my humble opinion, he is safer with such an assembly than without it. I hope our dissentient brethren may yet be brought to see the matter in this light, and join stocks with the large majority of Churchmen in the diocese who are for the Synod.

In the last week of June we had our annual Encœnia at the College at Windsor, forty-five miles from Halifax, a lovely spot, equal to any even in Yankee land. There was a larger attendance than ever before, including Lord Mulgrave and his Countess, Vice Admiral Sir A. Milne, the Bishop and his lady, and many other notables of army, navy, and civilians. As usual there was Divine Service in the University Church, before the governors, professors, and students: the sermon by the Rev. Mr. Hensley, Professor of Pastoral Theology, bearing on the topics of the day. Then came the opening of a new building erected at an expense of near 12,000 dollars by the Alumni, for a hall and library. Next, the President's com-

memorative oration ; then essays in English and Latin by competitors for honours ; then conferring of various degrees.

The number of students at Windsor has much increased within the last few years, and it may safely be asserted that there they find ample means of instruction, and at the lowest possible rates, to fit them for any calling in life. The Collegiate School in proximity to the College, a large stone edifice, was re-opened last winter under the Rev. Dr. Blackman, an Alumnus of King's, and late of the Diocese of Toronto.

Immediately after the close of the collegiate proceedings, the Bishop went onward to visit the Eastern part of his Diocese, including Prince Edward's Island, where he now is, and he will probably be absent some weeks. Archdeacon Read presides over the clergy of the Island, but they are talking of securing a Bishop of their own, their insular position making that desirable. They have now their separate Church Society, and no doubt the Church would be benefited by a resident Bishop."

The *Halifax Church Record* says of the Report of the Church Society of Nova Scotia, in reference to its income :

" A *probability* of a little increase is but small encouragement when the *certainty* of great demands and diminished revenue is to be met. Such a demand there is in our multiplied settlements, and the annual withdrawal of foreign aid. To meet these contingencies, which every year enlarge their proportions, we must show a proportionate increase in our home-raised income : every year we must add at least 400 dollars to our subscription-list, or utterly fail. The whole amount reported to be relied on for the present year is 4,507 dollars ; of which sum, 921 dollars (one-fifth of the whole) was contributed by the clergy of the diocese, and 1,514 dollars (rather more than one-third) by the laity of Halifax."

PROPOSALS FOR ESTABLISHING A BOARD OF EDUCATION FOR THE DIOCESE OF CALCUTTA.

WE reprint the Metropolitan of India's recent "Proposals" for the establishment of a Board of Education for the Diocese of Calcutta. The Bishop justly commends this great cause to the Christian benevolence of all who care for India, and who feel at once proud of the influence exercised over its destinies by England, and anxious that this influence should be used for the glory of God :—

1. The want of schools for European and Eurasian children, of the middle and poorer classes throughout India, is now generally acknowledged. No one can visit the upper and central provinces, nor the trading cities on the coast of Burmah, without being convinced of it. Not only is there a large number of uneducated children in almost every great town, but the traveller along new roads, or projected lines of railway, constantly finds scattered families, of overseers and others, whose children are either of necessity neglected, or else sent, of course at heavy expense, to a school at some enormous distance.

2. In a paper on this subject drawn up about two years and a half ago, but not circulated till the end of 1861, in consequence of the more urgent

need of subscriptions to relieve the famine, I suggested three remedies for this great want, and proposed that they should be adopted in succession.

The first was the foundation of a school for the upper provinces of Simla: the second was the establishment of a Diocesan Board of Education, to give encouragement and stability to local efforts for founding various schools, chiefly in the cities of the plains, so that those who could not avail themselves of hill schools might not be shut out from education: and the third was the foundation of a school at or near Darjeeling, for Bengal. The wants of Bengal were placed last in order, on account of the existence of good schools in Calcutta.

3. The first of these steps has been taken. The Simla school is opened in the old cantonment of Jutog, about four miles out of Simla, under the charge of the Rev. S. Slater, recently professor of Hindustani in the King's College, London, assisted by a trained master from the Battersea College. Though this school will certainly need some additional support hereafter, in the way of exhibitions, or other help, towards reducing the cost of education in it, yet for the present it may be left to make its own way.

4. The time has therefore manifestly come when an appeal should be made to the Indian public to take the second step, the establishment of the Diocesan Board. This would be a central Committee, meeting in Calcutta, under the Bishop's presidency, raising money to assist local efforts, procuring masters from England, paying their outfits and travelling expenses, obtaining the best school books, establishing prizes and scholarships in schools, facilitating their regular inspection and examination, diffusing information, and advising school managers as to applications for grants-in-aid from Government, and other points on which local Committees are often at fault.

5. Such a board is already organized, and has received liberal support, in the Diocese of Madras. In addition to the duties above mentioned, the Madras Board proposes to take part in the Christian education of natives also, and to establish classes for Scriptural instruction in connexion with Government provincial or Zillah schools. That the proposed Calcutta Board should ultimately undertake a similar task would be most desirable; but its power to do so must depend on the support which it receives from the public. And in its infancy it will probably be better not to encumber it with too many objects and duties at once. For the present, therefore, the work of the Board will be limited to that stated in the preceding paragraph.

6. There is already ample work for such a Board in this Diocese. The School Committee at Malacca has asked me to supply them with a school-master, which I know not how to do. The establishment of a school at Moulmein was delayed for a considerable time through the difficulty of procuring a master. As a result of the present movement, schools are coming into existence at Howrah, Allahabad, Seetabuldee, Rangoon, Meerut, Cuttack, and other stations, which will all be benefited by the help and encouragement of a central body, fulfilling such purposes as I have mentioned above.

7. With regard to the religious constitution of schools in connexion with this Board, it may be well to reprint a paragraph from my former statement referred to in paragraph 2.

“The first object [of the Simla school] is to train children to be, by God’s blessing, earnest and thoughtful Christians, and it is undoubtedly intended that the teaching should be that of the English Church. Yet considering how rarely it is necessary or desirable to introduce into the education of the young minute points of controverted theology; considering too the mutual toleration and sympathy, which the bond of a common faith in our Lord Jesus Christ, as opposed to Brahmanism and Mohammedanism, must produce among all Christians in India; I should be very sorry if the school were so conducted as not to be available for the education of children belonging to other Christian bodies also.”

In order to carry out these principles, the following definite rules seem desirable. In every school connected with the Board there shall be daily prayers, and scriptural instruction shall be regularly given, which all the scholars shall attend without exception. The chaplain of the station shall be *ex officio* a member of the School Committee, and the master shall be a communicant of the English Church. Regular instruction shall be given at certain times in the Catechism and Prayer-Book; but any child whose parents or guardians are not members of the Church of England, may be excused, on application, from learning its distinctive formularies.

8. It is now desired to collect money for the purposes of this Board in two distinct forms: (1) Donations, which shall be invested in Government paper, and of which it shall spend the interest only; and (2) Annual subscriptions, to be expended year by year. All persons therefore who are favourable to the plan are requested to support it in either or both of those ways. An encouraging commencement has happily been made. A gentleman in England has placed at the disposal of the Indian Government a considerable sum for the multiplication of churches and schools in the three dioceses, and one moiety, of the portion of his benefaction allotted to Bengal, will be entrusted to the administration of this Board as soon as it is formed.

9. The general scheme sketched above was submitted for the approbation of the late Viceroy, and his Excellency forwarded it to the Home Government, accompanied by a minute, expressing the cordial concurrence and approbation of himself, Mr. Beadon, and Sir Bartle Frere, who then constituted the Government of India. It received the sanction of Sir Charles Wood, who promised that the help of the State should be given to carry it out. As the grants-in-aid, authorized by him, will be proportioned to the sums raised by private subscription, there is every encouragement to give it a hearty support, and it is therefore now earnestly commended to the sympathy and liberality of the clergy and laity of this Diocese, as an essential part of the duty which we owe to the country in which God’s providence has placed us.

10. The main reasons for entering on this new field of benevolence, cannot be better stated than in the language of Lord Canning: “Besides the ordinary rate of increase in Eurasian births, and in the births of European children in India, there is the fact that the influx of Europeans into India is gradually becoming larger, and that with the augmentation of our English army, and the advancement of works of English enterprise, the births of English children of mixed marriages in India, cannot fail to

be enormously increased. If means for educating these children are not promptly and vigorously encouraged, and aided by the Government, we shall soon find ourselves embarrassed in large towns and stations with a floating population of Indianized English, loosely brought up, and exhibiting most of the worst qualities of both races; whilst the Eurasian population, already so numerous that the means of education offered to it are quite inadequate, will increase more rapidly than ever. I can hardly imagine a more profitless unmanageable community than one so composed. It might be long before it would grow to be what could be called a class dangerous to the State; but a very few years will make it, if neglected, a glaring reproach to the Government, and to the faith which it will, however ignorant and vicious, nominally profess. On the other hand, if cared for betimes, it will become a source of strength to British rule, and of usefulness to India."

11. Such are the warning words of one, whose life was sacrificed in the service of this country. Let us remember, in connexion with them, that while we give a hearty and zealous support to that missionary work, which is of absolutely inestimable value to India, we must not allow its wider, and if I may so speak, more exciting and romantic interest to overshadow the duty of caring for our own countrymen. The Apostle, who may be fitly called the first and greatest of Christian missionaries, in the midst of the absorbing labour of evangelising two continents, was yet careful to bring "alms to his own nation, and offerings," and has warned us that "if any provide not for his own, he hath denied the faith, and is worse than an infidel." Of those for whom we are now appealing, some are strictly "our own," "our own nation," English children of our own blood. Others, though less absolutely identified with us in origin, yet are partakers, of the "like precious faith with us," and belong to a race which owes its existence to our occupation of India. In either case the neglect of our poorer and more helpless brethren will be a grievous scandal, and a degradation of Christianity in the eyes of the natives of this country, and therefore the measure now proposed may be regarded as having a direct bearing on missionary operations, and as likely to be, by God's blessing, directly conducive to missionary success.

12. No doubt, the demands on public munificence are already so numerous and so urgent, that any one may well pause before he puts forward another. But no Christian Church is fulfilling the whole duty to which it is called, unless, besides ministering to the spiritual wants of all its members, it also aids in three great works. Of these the first is the temporal relief of the poor and the afflicted; the second is the extension of Christ's Gospel among the heathen; the third is the education of the young. And it is to the last of these three essential parts of Christian duty, that the Church in India is now called.

G. E. L. CALCUTTA.

Bishop's Palace, Calcutta, Easter Monday, 1863.

It is proposed that the first Board shall consist of the following members, (with power to add to their number):—

The Bishop of Calcutta, President *ex officio*.

The Hon. Sir C. E. Trevelyan, K.C.B.
The Hon. Mr. Justice Norman.
The Hon. Mr. Justice Seton Karr.
Captain Williams, R.E.
H. Woodrow, Esq.
E. B. Cowell, Esq.

The Ven. Archdeacon Pratt.
The Rev. Dr. Kay.
The Rev. E. C. Stuart.
The Rev. T. H. Burn.
The Rev. M. C. Walters, *Secretary*.

Donations and annual subscriptions will be thankfully received by the Secretary, by any other member of the Board, or at the Bank of Bengal, *Calcutta Diocesan Education Fund*.

The following letter, in which Sir Charles Trevelyan signified his acceptance of a seat on the Board, is appended to the above appeal, as expressing most forcibly its object, and the grounds on which it rests:—

“Calcutta, 12th April, 1863.

MY DEAR LORD,—I heartily concur both in the object of the Paper which you have sent me, entitled ‘Proposals for establishing a Board of Education for the Diocese of Calcutta,’ and in the mode of giving effect to that object; and this good work shall have all the support and help in my power.

The matter ought to be regarded in two distinct points of view, a bare statement of which is sufficient to command assent. The first is the duty we owe to our countrymen and their offspring, who are scattered over the face of this great country, in a manner which makes them peculiarly dependent upon the combined action of their more fortunate Christian and English brethren, in all that relates to the upholding and improvement of their moral and intellectual condition. The other is, that, without such combined, well-sustained action, the Christian minority inevitably becomes absorbed in character and manners in the Hindu and Mahomedan majority (several painful instances of which I could relate), and that portion of the Christian community which is in most habitual intercourse with the natives, becomes a scandal, and a stumblingblock in the way of their conversion. Example is better than precept; and although no means of instruction are to be neglected, I am of opinion that more can be done for the religious improvement of the natives by exhibiting Christianity to them, in all its blessed practical fruits, than by any amount of direct, didactic teaching.

You have, in my opinion, judged wisely in proposing, at any rate at first, to confine the Calcutta Diocesan Board to the immediate object of its institution. Nevertheless, if faithfully and ably administered, it cannot fail to exercise a wholesome influence over the whole field of Indian education.

Believe me, my dear Lord Bishop, very sincerely yours,

C. E. TREVELYAN.”

A MISSIONARY SUCCESS IN INDIA.¹

Too many persons in India have excused their unwillingness to exercise a little self-denial in the support of Missions amongst heathens by the charge of want of success. And too often there is some ungenerous sneer about the poor results of so much labour and self-denial in others. The world admires success on its own fields, and seldom looks at the soiled hands and the hardened conscience with which the harvests of fame, power, or lucre have been gathered in. But point to manifest success in Missions, and its reality is instantly questioned by the same self-indulgent temper, which insists on results before it will help to bring those results about. The converts are suspected of ignorance and self-interest, and the Missionaries of too great haste in admitting the heathen to Baptism. To meet these objections and suspicions it may be appropriate to try and describe a scene of which the writer was an eyewitness on Sunday the 1st March, at the German Mission Church of Ranchi, in Chota Nagpore. The lukewarm may be interested, and the friends of Missions may send some "God speed" to the work.

The lively ringing of Church bells, with tones familiar to those who have been in foreign towns, gathered a punctual congregation of some six hundred persons within the substantial and ecclesiastical looking building, which is seen to rise up in the landscape for miles around. The first thought, on a survey of the interior, was, that many towns in Germany, or in England, have worse parish Churches than this. The proportions of the building seemed correct, and there was nothing like make-shift throughout. The men seated themselves in the open sittings on one side of the Church; the women glided into those on the other side; and the school children, some 70 or 80 in number, ranged themselves in a gallery in front of a harmonium. While wondering at the orderly crowd, you are surprised to see a native organist commence his voluntary, as the black-robed officiating Minister comes out of the vestry, and mounts the steps which lead up into the ample chancel. You are at once struck with the taste and skill of the musical performance. On the Minister's announcement of a hymn, a familiar tune strikes up, in which presently the children above, and the people below heartily join.

The Wardens of the Church proceed to move about the nave and aisles for the collection of an offertory, to which every one contributes every Sunday, and which is set apart for the Temple service, and for the erection of village chapels. As the little baskets of copper money are placed on the Communion-table, the thought was irresistible, "Surely, He who noted the widow's mite would note these pieces." Each one of them stood for the fourth part of a man's, and the half of a woman's daily earnings in the district. Next there is prayer; and then the Minister stands up to read portions of scripture, recognised as those appointed for the Epistle and Gospel of the day in our Church of England. After the alternate verses of a psalm have been read by the Minister and the people, he ascends the pulpit, and the text is easily discovered by the word

¹ From the *Calcutta Christian Intelligencer*.

“Gethsemane.” From his manner and the occasionally familiar word, you have some idea of the sermon, which, like the rest of the service, is in Hindi. As you look round the congregation, you are a little ashamed of your inattention, for you find yourself to be the only one with wandering eyes. There is a quiet expression of ready watchfulness and self possession in the countenances. As the animated preacher goes on, those who feel sleepy keep rising from their seats, and stand until they have recovered sufficient wakefulness to listen on to the close. Some of the Wardens move quietly about the church to preserve order in the congregation, and also amongst the heathen strangers, who are generally seated near the door, and who occasionally call forth the Preacher’s rebuke. Such may even be peremptorily told by him, in the middle of his sermon, to leave the church. Now and then the office-bearers are concerned with the mothers of noisy infants, or they are quietly reminding by a touch a drowsy brother, that he should not lose the good words spoken. No wonder they are tired, some have come forty and fifty miles during the previous twenty-four hours, and they will have to walk home next morning! Such earnestness would be disappointed, if the Preacher did not fill up his full hour. After more singing, with a heartiness and taste to be envied by most church-goers in India, the notices are given out. First the banns of marriage are published: then the invitation to the communion on the coming Sunday is given, chosen from its nearness to a full moon, when travellers may be lighted on the roads. There is also a summons to a “Punchayut” in the ensuing week, before which intending communicants must appear, to receive permission to attend the Lord’s Table. There is some word too about closing the subscription list for the Lancashire Fund. And the Preacher then desires his people, when they return to their villages, to tell their friends, that, in consequence of the measles, and the presence already of 200 persons in the mission premises, under instruction for Baptism, he was unable to receive any more candidates for that sacrament for the next month. His uplifted arms at last announce the delivery of the blessing, which is received with lowly bended heads. And the people remain thus in private devotion, whilst the Minister descends from the pulpit, unrobes in the vestry, and comes out before the chancel steps, and gives the salutation, with which all Christians address one another here, “*Esus sa hai.*” The whole congregation then rises, and quietly disperses. But first, those in the front seats, who are evidently the elders, and the oldest converts, press forward to the Missionary, to take his hands before they retire, disappointed should he quit the church without first according to them that honour. And amongst the many thoughts which rise up in the visitor’s heart—full of faith in the reality of the scene—is the earnest wish that every congregation in India were the same as this one. Sobered by it all, the visitor longs to see more of the work, and of the way in which it is done.

In consequence of the number of persons to be baptized that day, the usual afternoon prayers and sermon would give way, it was known, to the Baptismal service. The body of the church was not so crowded as in the morning. The Missionary opens the interesting ceremony, standing before the communion table, with giving out a hymn. There is a por-

tion of Scripture read, and some prayers follow, and he then announces his readiness to baptize. He calls up to the chancel first the elders of the villages out of which have come the candidates for baptism. There is some address of caution to them about the necessity of pointing out anything in the characters of the candidates, which would unfit them for baptism. Each of the *ten* men seem to accept of the duty reverently, and they stand back against the south wall of the chancel in a row, watching the approach of those whom the Missionary calls out of the body of the assembly by name. Man and wife and children come to the door of the steps of the chancel in groups, according to their villages, and the Missionary proceeds to ask them of their faith, and their motives, and their readiness to give up Satan. Here and there out of the semicircle one is singled out in particular to answer some question. Every one of them has been under constant instruction for the last fortnight, or three weeks, under the Missionary's own eye, after they have had their measure of previous teaching in their own homes. He seems to know each one of them personally, as he points to one and to another the finger, and he holds up the hand in caution. All join in repeating the Belief and the Lord's Prayer. As you watch the groups, you see all eyes fixed on that one centre figure, now earnestly inviting them to give themselves henceforth to Christ. But a little while since and they were savages; and some may say that they are savages still. But they are "*clothed, and in their right minds,*" and seemingly "*sitting at the feet of Jesus.*" Observe the quiet, thoughtful looks, and reverential manner. No Court ceremonial could have been conducted with less confusion: all seemed to fall into their proper places, and do what was required, as if they had often rehearsed their parts. The men have their heads shorn, and they make the most of the white chuddur which covers them almost from head to foot. The women have put aside bangles, rings, and every sparkle of ornament for ever. You always know the native Christians indeed by their more cleanly dress, by the short hair of the men and by the want of tinsel on the women. In this ceremony the men appeared to be the least distracted, whilst the attention of the mothers was constantly called to the babe in arms or to the child at knee. The Missionary steps aside to the font, which stands on one side of the entrance into the chancel, and he calls up to the steps to him each one by his new and Christian name. The person invited at once approaches, and gently bows his face over the font, and the water is thrice poured by the hand over the crown of the head, and he withdraws a little until all of his own village community have received this sign of baptism, when the Missionary signs each forehead with the sign of the cross, and the party make way for those whom he shall next invite to the font. You see the baptized withdraw behind the communion table, which stands in the centre of the chancel; and some of them kneel down directly, and rest their foreheads on the floor in prayer for a few minutes. The water trickles down the face, and they make no effort to wipe it off. Do they feel honoured by it? Are they unwilling to lose any measure of expected blessing? There is no one to keep order amongst them—there is no whispering together, no lounging, no want of attention, no lack of quiet reverence. One after another, eighty-four persons are received thus

simply, thus reverently, and humbly, into the visible Church of Christ. The service closes with more singing, and a collection from those who had been baptized.

It was a pleasure to follow the Missionary into the vestry, and congratulate him on his success. He accepted the sympathy with much modesty, and then we heard, that these eighty-four make up 600 persons baptized since the 1st January, this year! The largest number baptized on any one day was 114. Each candidate brings up with him the supporting evidence of the elder of the village, who has the right to protest against an unworthy person. Every one receives personal instruction from the Missionary, and he is taught to look forward to a life of self-denial, and he is expected to contribute to Building Funds, to pay fees on Marriages, Burials, and Baptisms; and, besides the offertory every Lord's Day, to make offerings in kind after the harvest. One new rule has just been established in the Mission, which may be mentioned. The converts have agreed amongst themselves in their villages, publicly to flog any of their number who may be convicted of drunkenness. After the first offence, if this punishment fails to effect reform, the offender is excommunicated.

It may not be deemed intrusion, if there be this opportunity taken to state that those who most see the Mission work here are most satisfied with its reality, and see most reason to be contented that there is God's blessing on the men who have for eighteen years been patiently working, and have at last met with success. The baptisms in 1862 were 825. There is every hope of double that number this year.

H. B. B.

PLAN FOR A MISSION.

THE following extract of a letter from the Rev. Dr. Callaway, Missionary to the Zulu-Kafirs in Natal, has been sent to us for publication. Although the scheme which he proposes appears to have failed for want of the funds, yet the suggestions of an experienced and successful Missionary deserve the attentive consideration of all who are engaged or interested in the work of Missions to savage tribes.

“Spring Vale, Oct. 23. 1862.

“I have for some time been thinking of writing to you on a missionary scheme. My residence, during the last four years and a half, among the natives has given me a much clearer insight into their character and position, and a deeper acquaintance with what is needed for their elevation and advancement, than I had before. My daily growing conviction is, that the general principles on which I have attempted to work this Station are sound, and, with modification of details, might be more extensively carried out.

I believe that, within the next seven or eight years, ten very efficient Stations might be established and amply supported by such a sum as 5000*l.* a year, if it could be procured. I say ten, but I have little doubt that when these ten had been established, some of the earlier ones might be left to stand alone without aid, or with a much reduced amount. For the first principle in the management of these Stations should be, to remove

them as little as possible from the ordinary course of events—to make them as little artificial as possible; which means, that their object should be to make the natives feel themselves to be men who have a part to play in society as producers and consumers, and also as supporters of the institutions of the State and of religion.

The native is very unwilling to work for the white man, and his services are rendered fitfully and uncertainly. Many of the natives who are engaged in the service of the white man have fathers, who are better off than their white employers; and hence they do not feel the necessity of working for a living as our labouring population at home do. Indeed, the positions of the native population and of our own labouring classes are as different as two positions can well be. Our own English labourers work because they must, not because they like work. And if we want the natives to become an industrious, striving people, we must give them a motive for striving to progress, which they may feel as a constantly impelling influence; and this motive will not, as regards an immense majority, be supplied by the prospect of the wages which they receive, or by wages even double in amount. My own belief is, that raising wages acts rather injuriously than otherwise on the native mind. The native has no right to higher wages than he can fairly earn; he has no right to expect to live, eat, and dress like white men, until he is both able and willing to work with the same skill, perseverance, and diligence as they. But this motive may be supplied by showing him that he is *working for himself*. A great number of natives are now living at their kraals, because, on striking a balance between the wages they receive for labour and the pleasures of kraal life, the result is, in their estimation, vastly in favour of the latter. But these same men work at their own homes: the great loss arises from their labour being exhausted on all but useless, and certainly rapidly perishing, objects. They want to be taught to apply their powers—to have a new direction given to those energies which they manifest at their own homes; and this would be one of the main objects I would hold in view, in establishing such Stations.

Let us begin with one. But for the jealousies which exist among those who call themselves religious, I should, for more reasons than one, decidedly select a clergyman to be the head of such an institution; but an intelligent, energetic, practical man should be selected as a head. He should be invested by Government with a *certain well-defined* magisterial power, very limited, sufficient merely to enable him to keep the peace, and to determine those innumerable petty cases of differences between natives which are constantly occurring. He should be expected to converse with the natives without an interpreter: without this, his power to exercise influence for good over the native mind would be greatly reduced. Let him be placed in some convenient site in the very centre of the native population. Let his duty be to introduce to their notice the plough, spade, &c. as instruments of better tillage. I would not have him ask them to work for him—I mean for the purpose of raising crops to sell for his own profit—but to work for themselves, and pay back in produce the expenses incurred in implements, &c. I do not think that a man of the right stamp would have any difficulty in getting a ready footing among

the natives. At first, perhaps, no one might settle around him ; however, he might rather encourage the natives to work near their own homes. But the object should be to become a nucleus, around which a native village of industrious, progressing natives might gather ; and at once, if the opportunity offered, he might encourage some of that increasingly numerous class of natives who wish to progress to come and settle themselves in some order around him. Such a person should have 300*l.* per annum, and should not be expected to incur personal risk or responsibility in carrying on the institution. Under him, if he be not a clergyman, there should be a pastor of some kind ; if he be a clergyman, he should have a schoolmaster under him. He might, if one could be got, have a labourer, handy at all kinds of work, rather than a follower of any particular trade. To find this last would be by far the most difficult task ; there are so very few men of such a class who have any sympathy with the natives, or who are willing to take any pains for their instruction : but they might be procured. You see that, hitherto, I have mentioned a head, a teacher, and a general labourer. These would be amply sufficient for a time—the schoolmaster might not be wanted till the second year, perhaps ; and, as the work progressed, it might be desirable to add tradesmen—as builders, carpenters, tailors, shoemakers, smiths, &c. But whilst these latter should be guaranteed a certain income, the natives should pay for whatever services they received from them. The three persons alluded to would, I reckon, take 450*l.* or 500*l.* a year.

Then comes a question of considerable importance : How are these to be provided with habitations ? Both for economical reasons, and on good sound principles of social progress, I would put every facility in the way of their providing themselves with dwellings of their own, and at their own expense ; and, for this purpose, I would make it permissible for allotments of land to be given or sold, not only to these, but to other white people, whom personal attachment, relationship, or other circumstances, might incline to gather round such a centre. I would not, however, allow these allotments to be large ; perhaps twelve, twenty, or fifty acres, with commonage rights, would meet the case. If larger allotments were made, the white population might, in time, buy out and exclude the coloured ; whereas the smaller allotments, whilst allowing the important element of the example of white families to be introduced, would effectually prevent any such issue. I cannot conceive anything more detrimental to the healthy development of the natives than drawing around them a cordon of isolation. But if houses were to be provided for them, the persons occupying them should pay a rental, or have a corresponding reduction made in their incomes. At the same time that I allowed such small allotments to be made to white men—whose applications should be referred in all cases to the Secretary for Native Affairs, and not be left to be determined by the mere will of the head of the Mission—I would encourage natives to apply for similar allotments, and give them similar commonage rights. My own belief is, that, under such a system, native villages would be rapidly formed, and that these would be centres of industry, from which produce would flow into our markets, and into which a steady supply of our manufactured articles would return. The natives would have their

cottages and enclosed lands, and their children would be sent to school; and their prosperity would act on the population around, and they, too, would cry out for similar institutions.

No doubt the starting of such an institution would require judgment in the selection of the site, and of the individual to superintend. The subordinates should be chosen by him; and funds should be provided for purchasing implements, which, however, would, to a great extent, be refunded in time.

Ten such institutions as this would be regenerating centres for the native population; the natives would be brought more immediately under supervision, and would become more sensible that they are under law. Those natives who took up allotments would have an interest in striving to maintain order—they would be the friends of peace and of the English Government; and I believe that such institutions would command the respect of the colonists.

Yours very faithfully,

HENRY CALLAWAY.

P.S.—There is another subject which would require consideration—the system upon which children should be admitted to the institution. No doubt many would be sent by parents not residing in the place. Should the parents be expected to pay for their support? This, I fancy, would be tantamount to refusing to receive them. But if not, there would be another item of expenditure.”

FIRST GENERAL SCANDINAVIAN MISSIONARY MEETING AT MALMOE.

THERE is some appearance that the *Society for Promoting Christian Knowledge*, of which so far as concerns the Missionary department the *Society for the Propagation of the Gospel* is the modern representative, was originally designed to stand in the same relation to the Scandinavian as to the Anglican branch of the Church Catholic. A Danish clergyman was one of its founders; it undertook the support of the Danish Mission at Tranquebar, then an Indian possession of Denmark; and it employed, in aid of British colonists in America, the services of priests who had been ordained by Bishops of Sweden. But, unfortunately, though unintentionally, the Society founded by Rieger and honoured by the labours of Ziegenbalg and the Biorcks, has, of late years, come to restrict its activity to Anglican interests; while in Scandinavia, on the other hand, the missionary spirit has rather confined itself to collecting money for separated German associations, or to forming new and small independent local ones, each maintaining among the heathen its own handful of men.

A proposition, therefore, was brought forward last year, at meetings in Denmark and Norway, by Dr. Kalkar, a Danish divine whose ability even Dr. Döllinger has reluctantly confessed, for the establishment of a society embracing in one organization the various local missionary bodies in the three kingdoms and principality of Scandinavia, and performing for the Church there the same function which is performed by the *Society for the*

Propagation of the Gospel for the Church here. This proposition has found especial favour in the south of Sweden; and, on the invitation of the Lund Diocesan Association for Missions, there was held at Malmoe, on August 26th, a large and influential meeting to discuss its feasibility. We are enabled, by the *Almindelig Kirketidinde*, to give some account of what there took place.

After Divine Service at St. Peter's, where a sermon was preached by Dr. Thomander the Bishop of the diocese, proceedings commenced in the Canute Hall with the reading of a paper by Professor Scarsted of Lund, reviewing the Scandinavian Church Missions of the past. He said he would begin with but a bare allusion to the first "unbloody" Mission of the North, which went forth from the town where they were assembled, as it belonged to a later time and he intended to observe chronological order. He called that Mission an "unbloody" one, for Missions must, like the ancient sacrifices, be classed as bloody and unbloody. Not that such ought to have been the case; the bloody Mission works with another weapon than the Word of God, but it has had a day of its own, and that a long day.

Thus, in the literal sense, did Christ come with a sword—a sword taken up by men who had ceased to believe in the possibility of spreading Christianity by the way of conviction. The bloody Mission brought with it Popery, but it brought with it real and highest blessings notwithstanding. Such a bloody Mission did the Northern become; a fact all the more to be regretted, as this Mission, if it had been carried on in the manner it was begun, would have been in a spiritual light one of the most lovely: but it is the old and oft-repeated fault, "to begin in the spirit" and to "end in the flesh." Ansgar (as before him the English Wilfrid on his transient visit) came hither with only the sword of the Word, and constrained to Baptism with no force save that of love. In like manner went forward the succeeding Missionaries from England, and especially the holy Sigfrid, second Apostle of the North and first Bishop of Wexioe, one who ought never to have been confounded with the Norwegian Sigurd, a Norwegian Bishop that, like Norwegian kings, was a Missionary of the sword.

"If now we would consider geographically the Missions proceeding from the North, we must first turn to the east, to *Finland*. Scarcely had Christianity taken root in Sweden, i.e. in the present Middle Sweden, with Upsal for its capital, than the conversion of Finland also was resolved on. This was the work of Eric the Holy, and to this his epithet is chiefly due. As crusades were always headed by a king and by a bishop, so here, too, King Eric and Bishop Henry, the Englishman, went forth from Upsal; and thousands whom the King had conquered the Bishop baptized—the King, we are told, meanwhile weeping, not because he had shed innocent blood, but because so many unbaptized souls had gone to hell. By such proceedings, as we might suppose, the Swedes did not gain the love of the Finns. The faith was propagated in the same manner by Birger Jarl. But it was not always so. Towards the close of the Middle Ages, we meet with the best of the Swedish episcopate evangelizing in Finland in a far purer spirit. When, at the epoch of the Reformation, Agricola, Luther's

friend, had been consecrated to Abo, he was astonished to find, on visiting his diocese, that paganism still lingered in some of its corners. To Agri-
cola's name should be added that of another Finnish Bishop in the days of
Gustave Wasa, Rothonius, equally conspicuous for missionary zeal. Speak-
ing broadly, the conversion of Finland has been the work of the Swedish
Church, begun amiss, but completed and ended well; and if there is any
love for Sweden among the Finns, it is chiefly due to the care of the
Swedish Church for their forefathers' spiritual weal.

"If now," he said, "we cross the Finnish Bight, we come to the Easter-
lings and Livonians. Here the Mission was from the first a bloody one,
but less Swedish than Danish. Denmark came with sword in hand to all
the Baltic provinces. Before the victory of Wolmar, the Swedes had,
under Bishop Charles of Lincoping, attempted the conversion of the
Easterlings, Letts, and Livonians: Bishop Charles built some churches,
and fell a martyr; but then the civil power passed to the Danes. When,
after the Reformation, Gustave Adolph acquired these countries, Bishop
Huldbek, whom he sent to visit them, found them extremely dark, Chris-
tian scarcely more than in name.

"While Finland and Eastland are in the hands of Russia, *Lapland*
remains to Sweden as her main mission-field; and past work here must
not be forgotten—we ought not to 'despise the day of small things.' The
first *unbloody* Mission was to Lapland. King Magnus Smek gave a
charter of exemption from taxes to all settlers there. This was, undoubtedly,
at the instance of St. Bridget, who had much zeal for the Mission and
sought thus to forward it. The charter was dated from Malmoe, the place
of the present meeting. Another woman besides St. Bridget took interest
in the Lapps, and to her care is owing the circumstance that this Mission
was an unbloody one. In the same year that Queen Margaret won the
battle of Falcoping (1389), there was set forth at Malmoe a very remark-
able pastoral by Archbishop Magnus Neilson, at the request of another
Margaret, a woman of Lapland, who was filled with a most earnest desire
to see her pagan countrymen converted to Christianity. With this pastoral
letter, which is a brief compendium of the Christian doctrine, only slightly
tinged with impurity, and containing the most earnest appeals to the
Lapps to be converted and to the Archbishop and Chapter of Upsal, whose
was the jurisdiction over Lapland, not to oppose the cause but to assist in
forwarding it, seeing it concerned what was 'not theirs but Christ's,'
Margaret departed for Lapland. Of the results of this journey we know
nothing; but ten years afterwards we find her in Norway, with Abbot
Sten of Munkalif, who gave her a letter to the Lapps; but from this,
indeed, nothing came, any more than from the somewhat later missionary
journey to Lapland of Torsten with a letter from King Eric of Pomerania.
Under Gustave Wasa the Lapps were remembered again. Some monks of
Wadstena, who found their old cells too narrow, departed to Lapland with
the light brought by the Reformation. Gustave Adolph, who showed
zeal for everything which concerned the kingdom of God, showed zeal also
for this Mission. In later days this work was taken up by Norwegians.
We meet here with Thomas of Westen—one of the 'seven stars,' or seven
saintly priests of Drontheim—an apostolic man of the foremost rank in

Mission history. In our own times, we have to mention among the clergy in Swedish Lapmark, Læstadius.

Turning now to *Siberia*, we see brought thither under Charles XII. a multitude of captives, many of them nobles. A portion of these became earnestly religious: one of them founded at Tobolsk a catechetical school, and other officers taught in it, notwithstanding the opposition of a Swedish priest there, who, in his zeal against Pictism attacked this Mission-school because Missions were advocated by Franke. More recently there has laboured in Russia Cornelius Ramm, who, in 1817 left Gothenburgh for London, and from thence was sent out by the *London Missionary Society*. He laboured, chiefly at Sarepta and Astrakhan, until stopped by the Russian Government; he then returned to London. He ultimately obtained a living in the diocese of Gothenburgh, where he became an active supporter of the new diocesan Missionary Society.

Of *Greenland* the conversion was planned as far back as the days of Olave Trygvason; but the new missionary era begins with Hans Egede, whose incredible self-denying efforts and persevering prayers were at length rewarded by the natives coming in a body for instruction for baptism. With Egede's name must be coupled that of Frederic IV. his royal patron; and praise is also due to Zinzendorf and the Moravian brethren for what has been done in Greenland by them.

In the colony of *New Sweden* on the Delaware, the governor welcomed about the year 1650, the priest Campanius, who translated the Catechism into the language of the Indians and laboured for their conversion even before Eliot. Subsequently, under Bishop Swedberg, the Church's work among both natives and colonists received a fresh impulse. To the same prelate was due also the order that in the Scandinavian West Indies the Caribs and negroes should allow their children to be baptized, those adults who objected being themselves excused.

But especially famous are the labours of our Missionaries in *Hindustan*. Most of these men were, like Ziegenbalg, from Norway; but one, Kiernander, was a Swede. Kiernander was one of the most learned Missionaries that ever studied at Halle, and by marriage became also one of the richest. The whole of his fortune he devoted to the Mission; he built a church and founded an orphan house at Calcutta. His attainments gained him great influence with Jesuits out in India, some of whom he even persuaded to renounce Tridentinism for the Confession of Augsburg. At the present day in India there are three Swedish Missionaries, working in connexion with the German Leipsic Society. Blomstrand, who is one of these, has recently established a high school at Tranquebar. Sweden has also sent two Missionaries to China. From *Abyssinia* a learned native priest undertook, in the days of Christina, the long journey to the North for the purpose of seeing that philosophic queen; she sent him back with a letter to his own sovereign, urging the restoration and extension of the ancient faith of Frumentius. Since 1817, at the other extremity of Africa, a Swedish 'Moravian' has been successfully at work among the Hottentots and Kafirs; and the Norwegian Society has its own Mission to the Zulus in Natal."

Such, then, was a hasty sketch of Northern missionary work, from the

beginning until now. Due credit should be given to what had been done in the past; to stop there, however, would be like "the Pharisees who built the tombs of the prophets." Most of the Missionaries from the North have been Church Missionaries, and the Scandinavian Missions ought still to be based on the principles of the National Church and her Confession. Hitherto their action had been too much divided. Would that all occasion of disunion were put an end to, so that they might unite as one man to win for their Scandinavian mother some permanent "heritage among the heathen." Let them turn themselves exclusively to Hindustan, taking, if possible, for the centre, Tranquebar, with its new high school under Blomstrand. Moreover, let more care be taken to prevent the money raised in Scandinavia from going to swell the incomes of foreign and unchurchly associations.

After the conclusion of Professor Scarsted's paper, Dr. Kalkar spoke. He congratulated the meeting that the word "Missions" was to many no longer a strange word, but a familiar and welcome one. Wherever there is Christian life, it is now admitted that missionary work is a duty especially binding on this day and generation. All countries are opening—Africa, China, and Japan; commerce, wherever it extends, brings Christians into fresh contact with heathendom. To all this the Church cannot be indifferent: she must be aggressive, if even she would hold her own ground. Science, with its inventions and its enterprises, is now bringing together the most distant countries. This is not for the sake of mere civilization, but the providential preparation for the advancement of the kingdom of Christ. When Christianity comes in contact with a heathen population, a crisis inevitably ensues; superstition totters at once. Doubtless there is no political scheme but subserves the cause of Christianity, however alien or even hostile it may appear. In the latter case the words of Joseph will be applicable: "Ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive." That such conviction is not universally felt is no cause for any hesitation; and if to speak for a good cause universally admitted to be good is an honour, to speak for a good cause not as yet so admitted is a much greater.

Dr. Kalkar went on to say—"It is plain that a great future is yet in store for the North. The idea of the Church as One, Holy and Catholic, is gaining here in clearness more and more. We do not deny that we have received much good from Germany. Our forefathers were enabled under Lutheran influence to set forth in purity the great features of the Gospel; but with regard to the Church, there is a defectiveness in the Lutheran body, and herein Germany may learn from Scandinavia. . . . Throughout the North, the Church has common institutions as well as common teaching, such that her united activity in missionary work will have a prospect of great success. In the way of that united action there were difficulties not to be overcome at once. Meetings like this would lessen them."

Dr. Kalkar, after quoting from the well-known work of Dr. Thiersch "On Protestantism and Romanism," went on to speak of the desirableness of selecting a distinct Mission-field. Hitherto missionary associations in Sweden and Denmark have collected money for foreign societies; only

in Norway has zeal been increased by the possession of a field of their own—that in Zululand. He also advocated the establishment of a superior missionary periodical, written partly in Danish and partly in Swedish, and the erection of a central finishing-college for the students from all the existing missionary seminaries of the North. The monasteries had been, he said, the mission-schools of the Middle Age: when they swerved from their original purposes they were suppressed; the void thus caused required more than ever to be filled up.

Dr. Kalkar announced that the Danish Minister of Public Worship had not regained the old Tranquebar Mission Funds from the hands of the German Leipsic Society, but only a legacy of 13,000 Rd. In consequence of that society refusing to discountenance the observance of caste by its converts, one of its Missionaries had resigned and was now ready to work in a new Indian Mission of the Scandinavians.

Mr. Widerström, of Lund, said that the Protestants had in the Augsburg Confession a distinctive basis of doctrinal unity. So far as this Confession went, Scandinavians could most easily conduct mission work in union with Lutheran Germans. But in the primitive ages, the Church found her central point in the Œcumenical Synods; and he wished to meet the Lutherans at another such assembly as those. Notwithstanding agreement in doctrine, there were otherwise grave diversities between the Scandinavians and their neighbours on the Continent.

The subject for which the meeting had been convened was still further discussed during three days; but we have not space to continue our notice of the proceedings beyond the fact that a letter was read from Dean Wieselgren of Gothenburgh, expressing his regret at being obliged to be absent, and wishing success to the movement for uniting the mission work of the North. "Their differences of dialect," he wrote, "should be no objection; they were but like those of Ionic, Æolic, and Attic, in ancient Greece. The inhabitants of the three kingdoms and principality of Scandinavia could unite in both deed and word, as one race, and as one branch of the Church of Christ."

The proceedings terminated with Divine Service at St. Peter's Church, August 29th. No resolutions were passed, but it was agreed to hold a similar gathering next year at Copenhagen. It appears, on the whole, that "societarian" prejudices—to use the word coined by Dr. Wordsworth, in speaking of a similar weakness among ourselves—are the chief obstacles to be overcome by those who wish to see the Scandinavian Church discharging her share of missionary duty in a more united and regular manner. Any progress in that direction will be advantageous to that Church as well as to the heathen, provided it does not become an occasion for estrangement from ourselves. The Scandinavian Church is not prepared to lay aside the Augustan Confession, nor is the Anglican prepared to adopt it. It need not, however, be made virtually into a fourth creed any more than the Thirty-nine Articles. Provided that exaggeration is avoided, India is such a large field for missionary work, and our own agencies there are so utterly inadequate, that neither the power nor the will need be wanting in her three Bishops to welcome our Northern brethren thither on Catholic terms of union.

ANGLICAN DESTITUTION IN SCOTLAND.

THE *Scottish Ecclesiastical Journal* relates that, at the recent meeting of the Diocesan Synod of Glasgow and Galloway,—

“ Mr. Forbes of Medwyn, having obtained the permission of the Bishop, addressed the Synod on the 39th Canon, which provided for the appointment of Readers and Catechists in places which are deprived of the ministrations of the Church. He began by saying that he saw in this Canon a way to increase the Church’s efficiency. The eminent statistician, Dr. Clelland, had informed him that in the city of Glasgow there were 13,000 ‘Episcopalians’ totally unprovided with religious ordinances; moreover, that in the adjacent villages there were proportionally large numbers, *e. g.* in Neilston and Bonhead, at least 1,000, and so on in other places. Those in Bonhead were entirely lost to the Church, the majority having sunk into utter irreligion—few join the Presbyterian denominations. At present in Dalry and Kilbirnie large bodies existed, and his revered friend, Mr. Stewart of Paisley, every quarter visited these places, baptizing each time from twenty to seventy children. Mr. S. White, the late incumbent of Hawick, found some thirty families in Longtown, and occasionally held services there; but this was now necessarily discontinued, and the church was now obliterated from memory there—so in numerous other places; and Mr. Forbes was convinced that there was not a village in Scotland where Church people could not be discovered. In the Carse of Gowrie, many farms existed, where old copies of the Prayer-Book were to be found, and in Loch Earn-head, and near Dunkeld, the whole people were Episcopalians sixty or seventy years ago. All was now lost. The Scottish Bishops and their clergy are, he conceived, bound to strain every nerve to render this Canon operative. What have others done? The Bishop of Capetown informed him, seven years ago, that he followed the example of the venerated Bishop Torry, and ordained his schoolmasters as deacons, and appointed lay-readers in every village, and the result is, that whereas there were in 1848, when he went out as Bishop, only 12 Clergymen in South Africa, he has now under his jurisdiction as Metropolitan, 5 Bishops and 120 Clergymen. In like manner, their fellow-Scotchman, the Bishop of Toronto, who, though now eighty-seven years of age, had to travel every summer 3,000 miles, confirming the people in remote settlements, made it his practice to appoint readers in numerous places; and when the congregation strengthened, he was enabled to send a Missionary Clergyman, who worked till the Mission was sub-divided into regular parishes. The same process took place in all our colonies. The Bishops were encouraged by the eminent success of the American Church, which, in the Western States, could not have existed without this means being adopted. The life of Bishop Chase will show how the system can be elaborated. In those countries the Bishops never complain of the want of suitable men—necessity finds them. In Scotland, perhaps, one might be made of the schoolmaster, taking care not to interfere with the rules of the Privy Council—at all events, if the clergy would publicly notify to their congregations the desire of the Bishops that fit persons should offer them—

selves; or, better still, if they would designate pious members, who they think would desire to occupy an office so honourable, and profitable to their own souls, he was persuaded that, as in our Colonies, so here the want would be supplied.”

“PROVISION FOR RETIRED MISSIONARIES.”

WE have received two communications more on the subject of Pensions, or other Provision for Retired Missionaries, to which we think it well to give publicity. The topic deserves all possible ventilation:—

North India, Sept. 19, 1863.

SIR,—You will not consider out of place a few words from an Indian Missionary on the article in your number for July last. I am sure all Church Missionaries in India, more particularly those of the *Society for the Propagation of the Gospel*, must thank you for that article's kind and liberal spirit, and for its practical suggestions. Nevertheless, there are one or two misconceptions in it, which, with your permission, I will correct.

In the first place, you have rather over-estimated the salary of the Indian Missionary. In this diocese at least (Calcutta), “300*l.* and allowances” is considerably more than he receives. 200*l.* and allowances would have been more nearly correct. The exact amounts are as follows:—For an unmarried Missionary, 160 rupees per month, 192*l.* a year; for a married Missionary, 50 rupees a month more, or 252*l.* a year; both of these are exclusive of the allowances which are called for by special circumstances. I have not yet heard of any S.P.G. Missionary in receipt of the salaries above mentioned who complained that he had not sufficient. They are, I believe, fixed on the principle that they are just sufficient for the man's reasonable wants, and no less and no more. Whenever special wants arise, they are met with by the allowances for travelling, for horses and conveyances, for medical attendance, and others. We are accustomed to congratulate one another on our entire freedom from pecuniary care, and to contrast, with thankfulness, our position, in this respect, with that of so many of the ill-paid clergy at home. “Ah,” we say, “if So-and-so, with his delicate wife and large family, could only be made to understand how comfortable and how free from anxious cares for ourselves and families we Missionaries are, he would be more ready (leaving out higher considerations and motives) to offer himself to the Society as a Missionary for this diocese. We have just sufficient for our wants; and, as those wants increase, we know that the benevolence of the Society will meet them.” I have indeed once or twice heard it said, that as the number of years of a man's service increases, it would be gratifying to look forward to a slight increase of pay. According to present rules, the newly-ordained deacon is paid as liberally as the man in the prime of his missionary life; and the latter, however long he may labour at his post, can look forward to no increase, and no extra allowances unless he have an increasing family.

Your suggestion about the life insurance will, I should think, commend

itself to the managers of the *Society for the Propagation of the Gospel*. They, however, must be the best judges. I can only say, however, that if any distinct proposal be made to secure a pension to the present Missionaries of the Society, instead of adding to the number of Missionaries and entering upon new Missions, the feelings of the Missionaries will be dead against any such measure. Our great anxiety is, that the Church should give us more fellow-helpers, not more comfortable prospects—more able and experienced men than have come out of late years, fellows of colleges, and men having already a position in the Church at home; rather than almost helpless catechists and untrained schoolmasters. The grief is, that with the unparalleled opportunities afforded since the mutiny, the Society should have taken up so few new stations, and abandoned whole regions to Dissenters, and in many cases to Americans. We are grieved, therefore, greatly, when any hint is given to the home authorities to cease for the present their exertions to secure new stations, and new labourers for those stations; and would gladly rather deny ourselves in some way, than that any but a *forward* policy should be adopted.

It is hard to say, indeed, how Church of England Missionaries in India could manage to forego any of their pecuniary advantages. For, as I have explained, what they receive is just sufficient for their wants, as wants are to the European in India; and no more. I fear, therefore, your proposition about the life insurance, if it demands any premium from each Missionary, is impracticable. I can answer for myself, and I think, too, for most of my brethren, that it would be utterly impossible for me to engage to pay 25 rupees a month from my salary, 30*l.* a year, as you propose. It is true that the clergymen of the *Additional Clergy Society* in this diocese, in receipt of pay nominally little more than that of Missionaries, do pay a monthly premium for insurance of their life; but then they are no doubt greatly encouraged to commence doing so, by a most handsome grant made to them for furnishing their parsonage; they receive, too, occasional fees from the members of their congregations, and their pay is increased, after a few years, by 50 rupees a month. What they are enabled to do, therefore, is little guide to what is possible in the case of the Missionary.

In conclusion, I would thank you again for the kind and liberal tone of your article; and at the same time assure all my brother clergy at home, who may be hesitating as to the choice of a missionary life in India, by reason of future pecuniary anxieties, that those anxieties, as well as all present ones of the same character, enter scarcely at all into the minds of those now engaged in the work of Missions in this country.

A MISSIONARY IN NORTH INDIA.

November 20th.

SIR,—A letter from a Missionary in Labuan in your last number reminds me of a subject which some years ago I attempted to advocate in a letter addressed to the Bishop of Oxford (a copy of which I enclose). It is very properly urged by the writer of the letter from Labuan, that one of the hindrances to obtaining clergy for the Colonies is, that to undertake such a post amounts to banishment for life. "For," says the writer,

“the Missionary returns to the land which he loves to regard as a home, not knowing where he and they who are dear to him shall find food and shelter.” “To myself,” he adds, “and to some of my brethren, whose great labours I know, and their consequent sufferings I have witnessed, that land . . . has proved no home.” Can we wonder that with such a prospect men do not willingly offer themselves as colonial clergy? There is no hope held out to them of a maintenance at home, if after many years of hard ministerial labour they return. In case of their being still able to labour in their sacred duties, the income of a curacy or chaplaincy is not sufficient to support them, while in the case of their being unable through broken health to labour, there is only destitution before them. Though many may never wish to return, yet the prospect of not being able to do so, if they should wish it, is doubtless a powerful hindrance against undertaking the work. It is a hindrance which not only suggests itself to their own minds, but one also which friends urge to deter them from going, even when they themselves may be willing as young men to accept the call to a distant land.

¶ The writer of the letter referred to then proposes “that the patronage of small livings from which government is now seeking to be relieved, might be well dispensed for the benefit of men in such case.” Could not the advowson of some of those livings be purchased for this purpose? Whether it could be done out of the funds of the *Society for the Propagation of the Gospel*, consistently with its rules, I know not; but if so, it seems to me no more than a fair mode of employing some of its capital. Or could not some wealthy and benevolent persons who have done so much for founding the churches in the colonies, be appealed to at the present moment to purchase some at least of those advowsons for the purpose of giving Missionaries, after a proper term of service abroad, a small but suitable maintenance and position at home?

It appears to me an opportunity which ought not to be neglected. My own proposition many years ago was, that the English Bishops should be requested to reserve some few livings in their own patronage for such a purpose—or at least that a person, when ordained by any English Bishop, and declaring his intention of going to officiate in a colony, should be able, after a certain term of service abroad, to return home and take up a position in the diocese where he was ordained, with the same claim for promotion as if he had served for that term at home.

My own belief is, that many young men would not object to give eight or ten years of their early ministerial life to colonial work, if only they could feel themselves at liberty to return with the same hope of preferment as if they had remained at home—though many of those that went might be induced to settle themselves for life in the scene of their distant labour. A double advantage would thus be gained. We should be keeping up a supply of young and fresh labourers in the Colonial Church, and we should be taking some steps towards providing, however scantily, for the deserving and laborious men who from time to time devote the best years of their lives to the arduous work of a Missionary.

H. S. SLIGHT,
Rector of Ruan Lanihorne, Cornwall.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL AND THE "TIMES."

WE quote from the *Guardian* the following article, on a recent criticism by the *Times* of the Report and work of the *Society for the Propagation of the Gospel*:—

"A particular shaft, it is true, is aimed at the Report of the Propagation Society, as a document too dull for any reader, lay or clerical, to get through. But the Report in question, as any one who looks at it may ascertain for himself, differs little from kindred publications except in being more closely compressed. It gives an account of work done in almost every part of the world within the compass of a moderate pamphlet. Another Society, whose report is also before us, tells a similar story of its own labours with an excess of more than a hundred pages in bulk. A greater amount of anecdote, and of interesting detail, is of course to be found in the larger publication; but it must be remembered, on the other hand, that the expenses under the head of 'printing,' in the Propagation Society's accounts, fall below those of the sister Society by about seven hundred pounds. The truth is, that Reports of all kinds are, in a literary point of view, rather uninteresting publications: their attractiveness depends mainly on the interest felt by the reader in the subject. The documents with which the Book-Post inundates our breakfast-tables are, no doubt, intended to set forth in the most engaging colours all the charms of the mining, insuring, or hotel-keeping undertakings they recommend; but they find their way to the waste-paper basket with amazing celerity. It is not so when one of these persuasive papers is laid upon a shareholder's desk: no single figure is lost upon him; not a paragraph but has its bearing on the deeply interesting question of his own prospective dividend. If the writers of smart articles in leading journals had a little personal interest in the success of Christian Missions, they might possibly think the reports of their work not quite so dull as they profess to find them now. We do not say that the Report of the Propagation Society might not be made a little more lively than it is: but if it were enriched with sensation paragraphs, or enlivened with Mr. Spurgeon's latest pleasantries, it would still have an exceedingly poor chance of finding attentive readers in Printing-house Square.

The charge of dulness in reporting is, however, a less serious accusation than that of having nothing to report. It is said that our Missionary Societies have done, and are doing, so little, that it is really not worth any one's while to give them hearty support. Before we admit the force of the complaint, we ought to know by what standard they are to be judged. The work of our great Missionary Societies among the heathen dates no further back than the present century. The Propagation Society, it is true, had been in existence for a hundred years before, conferring inestimable benefits on our American colonies, and incidentally on native races in connexion with our settlements. But, as far as the vast heathen populations of Asia, Africa, and the Southern Seas are concerned, scarcely

anything was attempted by our Societies before the nineteenth century—not much until a quarter of it was nearly gone. It is not immaterial to ask their assailants what their expectations were—how much fruit they looked for within the space of forty or fifty years. If we were to judge of the success of the first preachers of Christianity merely from the accounts of indifferent or impartial narrators, apostolic Missionaries themselves might incur a similar censure to that which is lavished on modern institutions. Search the contemporary Gentile literature of the first Christian age, and what do we find?—one passing notice from a great historian, and a single letter from the governor of a distant province asking for instructions from the Emperor about the treatment of adherents to the new sect. Even from Christian sources it might be difficult to compile the kind of report which our critics would accept as a proper attestation of success. A single magistrate and an unknown lady were not much to boast of, they would say, as converts in Athens. They would chuckle over the confession that ‘not many wise, not many mighty, not many noble, were called,’ as a constrained acknowledgment of defeat. Nothing is easier than, by a comparison of actual results with those which might be imagined, to make out a case of failure against the undertaking to convert the world.

We do not say that the Church of England is free from blame in this matter. Both before and since the Reformation, until the present century, she showed very little zeal for missionary enterprise, less, perhaps, than the majority of European nations. But those who compose the Missionary Societies of the Church are, of all her members, the least deserving of reproach on this score. They have tried to remedy her neglect, and their efforts have not been in vain. Let New Zealand stand for an instance of their success. A whole nation of idolatrous cannibals was brought, within the period of a single generation, to the faith of Christ, and in great measure to habits of decency and civilization; its children were sufficiently advanced to be capable of admission to holy orders in the Christian Church. It is true that the proverbial greediness of colonists for land, and the mistakes of colonial administration, have evoked a spirit of national resistance which at this moment throws a dark shade on a prospect hitherto so bright; but for all these evils the Missionaries at all events are not to blame; there are mournful precedents for a war of races in the most civilized lands. We turn our eyes to Asia and Africa, and, if we do not find any parallel instance of an entire nation being converted, yet almost everywhere we see some impression made by the preaching of the Cross. It is but yesterday that our own jealous Indian Government gave liberty to the preacher; yet we can point in Tinnevely to the witness of a settled Christian Church, taught already to do much towards the maintenance of its own worship and ministry out of the deep poverty of its people. A self-supporting native Church exists in Western Africa. In Caffraria, in Borneo, among the Indians of North America, even in the degraded native races of Australia, may be found proofs of successful missionary zeal. Scarcely anywhere in the wide range of the establishments supported by our Societies have their bitterest foes been able to charge them with want of diligence or heartiness in their work.

But the work itself is not one which can appeal to the sympathy of those who look for moving accidents and startling events. The story of the most perfectly administered parish at home has few incidents to chronicle which would be thought readable by the customers of a railway book-stall or the *habitués* of a club. The history of the conversion of England does not contain half a dozen striking incidents in its narration. Those who want to hear of an exodus or a crusade must not only go to other ages for the gratification of their desire; they must find it in the study of a different subject from that of the preaching of the Gospel of Christ. When they have learned what is really meant by the evangelisation of the world, and understood the methods by which that work is to be promoted, they will be less disposed to cavil at its calm and noiseless progress, or to find fault with the quiet, uninteresting people who spend their lives and fortunes in advancing its cause."

Reviews and Notices.

Christian Consolation to Mourners. A Sermon, preached in the Chapel of St. Augustine's College, on the Occasion of the Death of Jeremiah Moshesh, of Basuto Land, and Student in the College. By the Rev. HENRY BAILEY, B.D., Warden of the College. Canterbury, 1863.

WE announced in our last issue the decease of a hopeful Student of St. Augustine's College, Jeremiah, son of the South African Chief, Moshesh. He was buried in the churchyard of Welsh Hampton, near Ellesmere, in which place he died, while on a visit to the Rev. T. M. Bulkeley Owen, the incumbent of the parish. He was never robust, and during the last few months of his life he had shown signs of not being in sound health, but he continued his usual employments, and at the Examination in June last he took the first place in most of the Classes. The *Occasional Paper*, of September 21, says of him, that "he was a youth of great thoughtfulness and close observation, improving his opportunities in the Christian land, with the steady view before him of doing good service to his relations and countrymen, on his return to Africa next year."

In the Preface to the Sermon, whose title we have placed at the head of this notice, we have the following particulars:—

"Jeremiah Libupua Moshueshue (Anglicè, Moshesh) was one of the sons of the famous chief Moshesh, of Basuto Land, in South Africa, whose contributions to the Exhibition of 1862 in the Natal Court will be remembered. Jeremiah was, as I believe, first brought to a knowledge of the truth by French Missionaries. After his baptism by them, he was transferred to the Bishop of Capetown's Kafir College, at Zohnebloem. He

remained there for a year or two, and approved himself to his teachers by his good sense and industry, and especially by his persevering efforts, by God's help, to overcome his natural sensitiveness and other faults of character. At the end of 1860 he was nominated, at the special desire of Governor Sir George Grey, as one of four to be sent over to St. Augustine's. All of them were confirmed by the Bishop of Capetown, and received their first communion in February, 1861; and they arrived in England early in June of that year.

He invariably commended himself to us, and to the numerous friends whom he secured, by his genuine politeness, his remarkable considerateness, his good common sense, his intelligence and persevering industry, his reverential demeanour, his steady pursuit of all kinds of knowledge—particularly of the Holy Scripture, and what he thought would be useful to him in future life. And whatever might have been his influence over his own countrymen in future years, the glad experience of which, doubtless for wise reasons, has been denied us, we may humbly but surely trust that, in his own person at least, the Christian training which he received was blest to the saving of his soul."

The text of the sermon is 1 Thess. v. 9—11. The opening passage is eloquent and striking:—

"Before discussing and applying the doctrine contained in these verses, let me take you to two scenes—one in heathen Africa, the other in Christian England.

A Christian Bishop, in the course of his work of love and mercy, was seized with low fever on the island Malo, at the mouth of the river Ruo in Central Africa. His illness increased, in consequence of the confinement and unhealthiness of the place, and the want of every kind of medicine. So debilitated was he, that sometimes, in going out of his hut, he would fall forward on his face, and lie there, without being able to move. Three days more elapsed, and he ruptured a blood-vessel; nor could he be stirred without the bleeding being renewed. A week after, on the morning of the day which proved to be the Christian's last, the chief, in whose hut he had been hitherto lying, requested the clergyman that was with him, himself in a weak and dying state, to move the Bishop from the hut which they occupied into another, as he wanted to store corn in it. Foreseeing the result of his illness, he did not wish the death to take place in his hut, since from the native superstition about the spirits of dead persons haunting the places where they die, it would thenceforth be uninhabitable. The clergyman protested that the Bishop was very ill, and ought not to be moved; but the chief said that so, too, were many of his people, and insisted upon his removal at once. In order, therefore, to avoid giving offence, and fearing that the chief might order them off the island altogether, he consented at last, and the Bishop was carefully taken to another hut. In the act of moving, the blood began to flow from his nose and mouth afresh. In another hour and a half he breathed his last. As soon as it was known, the chief ordered the body to be removed at once; he would not even allow it to remain on the island until the following day;

nor would he lend them any men to help in the burial. The body was, therefore, taken by his friend, and three attendants that had come with him, across the river in a canoe, and there in a secluded spot, under a large tree, Bishop Mackenzie was buried by his sick and dying Christian friend.¹

Now turn to the other scene. A son of an African chief was allowed by his father to come over to Christian England to complete his education, and prepare himself, with his own consent, for such a profession and course of life, after his return home, as should be most for the benefit of his countrymen. At the house of one of those numerous Christians who showed hospitality to the young stranger, he was unexpectedly taken with gastric fever. At once the best medical skill was called in; the kind host supplied, from day to day, whatever was likely to relieve his sickness and conduce to his recovery; his faithful servant offered himself to watch day and night by his sick bed. The disease, however, assumed a fatal character; yet the nurse kept his place by his bedside. The patient died, and was buried;—but it was in peace, in the quiet village churchyard, followed by mourners, preceded by friends, committed to the grave with psalmody and prayers, and sad but submissive acknowledgment of Him who had been pleased to take unto Himself the soul of their dear brother just departed.

Look now, my brethren, on the other picture and on this. What a contrast in every respect! There, we behold, first the sick man, and then the dead man, treated with hardhearted neglect, and turned off by a fellow-creature who is past all feeling except that of superstition and selfishness: here, in sickness and death, the stranger is nursed with the tenderest care, and the last sad offices are performed with all reverence and thoughtful regard.

Wherefore is all this difference? what has brought it to pass? ‘For we ourselves were sometimes living in malice and envy, hateful and hating one another.’ Truly, my brethren, there is nothing less than the knowledge, the conviction, the happy experience of the blessed truths of the text, that has wrought the mighty change.”

We hope the Warden's hands will be strengthened immediately, by the prayers and offerings of Churchmen, so that he may be enabled to go on with the great work he has begun so well, in the training of Native Students for Missionary work in their own lands.

Messrs. Rivington have published a Second Edition of the Rev. Dr. WORDSWORTH'S *Journal of a Tour in Italy*; to the first volume of which is now prefixed a long letter to the author from an English friend, who, from a recent visit to Italy, has been able to describe the state of religious affairs there in their latest phase.

¹ These details are gathered from the *Occasional Paper* of the Universities' Mission to Central Africa.

The July and October numbers of the *American Church Review* (Richardsons: New York) contain, among other matter, an elaborate criticism of Dr. Stanley's "Lectures on the History of the Eastern Church;" which enters also upon the question of reviving intercommunion with the Russians and Greeks; an historical argument for the introduction of the "Provincial System" into the American Episcopate; and an able and well-principled account of the reform movement now going on in Italy.

Colonial, Foreign, and Home News.

SUMMARY.

THE Church public in the Channel Islands are calling for the erection of the long talked-of Bishopric of JERSEY.

The Bishop of NEWFOUNDLAND has safely completed his visitation voyage in his church-ship, the *Hawk*. He set out on St. John Baptist's day, and returned to his See on October 17. The extreme point touched at was St. John's Island, on north-west coast. All the Missions, and some places where there are as yet no Missionaries, were visited, which lie between that point and St. John's; the route pursued, both outward and homeward, being south, not north, *via* Cape Race, Cape Ray, &c.

The reply of the United States General Convention to the Address of the last Provincial Synod of Canada, has been made public. The following are the important passages:—

"Most cordially do we respond to your recognition of the complete identity in doctrine, derivation, and fellowship, between the United Church of England and Ireland, and the Protestant Episcopal Church in the United States; and to every affectionate expression through which you have declared your sense of the duty, and the godly pleasantness of all kind and brotherly intercourse between bodies sustaining relations so near and sacred.

"We fervently desire that the mighty power of the Holy Ghost removing from the Church, throughout the world, all error in teaching, and all corruption of life, may bring all believers into the unity for which our blessed Redeemer prayed immediately before His agony and His sacrifice. And we desire in the midst of the great national trial, through which our Church also has sustained an unprecedented distress, your brotherly confidence, and your supplications that we may enjoy once more the integrity and prosperity till now unbroken."

The aged Dr. John D. Clay, the last clergyman of the old Swedish Church Mission on the Delaware, to whom the Pennsylvanian Convention lately voted an Address, and from whom we published a letter in our October number on Intercommunion, died at Gloria Dei, Philadelphia, on October 20.

A bill to legalize marriage with the sister of a deceased wife, has passed the Assembly at Adelaide.

The New York *Church Journal* says:—

“A Russian ecclesiastic, we are happy to see—chaplain of the flagship of the Russian fleet now in this port—was present yesterday in the chancel of Trinity Church, during the service for the festival of St. Michael and All Angels. Many of our clergy, and those of the English Church, have been honoured with similar marks of ecclesiastical hospitality in the churches of the East, and we are rejoiced to see the courtesy thus reciprocated. Bishop Southgate was present and took part in the services.”

There are now open in Washington city, seven Protestant Episcopal Churches, seven Presbyterian Churches, ten Methodist Episcopal, three Protestant Methodist, four Baptist, three Lutheran Evangelical, six Roman Catholic, two Friends' Meeting-houses, one Reformed German Church, one Swedenborgian, one Unitarian, one Hebrew Synagogue, and ten churches for coloured congregations. These places of worship are numerous attended, as are those in Georgetown.—*North-Western Church Paper*.

INTERCOMMUNION OF THE DANISH AND GREEK CHURCHES.—The Presbyterian serial, *Christian Work*, has published a letter from Denmark, which, after favourably speaking of the movement for establishing “a more intimate union between the Scandinavian Churches and the Anglican,” and of its being likely to be “assisted by the marriage of the Prince of Wales,” adds:—

“The second political event which has influenced the currents of ecclesiastical progress in our land is the election of the Princess Alexandra's brother, under the title of George I., to the throne of Greece. Among a small clique at Kjertenminde, in Sealand, a ‘Greco-Danish Society’ was formed in consequence of this event, on the 1st of June, with the object of diffusing Christianity in the Mohammedan territories by the joint operation of the Greek and Danish Churches. Their common labours are to be based on the universal Christian confession, ‘one Lord, one Faith, one Baptism;’ but we must confess that more than an ordinary confidence is indicated by the belief that a community of action can be maintained between Lutheran and Greek congregations in Denmark and Greece.”

MAURITIUS.—A writer to the *Wesleyan Missionary Notices* says: “I do not know of a more necessitous and inviting place for missionary operations than Mauritius. The Hindu Coolie population now amounts to, I believe, 200,000 souls; and there are only two Missionaries and four catechists among them, all belonging to the Church of England. The French Creole population is in a most destitute condition, and, from three ministers which they have had, are now reduced to one. Disgusted with Romanism, and dissatisfied with French Protestantism, as it has hitherto existed in the Mauritius, and gasping after something better, as they suppose, a considerable number of this population (chiefly those unacquainted with English) have attempted to meet their religious cravings by reading

and studying the writings of Swedenborg; and from what I have heard, if the island is not supplied soon with something better, we may expect, within a year or two, to return to a New Jerusalem congregation among the religious congregations in Port Louis."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, Nov. 3.*
—The Bishop of London in the chair.

PRESENT :—The Bishops of Melbourne and Goulburn, the Ven. Arch-deacon Sinclair, &c. &c.

The Rev. W. Denton gave notice that, at the next meeting of the Society on Dec. 1st, he should move, "That it is desirable that a version in Latin of the Book of Common Prayer be put forth by this Society, and that the Standing Committee be requested to take steps for that purpose."

In pursuance of the resolution of the Board on June 2d, the following recommendations of the Standing Committee with regard to the constitution of that Committee, then brought forward, were submitted to consideration. A long debate ensued, and various amendments were proposed, some of which were carried. The recommendations of the Standing Committee, as amended and finally adopted by the Board, now stand as follows :—

"That the Archbishop of Canterbury, as President of the Society, shall be *ex officio* a member and chairman of all Committees.

"That there shall be a body of Vice-Presidents of the Society, consisting of the Most Rev. the other Archbishops, the Right Rev. the Bishops, including the Colonial Bishops and the Bishops of the Scottish Episcopal Church, and such other members as may from time to time be elected by the Board, on the recommendation of the Standing Committee; and that such Vice-Presidents, with the Treasurers, shall be *ex officio* members of the Standing Committee.

"That from and after the General Meeting of the Society in Feb. 1864, the Standing Committee shall consist, in addition to the *ex officio* members, of twenty-four members (of whom one-third at least shall be laymen), to be selected in the first instance by the present Standing Committee from their body, and that thenceforward one-fourth shall retire every year, but be eligible for re-election.

"That the rota of retiring shall be decided by the alphabetical order of the members retained in Feb. 1864 (subject to the proviso as to the proportion of laymen), until these have all retired in turn, six in each year. And that afterwards, six members of four years' standing on the Committee shall retire annually, subject to the same proviso.

"That any occasional vacancies shall be filled up by an election at the same time with the regular vacancies, and the members so elected shall hold office only for the unexpired term of the members whose place they fill.

"That all vacancies in the Standing Committee shall be declared at the General Meeting of the Society in December, and that the names of those members of the Standing Committee, who retire by rotation, and who offer themselves for re-election, shall, at the General Meeting in January, be submitted, together with the names of any other members of

the Society who have been duly proposed and seconded as candidates, with the names of the proposers and seconders : the election to take place at the General Meeting of the Society in February, and such election to be individually, by ballot."

The following motion also was carried :—" That the Standing Committee be requested to report upon the duties of the Standing Committee, and upon the constitution and duties of the Finance Committee ; and That the Secretaries be requested to collect from the Society's records, and report to the Board, the rules which from time to time have been laid down for the guidance of the Tract Committee, the Committee of General Literature and Education, and the Foreign Translation Committee."

The Board, on the recommendation of the Committee, made a grant of 200*l.* to the Bishop of the new Australian see of Goulburn for the purposes of Church-building, and 100*l.* for Educational purposes, together with twelve sets of Service Books for new churches, and 20*l.* worth of books towards a depository.

In compliance with a request made by the Madras District Committee of the Society, that the allowance to the Native Girls' Boarding Schools might be continued, on the ground of their great success, the Board approved of the proposal of the Standing Committee to grant 200*l.* per annum for five years towards the support of these schools.

The Rev. G. Girling, writing from Raneejunge, Bengal, August 20th, applied, at the suggestion of the Bishop of Calcutta, for a grant in aid of their " Station Library." The station was 120 miles north of Calcutta, on the line of the East Indian Railway. There were about ninety residents around the station, and of these nearly forty were railway mechanics ; and many of the others were employed in connexion with the various coal-mines in the district. Though not rich, many of them had given liberal donations to the library.

The Board granted in this case 10*l.* worth of books.

A letter was received from the Bishop of Wellington, dated Bishop's House, Wellington, August 8th, giving a full and very interesting account of the state and condition of New Zealand in this unhappy crisis of its history. At the close of his letter the Bishop said, " We are getting several corps of mounted volunteers from the diggings of Otago. . . . I have held Divine Service with them, and found the men very well disposed. They have asked for Bibles and Prayer-Books, and I have made them presents. . . . A grant of small Prayer-Books and New Testaments would be very acceptable."

The Board accordingly granted these to the value of 10*l.*

The Bishop wrote as follows :—" From the interest that your venerable Society has taken in New Zealand, I venture to think you may be glad to hear from me at this unhappy crisis of our history. Sir George Grey tried every expedient to pacify the native mind, and steadily persevered in his forbearance and efforts to restore confidence in the English Government ; but I need not say how difficult a thing it is to recover the confidence of a people. The Maories well knew that the attempt to deprive W. King of his land at Waitara was unjust ; and though Sir G. Grey has now investigated the matter, and the late Governor's warmest friends have advised

the present to relinquish it, and to acknowledge the mistake, unluckily they shrank from giving publicity to their conclusions till the soldiers had been massacred at Wairau, near Taranaki. Then indeed they published the proclamation, abandoning the Waitara; but now it had become necessary to punish the murderers, and the General did punish them well on the 4th of June. But then the natives went off, and threatened the outlying settlers near Auckland. All the troops were recalled, and an attack made upon the Waikato with great success. But the General thought he could choose his own battle-fields: they have out-manceuvred him; and while he was talking of pushing on up the valley of the Waikato with a steamer on the river, they got to his rear, and are now threatening Auckland. Unfortunately, too, the Government thought it necessary to order every native within forty miles of Auckland, to the south, off their lands. This was done without giving notice to the English. The ejected Maories in their rage and destitution murdered some outlying settlers, and the bitterness of feeling created by this has made the war one of American ferocity. Again, unfortunately, soldiers were sent to capture some Maori families, and they were not warned to treat them considerately, with a view to producing reciprocal considerateness towards our own defenceless women and children; and twenty natives were taken prisoners, of whom fourteen were women and children, and they were marched through the country, amidst the yells and savage cries of our enraged countrymen, who believed that some of them were the murderers of the poor settlers. In vain the Bishop of New Zealand remonstrated with the people, knowing too well what a great opportunity for humanizing the war was thus being lost. Had we but treated their prisoners kindly, it would have been soon known amongst the natives, and we should have been amply repaid by their considerateness for our prisoners and women. Again, unfortunately, this war has been engaged in during the middle of winter, when the natives are well supplied with food, and the whole country saturated with rain. It seems as if New Zealand were destined to ruin many reputations. Governors and Generals all seem to break their statues against this rock.

“Meanwhile, one cannot help deeply sympathizing with the poor people, who are being driven into Auckland in flocks; and the old and young are called out to active service in the militia. Nor can we say how soon the misery may be at our doors, and that probably greater than elsewhere; for Wellington is the most unprotected place in the whole country. At Auckland they have 5,000 troops, besides militia and volunteers. At Whanganui they have a force of soldiers that can protect the town, which lies in an open country; and Maories don't fight in open country. At Napier there is a plain of twenty-five miles in length to cross to get at the town, which is on a peninsula, and two long spits of sand connect it with the mainland, and these spits are five miles long, and fifty yards wide. But Wellington has only 200 soldiers, and lies at the foot of high hills, which are nearly bare of bush, and men can pounce down on us in all directions. However, the feeling of the natives here and at Napier is very good; and unless there are emissaries from the north who stir up the people here and involve us in the war, I hope we shall escape it. I have been to the native villages, and find them in great alarm at the idea of our

attacking them. I assured them we should not begin, and begged them to be quiet. But at Napier they are still better. I attended a meeting there of several hundred Maories: one man got up and tried to excuse the massacre of the soldiers on the ground of notice having been given: whereupon Renata, the leading chief, started up and said, 'Do you mean that it is no murder because a man tells me he's going to murder me? I say that the soldiers were murdered; and as I told Governor Browne that he was wrong about Waitara, so now I'll tell the Maories they are wrong. A white skin or a brown makes no difference to me. It is the act that makes the difference.' Then another man, a native teacher, named Noa Huke, got up and said, 'Some of you twit me with being slow to fight. I don't deny it. I know too much about the miseries of war in old time. I am a teacher of the Gospel now, and I confess that I am a man of peace.' One man got up and said that he had raised the King-flag; and an old chief said, 'Who are you, that you dare, on your own showing, to involve us in trouble with the English? What right have you, one man, to implicate all of us? If you like to go and dig fern-root (which they eat), you may do that by yourself—that does no harm to any one: but don't venture to commit us by your follies.' ”

A letter had been received from the Rev. R. Burgess, stating the efforts that were making to erect a schoolroom in connexion with the church at St. Pierre-les-Calais, towards which the Society granted 100*l.* on condition that 200 sittings should be free for the poor English operatives employed there in the manufactories. An application from the Chaplain, the Rev. Thomas St. Hill, was enclosed, asking the Society's aid towards his School, and on the recommendation of the Standing Committee the Board granted books to the amount of 10*l.*

There were several other grants of Books, Tracts, &c. assigned to various applicants.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The First Monthly Meeting since the recess took place on Friday, 20th November. The Bishop of London was in the chair. Messrs. Smith, White and Lockington were appointed to Mission-schools in Calcutta; Mr. Pearse in Madras; Mr. Cooper in Burmah. Mr. Drew and Mr. Barry were accepted as Catechists and Students in Calcutta. The Rev. T. Skelton was appointed Senior Professor in Bishop's College, Calcutta. The resignation of the Rev. W. Griffiths, head of the Mission to Independent Kaffraria, was accepted. The salary of the Rev. J. A. Maurice, Missionary at Pongas, was advanced to 150*l.* per annum.

Several interesting letters were read from Bishop Patteson, the Bishops of Adelaide, Wellington, Calcutta, and Labuan. The Treasurers presented their usual Monthly Report, which showed an encouraging recent improvement in the income of the Society. Some business of smaller importance was transacted, and several new members were added to the Corporation.

UNIVERSITIES' CENTRAL AFRICAN MISSION.—A meeting was held in the Combination-room, Clare College, Cambridge, on November 3. The

Bishop of Lincoln presided. Mr. Woodcock stated that the surviving members of the expedition were, and had been for months, in a very distressed condition on the banks of the river Shire. After entering into minute details of the past vicissitudes and future intentions of the Mission, Mr. Woodcock made way for Mr. C. Livingstone, who made a most interesting speech, and pointed out how the condition of the Missionaries in that country might be improved. The Hon. S. Walpole, M.P. proposed, and Professor Burrows, in observations encouraging the prosecution of the Mission, seconded a vote of thanks to the Chairman, and the same was gracefully acknowledged. In the morning a full choral Service had been held in King's College Chapel, and, after a sermon by the Bishop of Lincoln, 42*l.* was collected for the Mission.

ANGLO-CONTINENTAL SOCIETY.—A meeting of this Society was held (by permission) at 67, Lincoln's-inn-fields, on November 5th, the Rev. Canon Wordsworth in the chair, when the following resolutions were adopted:—

1. Moved by Rev. Lord Charles A. Hervey, and seconded by Rev. C. Sparkes,—

“That the Anglo-Continental Society, which has now been in existence for ten years, and is under the sanction of the Archbishops of both provinces, is entitled to the support of all who desire to co-operate in diffusing on the Continent a knowledge of the principles of the English Church and Reformation, and to promote the cause of Christian unity on the foundation of Holy Scripture as interpreted by the consent, and embodied in the practice of Primitive Christian antiquity, both in doctrine and discipline.”

2. Moved by Thomas Turner, Esq. and seconded by Rev. Ernest Hawkins,—

“That the condition of the kingdom of Italy at the present time is such as to excite the interest and to stimulate the energies of all who desire to see the Church of Italy restored to the purity and vigour in which it flourished in the early ages of its history; and that this meeting pledges itself to support the efforts of the Anglo-Continental Society in endeavouring to assist the Church of Italy to reform herself by a recovery of her primitive discipline, and by the maintenance of Scriptural and Catholic doctrine, cleared from modern errors and corruptions.”

3. Moved by Rev. F. S. May, who read an interesting paper on the present condition of the Church in Denmark, Sweden, and Norway,—

“That a special fund, to be called the ‘Scandinavian Fund,’ be raised in connexion with the Anglo-Continental Society, in order to promote the intercommunion of the Church of England with the Scandinavian Church.”

The Rev. Frederick Meyrick (Palace Plain, Norwich) expressed his readiness to receive contributions for the General Fund, the Italian Fund, or the Scandinavian Fund. The chairman then read some letters of great interest which he had received from Italy, which proved the good effects that had already been produced by the publications of the Society in that country, and earnestly advocated the claims of the Society on English Churchmen at the present time.

